

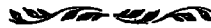
THE
SACRED BOOKS
OF THE
HINDUS

Translated by Various Sanskrit Scholars
and Edited by
Major B D Basu I. M. S. (Retd.)

VOLUME III.
CHHANDOGA UPANISAD.



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INTRODUCTION.

THIS Upaniṣad forms part of a Brâhmana called Chhândogya Brâhmana or the Ritual of the chanters (ga) of the Hymns (chhandas) Rājendra Lāla Mitra was the first discoverer of this Brâhmana, and he describes it thus :—

“ Manuscripts of the work are easily available, but as yet we have seen no commentary attached to the Brâhmana portion of any of them. According to general acceptance, the work embraces ten chapters, of which the first two are reckoned to be the Brâhmana, and the rest is known under the name of Chhândogya Upaniṣad. In their arrangement and style the two portions differ greatly, and judged by them they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity. Of the two chapters of the Chhândogya Brâhmana, the first includes eight suktas (hymns) on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first Sukta is intended to be recited when offering an oblation to Agni on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride: ‘ What-
ever is thy heart the same shall be mine, and thus my heart shall be thine.’ The fourth and the fifth invoke Agni, Vâyu, Chândramas and Sûrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful, not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

“ The first Sukta of the second chapter is addressed to the Earth, Agni and Indra, with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Sûrya and divers *du minores*. The seventh is a curse upon worms, insects, flies and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.”

The Upaniṣad consists of the remaining part of the Brâhmana, and has thus eight Adhyâyas out of the whole ten. The first Adhyâya of the

Upaniṣad or the third Adhyâya of the Brâhmaṇa contains thirteen Khandas or sections. The Khandâ first opens with the description of the Supreme God, called Udgîtha, the Most High. It then describes the coming out from Him of the great hierarchy of the Seven, namely, Ramâ, Vâyu, Vâk, Rudra, Soma, Varuṇa and Prithivî, presiding respectively over the seven planes of the Universe. Though for purposes of salvation, the knowledge of the Most High and love for Him are the essential requisites, yet unless one knows this cosmic gradation of the Devatâs, his idea of God would always be limited and not complete. Vâyu plays a most important part in the system of Madhva. He is the great Saviour of humanity, nay of gods even. The high conception of this Great Person of the Hindu Trinity (consisting of Udgîtha, the Most High, Ramâ and Vâyu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that, while the latter makes all the Three Persons equal, Madhva insists on the fact that Ramâ and Vâyu, though supremely high, are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahmâ, &c, are applied not only to spirits of the good, but to those of evils also, not only to the Devas, but to the Asuras also. The creation of the universe from the primary dyad, Vâk and Prâṇa, is similar to that mentioned in the Prâśna Upaniṣad, where Rayi occupies the same position as Vâk or Sarasvatî or Rik does in this Upaniṣad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vâyu or Chief Prâṇa. Thus Vâyu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upaniṣads, it would be clear that the idea of Prâṇa being the first born of God, the great Saviour and Mediator, did not originate with Madhva, but is fairly deducible from the texts of the Upaniṣad. One may as well blame the Upaniṣad for having borrowed from Milton the story of the war in heaven, between angels of obedience and of pride, as blame Madhva of having borrowed his doctrines of grace and salvation, through Vâyu, from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khandâ of the Upaniṣad mentions this war, and shows how the Devas were constantly routed from all their strongholds, until they took refuge in the Lord and his Beloved Son, Vâyu. Another point which Madhva

brings out clearly is the kabalistic explanation of various names. The ancient theory of words is that all words are primarily the names of God, and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory (which remained merely a theory in the hands of ancient grammarians like Patañjali, etc.), has been worked fully by Madhva. He shows throughout the book, how various names denote the attributes of the Lord, when analysed into their constituent parts, into letters and syllables. The most striking feature to an occultist and mystic, however, is the description of Svarûpa Deha, as given by Madhva. This highest body of the Jiva is made of Prâna. This is the body referred to in the Yoga Sûtras, where the author says that in the state of Samâdhi one remains in his Svarûpa Deha. This is the body of Christ of the Christian mystic, the body that never perishes and which is so poetically described in Mantra 9 of Khaṇḍa II of this Adhyâya. One who has fully understood this Prâna will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya, a disciple of the Lord Buddha. However high this Lord Maitreya may be, he cannot be identified with Christ or Prâna, the Word that was in the beginning and from which the whole world was created. The Prâna alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prâna, but a mysterious entity, the Beloved Son of God, the Saviour of men and angels.

The sacred syllable Om is also called Udgîtha. Its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khaṇḍa describes the cosmological aspect of this great Prâna and his five forms.

The fourth Khaṇḍa is a parable, and shows how Durgâ, the destroyer of ignorance, forced the Devas, by constantly driving them away from every kind of objective worship, into the interior realm of subjective worship, and thus attaining mukti. Durgâ, in this aspect, as the frightener of Devas, may not look very amiable, but it is her constant hammering on the recalcitrant soul that makes the Jiva turn from outside to inside.

Khaṇḍa fifth shows the meditation on Om, either as a single syllable or as consisting of many syllables and their different results.

Khaṇḍas 6 and 7 deal with the same meditation on the Lord, both in the sun and in the eye, cosmological and psychological. Madhva, of course, is a believer in a Personal God, and, as such, the description of the Golden Person in the sun, offers no difficulties to him. Max Müller

makes a slight mistake in translating the word *Puṇḍarīka Kapyāsa* by "blue lotus"; it does not mean blue lotus, but 'red lotus'. The word *Kapyāsa* is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation, "the seat of the monkey". This Khaṇḍa also shows that Vāyu, the Great Piāna, is the real Udgāta, the Great Singer. It is his song that has built the worlds and universes, gross and subtle.

The 8th and 9th Khandas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the heads of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term *Ākāśa* which stands at the end of the above list, not to mean 'ether,' but something totally different, namely, the Supreme Brahman. If the last term of the order means Supreme Brahman, why should the other terms, which are also names of physical objects, *sui generis* with them, not mean Devas of different grades?

The 10th and 11th Khandas describe the story of a famine-stricken vagrant, but Seer, called *Usaṣṭi*, and how he discomfited the proud priests of the king.

The 12th Khandā describes the so-called canine Udgitha or the Udgitha of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama, as given in the *Rig Veda*, shows this. But the word *Śvan*, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of Śāyana for this, where, in explaining this word in a Vedic Mantra, he interprets it as the name of Vāyu. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling Vāyu, the hound of God.

The 13th Chapter deals with the so-called 13 stobha syllables, "sounds used in the musical recitation of the Sāman hymns, probably to fill out the interval in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the Sāma Veda, but their exact character and purpose are not quite clear." The 13 sounds are identified with the 13 names of the Lord, and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.

The second Adhyâya of the Chhândogya takes a step forward. It gives an additional attribute of God :—God is not only Impartial or same to all, but He is good to all. He is not only Sâma, but He is Sâdhu. Nature is not only Sâma or uniform, (for no intelligent person can deny the uniformity of Nature), but it is benevolent also, a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upanisad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects, called Pradyumna, Vâsudeva, Nârâyana, Saṅkarsana, and Aniruddha. These five forms pervade the whole universe animate and inanimate. The following table will show the five-fold pervasion of the Lord :—

<i>Pradyumna</i>	<i>Vâsudeva</i>	<i>Nârâyana.</i>	<i>Aniruddha</i>	<i>Saṅkarsana.</i>
1 Earth ...	Fire	... Sky	... Sun	... Heaven
2 Heaven ...	Sun	... Sky	... Fire	... Earth.
3 Wind ...	Clouds	... Raining	... Thunder	... Ceasing to rain.
4 Clouds ...	Rains	... River east	... River west	... Ocean.
5 Spring ...	Summer	... Rains	... Autumn	... Winter.
6 Goats ...	Sheep	... Cows	... Horses	... Man.
7 Smell ...	Speech	... Eye	... Ear	... Mind

Then follow the seven-fold meditation :—

<i>Pradyumna</i>	<i>Vâsudeva</i>	<i>Vârâha</i>	<i>Nârâyana</i>	<i>Aniruddha.</i>	<i>Nrisimha.</i>	<i>Saṅkarsana.</i>
H ñ ...	Para	... Â	... Ut	... Prati	... Upa	... Ni.
Presunrise...	Sun risen...	Sangave...	Mid-day...	Postmeridian...	Afternoon...	Sunset.
Animals ...	Men	... Birds	... Devas	... Germs	... Wildbeasts	Pitris.

Then follow other kinds of meditations based on this idea of seven-foldness. In mantra 2 of khanda 21 occurs the famous formula "Let him meditate as sarvam a-smi." The words sarvam a-smi plainly mean "I am everything." But Madhva shows that 'Sarvam' and 'asmi' are both names of the Lord. One must meditate that the Lord is *sarvam* or Full, and *asmi* or the "I AM." The full discussion on this point will be found at pages 142 to 154. In these pages Madhva advances his reasons for holding that the Chhândogya Upanisad nowhere teaches that the jîva can become God, and to any impartial reader, not already steeped in the Mâyâvâda of Śankara, they would be found to be very cogent reasons indeed.

The third adhyâya teaches that the Lord is not only Sâma and Sâdhu, but He is the Friend of man. As the Logos of the sun, He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śankara takes this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows that the worship of no inanimate object can give mukti. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This adhyâya is called madhu vidyâ or the Lord as sweet. The Lord is not only just (Sâma), or good (Sâdhu), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the Gâyatri meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun; but of the microcosmos also by being in the heart of man. As he is five-fold in the sun, so is he five-fold in the heart of man also. The five Nâdis, called by various names, are the seats of the

five forms of the Lord. The citadel of the heart has five gate-keepers Vyâna, Apâna, Samâna, Udâna, and Prâna.

In khaṇḍa fourteenth, we have another famous formula *sarvam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This khaṇḍa also teaches the meditation on Brahman in the heart.

The rest of the Adhyâya is an allegory of the life of man as a sacrifice. In khaṇḍa seventeenth we find a reference to one Kṛṣṇa, Devakîputra, mentioned as the disciple of the Rîsi Ghora of the clan of Angira. One is strongly tempted to say that this is a reference to the great teacher of the Bhagavadgîtâ, the Avatâra Śrî Kṛṣṇa. But Madhva is against this view. According to him, the reference to Kṛṣṇa Devakîputra is not a reference to the Avatâra, but to a Rîsi of that name. His reasons are given at page 242.

The fourth Adhyâya commences with the story of a king called Janasruti and of a holy sage, suffering from itches, called Itakva of the ear. The king was very probably of a Śûdra caste, and ignorant of the rules of discipleship. He expected to be taught the Brahmanvidyâ by offering gifts to the sage. The Rîsi repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or pralaya. Every thing enters into the Vâyu when the great dissolution sets in. In verse eight of the third khaṇḍa, we find again a reference to the perfect number ten. The teaching of the Brahmanvidyâ to a Śûdra shows that when this Upaniṣad was composed, there was not that illiberality of view, which disfigures the modern Hinduism. This is strengthened by the story of Satyakâma Jâbâla also, to be found in this Adhyâya. He was a foundling brought up by a maid-servant called Jabâlâ. Naturally he does not know whether he is a twice-born or a Śûdra. His foster-mother Jabâlâ was very likely a Śûdra woman. This boy was anxious to learn the Brahmanvidyâ. He goes to the Rîsi Hârîdrumita of the clan of Gautama, and says "I wish to dwell with you, as a Brahmacârî Sir, so I have come to you, Sir." The Rîsi said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am. I asked my mother, and she answered: 'In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.' I am therefore Satyakâma Jabâlâ, Sr." He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee, since thou did not swerve from truth." This shows that the only test of the fitness of a person to be initiated was, not his birth, but his fearless speaking of the truth under circumstances where there are temptations to the contrary.

Satyakâma is initiated and is taught by the devas themselves. In his turn Satyakâma became a great teacher and others came to learn from him. One of them was Upakośala Kâmalâyana. The method adopted by Satyakâma to develop the intuition of his pupil was the same which he had followed under his teacher Hârîdrumita Gautama, namely, silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Sâṅkara system no one is entitled to Brahmanvidyâ, unless he embraces the Sannyâsa

Âsrama or monasticism; nor is any one authorised to teach it, unless he is a monk. But Satyakâma is a married man and leads a householder's life. While Janâsruti is also a householder.

In khaṇḍa eleventh, occurs another famous formula *so ham asmi sa eva aham asmi*. The Advaitins translate it as. "I am he," "he verily I am." But Madhva explains it in its true meaning. *Aham* and *asmi* are well-known names of God. The modern Hindus have forgotten these names, and great credit is due to Madhva for discovering them. "I am that I am" is the name of God still among the Parsees and the Jews—ahmi yad ahmi—Jehovah.

In khaṇḍa fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block to Virochana, as we shall find later on in Adhyâya eighth. Upakośala, however, does not fall into the same error into which the Āsura king Virochana, fell, when Prajāpati taught him this doctrine of the eye.

It is in this adhyâya also that we find the famous description of the two paths.—the path of the Gods and the path of the Fathers.

In khaṇḍa 17, Madhva explains the word *Āśva* as applied to God. The word in this connection does not mean "horse" but "wisdom." Turagānana or hayagrīva or āśvānana would not mean horse-faced or horse-necked, as my friend Dr. Schnader in the Theosophist would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom-faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced.

Nota—The words *Āśva* and *Turaga* mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that these are applied to the horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva's commentary, one would have translated Turagānana as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is no doubt called Hayagrīva horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swāmi Dayā Nanda Sarasvatī, was interpreting the Vedas and Upanishads in a strictly monotheistic sense, have tolerated the mythology of the Śāktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Āsuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow-string was cut, the spring of the bow would awaken the God Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari, and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Sî Madhva as a devout Vaiṣṇava would hardly have endorsed this view of the Śāktas. It was, therefore, thought best not to bring in this controversy. As an example how Madhva takes these ordinary names in an extraordinary sense, I may refer to the word Hanumāna. Hanumāna, the monkey hero of the Rāmāyaṇa story is a well-known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word Hanu means "high cheek bone," "the chin." Hanumān thus means he whose chin is very prominent. But Madhva

has given an extraordinary meaning to this word even. He takes the word *Hanu* to mean wisdom, and *Hanumān* to mean 'wise,' 'he who possesses wisdom.' Would it have been proper to translate *Hanumān* as thick-chinned? Similarly the word *Bhīma* has been taken in a different sense by *Madhva*. For all these reasons it was not thought proper to translate words like *Turagānana* at all.

The fifth *Adhyāya* of the *Upaniṣad* enters into the discussion of *Prāṇa*, and shows that *Vāyu* is the best of all the *Devas* or senses. It starts with the allegory of the quarrel among the senses or rather among the *Devas* of the senses, and shows how the supremacy belongs to *Prāṇa* (the Christ principle in man). This knowledge of *Prāṇa* is so marvellous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third *khaṇḍa* of this *Adhyāya* we find the legend of *Śvetaketu* going to *Pravāhana*'s court and his coming away from that place discomfited. The king asked him five questions:—

- (1) Knowest thou that path on which the creatures go from this world ;
- (2) Knowest thou by what path they return ,
- (3) Knowest thou the cause of the divergence of the two paths ;
- (4) Knowest thou how that world never becomes full ;
- (5) Knowest thou how in the libation the water gets the form of man.

Śvetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death and the method of reincarnation. Now *Gautama* himself did not know this secret, so he goes to the king and asks him to teach this science. The king says "O *Gautama* this science has never been known to any *Brāhmaṇa* before thee," and the king then teaches him the *Panchāgni Vidyā*—the five forms of the Lord presiding over the reincarnation cycle of man. This story incidentally shows that the *Brahma Vidyā* at first belonged to the *Kṣtriya* race, and not to the *Brāhmaṇas*. The *Brāhmaṇas* learnt it from the *Kṣatriyas*, and were not revealers of it in ancient India. It may also be mentioned that *Gautama*'s knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth *Adhyāya* shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge, as displayed in the sixth *Adhyāya*, he had to go to *Pravāhana* to learn the mystery of the five fires. From this it may also be inferred that the *Tittvamasā* of the sixth *Adhyāya* is not the highest revelation of the *Vedānta*. The interpretation of *Madhva*, therefore, gets more strength from this consideration also. *Gautama* taught his son *Śvetaketu* the famous secret of the Self and the *Jīvātma*, and showed him that the soul of man was different from God, and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's reincarnation, and the various worlds to which it sojourns after death, are not known to *Gautama*. The fifth *Adhyāya*, therefore, chronologically comes after the sixth, though it is placed before it, in the text. In this *Adhyāya* also we find a story, which again illustrates that this *Brahma Vidyā* was not known to the *Brāhmaṇas* at first, but to the *Kṣatriyas*. Five *Brāhmaṇa* scholars held a discussion as regards who is the Self, who is Brahman. They went to *Uddālaka* to have their doubts removed. *Uddālaka* himself did not know the truth. And so they all go to king *Aśvapati*, for being taught. This legend also proves the great-heartedness of the *Brāhmaṇas* of ancient India, who did not think it beneath their dignity to learn even from a *Kṣatriya*. The king *Aśvapati* teaches them the mystery of the Lord *Vaiśvānara*. And he teaches them further the five aspects of *Prāṇa*, namely the *Prāṇa*, the *Apāna*, the *Vyāna*, the *Samāna*, and the *Udāna*.

The whole of the fifth adhyâya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyâyas taught the God in the world and Christ in the world, so the present adhyâya teaches the God in man and the Christ in man. The eight Adhyâya's of this Upaniṣad may be broadly divided into two parts, the first four teach generally the God and the Christ in the cosmos. The remaining four Adhyâyas teach the same as in the microcosmos or man.

The sixth Adhyâya is the famous chapter in which occurs the great formula Tattvamasi. It is a di-course between Śvetaketu and his father, as already mentioned before. This teaching given by the father, to his son Śvetaketu precedes in time the teaching given to father himself by Pravāhana. Śvetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired, and his father removes this pride, by teaching him that the human soul is separate from God and infinitely inferior to Him, and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red, white and black; Śī, Vāyu and Śiva. Śī Madhva, of course, does not take the phrase Tattvamasi, but atattvamasi. The formula is not "thou art that," but "thou art not that." Gramatically there is nothing incongruous in this. Sa Ātmā Tattvamasi may be split up either into Sah, ātmā, Tat, tram, asi; or sah, ātmā, atat, tram, asi. Both are valid. Madhva takes the second reading, and his reasons would be found fully stated at pages 437 to 452.

The seventh adhyâya is a di-course between Nārada and Sanatkumāra. This chapter deals with the hierarchy of the Devas, and in it occurs the well-known passage in which Nārada enumerates all the sciences known to him. When asked by Sanatkumāra what he had read, Nārada replied.—

I know, Sir the Rīgveda, the Yajurveda, the Sāmaveda, and the Atharvaveda, the fourth, the Itil āśa-purāṇa, which is a fifth book among the Vedas; the science of ancestor, the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty four branches, the superhuman Deva science, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) all this I know."

Sanatkumāra then teaches him the inter-relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe.

The hierarchy of Devas begins with Puskara the lowest and ends with the chief Vāyu the highest. The words Nāma, Vāk, Manas, Sankalpa, Chitta, Dhyānam, Vijñāna, Balam, Annam, Apah, Tejas, Ākāśa, Smaṛa, Ā-ā and Prāṇa are explained by Madhva as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the Upaniṣads do distinctly teach, in unequivocal terms, the existence of these hierarchies. Thus in the Taittiriya Upaniṣad we find a description of the various grades of Devas and the various degrees of Ānanda which they enjoy.

Then Madhva enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God; and instead of worshipping the God, in the idol, the man ends by worshipping the idol as God. The apologists of idol worship say that they take the idol as help to meditation. But Madhva says:—"When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There

is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king; the person who thinks the servant of the king to be the king, and by such thinking pays all Royal Honors to him, incurs the displeasure of the king, and is destroyed by him, because the servant is under the control of the king. Therefore he who meditates upon Nâma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nâma and the rest, into hell, called blind darkness. Therefore let no one meditate upon these as Brahman." Further on he says let no one meditate or worship any insentient object, or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man: for as medicines they are of great utility. Madhva meets the objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves, but upon the spirit in those objects. The strict uncompromising monotheism of Madhva requires that all effects are produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus:—

"The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentience from the Devas, the Devas get their power from the Supreme Prâṇa (the Christ), while the chief Prâṇa gets his power from the Supreme Viṣṇu always. This is the law and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore, the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an anthill, we infer that the ants must have thrown them there, and they did not come there of themselves though we do not see the ants. Thus we infer from known examples, that the insentient is always under the control or direction of the sentient."

The eight Adhyâya sums up the whole teaching of the Upaniṣad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajâpati to learn Brahma Vidya. Prajâpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it. He thought that Prajâpati was teaching the Mâyâ Vâda, namely that Jîva is the highest entity and that human soul was the God. This Mâyâ Vâda doctrine was taught by Virochana to the Āśvins, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedântins also; they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upaniṣad shows that man is different from God, the difference is not conventional, due to time, space or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God, and there can be no greater proof of this than this last chapter of the Upaniṣad. In this Adhyâya, we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way:—

"These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put in on purpose to show that the self enjoys such pleasures as 'an inward spectator only, without identifying himself with either pleasure or pain. He sees them, as he says afterwards, with his divine eye'."

The question remains do the Upaniṣads teach Advaita, as taught by Sankara. The oldest commentary on the Upaniṣads that we have got is the *Brahma Sūtras*, of Bādarāyaṇa. And if we can definitely settle the meaning of Bādarāyaṇa as found in the *Sūtras*, we can have at least one firm ground for maintaining the view that in the opinion of Bādarāyaṇa the Upaniṣads do not teach the doctrine of illusion and identity of soul with God. On this point a critical scholar like Dr. Thibaut may be relied upon better than perhaps sectarianists like Madhva. Says the learned Doctor :—

"In enquiring whether the Upaniṣads maintain the Mâyâ doctrine or not we must proceed with the same caution as regards other parts of the system, i.e., we must refrain from using unhesitatingly, and without careful consideration of the merits of each individual case, the teaching direct or inferred of any one passage to the end of determining the drift of the teaching of other passages. We may admit that some passages (notably of the *Bṛhadāraṇyaka*), contain at any rate the germ of the later developed Mâyâ doctrine, and thus render it quite intelligible that a system like Sankara's should evolve itself, among others, out of the Upaniṣads, but that affords no valid reason for interpreting Mâyâ into other texts which give a very satisfactory sense without that doctrine, or are even clearly repugnant to it. This remark applies in the very first place to all the accounts of the creation of the physical universe. There, if anywhere, the illusional character of the world should have been hinted at, at least, had that theory been held by the authors of those accounts, but not a word to that effect is met with anywhere. The most important of these accounts—the one given in the sixth chapter of the *Chhândogya Upaniṣad*—forms no exception. There is absolutely no reason to assume that the "sending forth" of the elements from the primitive SAT, which is there described at length, was by the writer of that passage meant to represent a *vivarta* rather than a *pariṇāma*, that the process of the origination of the physical universe has to be conceived as anything else but a *real* manifestation of *real* powers, hidden in the primeval Self. The introductory words addressed to Śvetaketu by Uddālaka, which are generally appealed to as intimating the *unreal* character of evolution about to be described, do not, if viewed *impartially*, intimate any such thing. For what is capable of being proved, and manifestly mean to be proved by the illustrative instances of the lump of clay and the nugget of gold, through which there are known all things made of clay and gold? Merely that this whole world has Brahman for its causal substance, just as clay is the causal matter of earthen pot, and gold of every golden ornament, but not that the process through which any causal substance becomes an effect is an unreal one. We, including Uddālaka, may surely say that all earthen pots are in reality nothing but earth, the earthen pot being merely a special modification (*Vikṛti*) of clay which has a name of its own without thereby committing ourselves to the doctrine that the change of form which a lump of clay undergoes when being fashioned into a pot, is not real but a mere baseless illusion!"*

The learned Doctor then gives an exhaustive analysis of the *Brahma Sūtras* according to the views of Sankara as well as Rāmānuja and then puts the following question :—

"Which of the two modes of interpretation represents the true meaning of the *Sūtras*." And he gives an unequivocal reply to this, namely, that the interpretation of Rāmānuja is more in accordance with what the author of the *Sūtras* meant. Thus Bādarāyaṇa does not give any evidence in the *Sūtras* that he held the doctrine of Mâyâ, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author

*The italics in the above are ours.

of the Sûtras not only does not believe in Mâyâ, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bâdarâyana in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukti is the same as we find in the last chapter of the Chhândogya Upanisad.

On this point the learned doctor refutes the view of Sankara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting :—

"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth distinction of a higher and a lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Îśvara in Sankara's sense, that they do not hold the doctrine of the unreality of the world; and that they do not proclaim the absolute identity of the individual and highest Self."

Thus the Sûtras of Bâdarâyana, which may be taken to be the oldest commentary on the Upanisads, do not teach this doctrine of Advaita. Is it then likely that the Upanisads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? "The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upanisads." It is, therefore, probable that the Upanisads do not teach Advaita of Sankara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upanisads without any preconceived bias, in favour of any particular theory.

No doubt, Śrī Madhva, now and then, gives very forced interpretations of certain Upanisad passages. But what one has to consider is whether Śrī Madhva has given a consistent explanation of the Upanisads as a whole, and not whether his explanation of certain words and passages are forced and un-scientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vāyu. The Vāyu, called also prāṇa, is the highest being next to God. He is called "the beloved son of God," the "servant of God," "the mediator between God and man," the "saviour." The functions assigned by Śrī Madhva to Vāyu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vāyu and Prāṇa by Christ. Some may think that Madhva's idea of Vāyu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vāyu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vāyu, the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs Besant has declared that Jesus was reborn in India as Rāmānuja. May it not be that Śrī Madhva, the greatest Vaiṣṇava reformer, in the direct line of whose disciples we may count Rāmānanda, Kabir, Nānak, Tulsi Dāss and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vāyu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaiṣṇavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY :
14th July, 1910.

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S. C. V.



CHHĀNDOGYA UPANISAD.

FIRST ADHYĀYA.

FIRST KHANDA.

Peace chant.

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥
सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-
निराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ओं शान्तिः शान्तिः शान्तिः ॥

ओं Om, Om आप्यायन्तु Āpyāyantu, let (them) increase, grow or be perfect.
मम Manā, my अङ्गानि Aṅgāni, limbs, members वाक् Vāk, speech प्राणः
Prāṇaḥ, breath, sense of smell. चक्षुः Chauṣub, eye. श्रोत्रम् Śrotam, ear अथ
Atha, and then, another reading is यय Yaśas, fame. बलम् Balam, strength,
bodily vigour, the organ that concentrates the ojas or odyle force इन्द्रियाणि
Indriyāṇi, the senses च Cha, and, yea. सर्वाणि Sarvāṇi, all सर्वम् Sarvam, all.
ब्रह्म Brahma, Brahman, the sacred learning, the Vedas उपनिषद् Upaniṣadam,
The Upaniṣad, sacred doctrine. ना Mā, not. अहम् Aham, I ब्रह्म Brahman, Brahman,
the Vedas निराकुर्याम् Nirākuryām, should cut off ना Mā, me ब्रह्म Brahma,
Brahman, the sacred lore, the Vedas. ना Mā, not. निराकरोत् Nirākarot, cut off,
leave off अनिराकरणम् Anirākaraṇam, no break in studies, not cutting off, non-
removal. अस्तु Astu, let there be. अनिराकरणम् Anirākaraṇam, no break in
studies, non-removal, not cutting off. अस्तु Astu, let there be. तद् Tad
(in) that. आत्मनि Ātmani, in the self. निरते Nirate, (in me who is) delighted (in).
ये Ye, which. उपनिषत्सु Upaniṣatsu, in the Upaniṣads. धर्माः Dhamāḥ, virtues
and duties. ते Te, those. मयि Mayi, in me. सन्तु Santu, let (those) be. ते मयि
सन्तु Te mayi Santu, let them be in me. ओम् शान्तिः Om Śāntiḥ, peace.

Om ! May all my bodily organs and senses, those of speech, smell, sight, hearing
and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May
I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let
there never be any break in my studies ; let there never be any break in my studies.
Let all the virtues of the Upaniṣadas repose in me, repose in me whose sole delight is
that Self.—(Pāraskara Grihya-Sūtra, III. 16. 1 partly)

MADHYA'S SALUTATION.

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñāna Śakti) is infinite and great (and all-embracing), whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Ichchhā and Kīryā Śaktis are supreme) who is All-powerful (whose Bala Śakti is also infinite) Whose Divine Form is higher than that of Brahmā and of the rest, and who is the essence (Ātman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Eternals. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non-release (bondage, Saṁsāra). He is Unborn and Eternal. I worship that Hari alone.

Note.—The first line of this śloka has been explained in several different ways by the Commentator, Vedesa Bhikṣu. This verse is a summary of the Udgītha Upāsanā taught in the Chhândogya Upaniṣad. The Om meaning 'full of all qualities' is expressed by the first epithet of this śloka, atyudrikta-vidoṣa-set-sukha. The word sat-sukha is explained also in various ways, e.g., pure pleasure, or best pleasure, or unending, eternal pleasure. Or sat may be a part of vidoṣa, i.e., vidoṣa-sat, meaning which is free from evil. A pleasure is said to be free from doṣa or taint when it is not conditioned by beginning, &c., beginningless, changeless, endless joy. That knowledge is great which knows everything relating to one's own and other selves. The word sarva or 'all' qualifies 'lordly-energy,' 'enjoyment' and 'power.' This 'pleasure' = अ, knowledge and thought = च, lordly energy and enjoyment = उ, power (bala) = ब.

The Goddess Rāmā praised Rāmāpatī (Hari) with the verses of this Upaniṣad that came out of the mouth of Hayagrīva (Hari), Him whose qualities are all-extensive (declared in all the Vedas and Upaniṣads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of Pralaya).

Note.—Thus the Chief Rishi of this Upaniṣad is Hayagrīva, the Subordinate Rishi is Rāmā, the Devatā is the Śeṣa-Śāyin, the Lord sleeping on the couch of the snake of Eternity.

MANTRA 1.

ओमित्येतदक्षरमुद्रीथमुपासीतोमिति ह्युद्गायति तस्योप-
व्याख्यानम् ॥ १ ॥

ओम् Om, The Lord designated Om. इति Iti, thus. एतद् Etad, this. अक्षरम् Akṣaram: this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as अक्ष+र, the dweller in the senses; the अक्ष or eye being typical of all senses and र means sporting or dwelling; that is, अक्षेषु इन्द्रियेषु रमणात् अक्षरम्; therefore, the word अक्षर means the nearest of all. Or akṣa means imperishable, and ra means joy, and so akṣara=eternal and blissful. उद्गीथम् Udgītham;

the Lord is called Udgîtha, because He is उद् Ud, the highest of all, because He is गी Gîh, sung of, praised of by all; and च Tha, because He is everywhere. (स्थान) The whole word (उद्गीथ) Udgîtha thus means the highest Lord, praised in all scriptures and who is all-pervading. उच्चत्वात् उत गीतत्वात् गीः सर्वस्थानत्वात् स्थः Uchchatwât, Utgitatwat, Gîtatvât Gîh Sarva, Sthânatwât, Sthab, उपसीत Upâsîta, let him meditate, ओम् Om; इति Iti, thus, हि Hi, because. उद्गा यति Udgâyati, sings out, that is, that Udgâtri priest sings out by uttering the syllable Om; therefore, the Om is the name of the Lord, तस्य Tasya, of His, that is, of the Lord who is called here by the names of Akṣara and Udgîtha, उपव्याख्यानम् Upavyākhyānam, full explanation

1. Om is the Lord, the nearest (or the eternal joy), the Udgîtha, *i e*, the Highest, the most Adorable, and the All-pervading He must be meditated upon Him the Udgâtri sings out as Om. About Him is (this whole book) the explanation.—1.

MADHYA'S COMMENTARY.

Om is the name of the Lord and He is called aksara, because He is the nearest of all, (as dwelling in the senses). He is called Udgîtha, because He is high or ut, because He is sung or Gîta, and because He is all-pervading or Tha The Lord must be meditated upon as such.

Thus it is said in the Mahâsâṃhitâ —

The Goddess Ramâ praised the Lord Ramâpati, with the verses which were first chanted by Hayagrîva, and which commence with the word 'Om,' (in this Chhândogya Upaniṣad) and which are sung by the singers of the Sâma Veda.

The meaning of this ॐ is thus given in the Samanvaya —

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes. He is called Om, because He pervades all (ओम्), because He protects all (अवन्) and because the three letters अ, उ, म—a, u, and ma—denote supremely excellent (अधिक अ), supremely high (उच्च) and supremely wise (ज्ञान-मार्ग-ज्ञान): because अ means bliss or आनन्द; उ means power or ओजस् and म means supporter or protector (मरण)

Note.—Thus ओम् has a triple significance, and denotes the threefold attribute of the Lord. First, He is All-pervading, All-protecting and All-knowing. Secondly, He is supremely, excellently, High and Wise Thirdly, He is All-bliss, All-mighty and All-supporting.

The Indestructible Supreme Person should always be meditated upon as Om; because the whole universe is woven (ओजस्) or contained in Him; and because He is supremely excellent (अति-अ); and because He is supremely high (उच्च-उ) and possessed of infinite attributes (अ-गुण).

Regarding this Om, the Udgâtri sings out his hymns of the Sâma Veda clearly by uttering Om; because Om is the name of Viṣṇu and the explanation of Om is the highest of all explanations (books)

The letter ँ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas. (Thus, briefly, ओम् Om means the excellent, the high and the revealed. The glory and the greatness of this Om we shall explain further on)

MANTRA 2.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो
रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः
साम रसः साम्न उद्गीथो रसः स एष रसानां रसतमः परमः
पराद्ध्योऽष्टमो यदुद्गीथः ॥ २ ॥

एषां Eṣām, of these, i.e., of all creatures भूतानां Bhûtânām, of beings, such as Ribhu and others when compared with the Earth-deity. पृथिवी Prithivî, the earth, i.e., the presiding deity of the earth रसः Rasaḥ, essence, i.e., the higher in all respects and qualities. पृथिव्याः Prithivyâḥ, than the (deity of the) earth आपः Âpāḥ, water, i.e., Varuṇa, the presiding deity of water (is higher). रसः Rasaḥ, essence, sap अपां Apām, than the waters (Varuṇa); ओषधयः Oṣadhayah, plants, i.e., the deity presiding over the plants, namely, Soma रसः Rasaḥ, essence, higher ओषधीनां Oṣadhînām, of the plants, i.e., higher than Soma. पुरुष Puruṣaḥ, the Lord (of humanity), i.e., Rudraḥ. रसः Rasaḥ, essence. पुरुषस्य Puruṣasya, than Rudra, वाक् the (deity of) speech, i.e., Sarasvatî. रसः Rasaḥ, essence, sap वाचः Vâchāḥ, than speech. ऋक् Rik, the (goddess called) Rik रसः Rasaḥ, essence, sap. ऋचः Ricāḥ, of Rik. सामरसः Sâma rasaḥ, the deity of Sâma, i.e., Vâyu presiding over breath, the chief Prâṇa, is essence, or higher साम्नः Sâmnaḥ, of Sâman उद्गीथः रसः Udgîthaḥ rasaḥ, the Lord Nârâyana Himself, is essence or higher. सः Saḥ, He, the Udgîtha. एषः Eṣaḥ, this Nârâyana. रसानां Rasânām, among the Great Ones, like the Earth, &c. रसतमः Rasatamaḥ, the best, the highest, the quintessence परमः Paramaḥ, the highest पराद्ध्यः Parârdhyaḥ, higher than the highest, i.e., पर highest. ऋद्धिः attributes, namely, possessing the highest qualities, i.e., the Udgîtha is not only higher than the Sâman, but He is higher than Ramâ also. Another meaning of पराद्ध्यः is पर highest and ऋद्ध्यं place. He who deserves the highest place परद्धीः is the name of श्री Śrî or Ramâ (रसा) पराद्ध्यं is the genitive of परद्धीः परम-पराद्ध्यः would mean higher than परद्धीः or श्री Śrî. अष्टमः Aṣṭamaḥ, the eighth, i.e., the Udgîtha which is the 8th in order beginning with the earth, सः who; Madhva's reading is yah, i.e., in the masculine gender and not यत्. उद्गीथः Udgîthaḥ, the Udgîtha, Lord Nârâyana.

2. Higher than all beings (like *Ṛibhu*. &c.) is the presiding deity of the earth, higher than Earth devatâ is *Varuṇa*, higher than *Varuṇa* is *Soma*, higher than *Soma* is *Saraswatî*, higher than *Saraswatî* is the goddess called *Ṛik*, higher than *Ṛik* is the chief *Prâṇa*, higher than the *Prâṇa* is *Nârâyana* himself. That *Udgîtha* is higher than all the highest, higher than even *Ramâ* and is the eighth.—2.

Note.—*Nârâyana*, whose name is *Om*, has been said in the last verse to be the highest of all; to understand this clearly it became necessary to know the gradation of deities hence this verse.

Note.—This part of the verse shows that *Nârâyana* is not only higher than the *Sâman*, but that His greatness is not comparative, like others, but absolute and infinite. In fact, there is a vast difference between the greatness of God and of any other Being how high soever. In that sense, the words *paramaḥ parârdhyaḥ* would mean supremely great, infinitely high. But *parârdhyaḥ* has also another meaning which has been given above, i.e., "than the goddess *Parârdhî* or *Ramâ*."

If in the above enumeration the speech (*Vâk*) and the *Ṛik* be taken as identical, then we have the following gradation:—

Earth (<i>Prithivî</i>)	higher than	<i>Bhûtas</i> (beings)	i.e., the Earth is <i>rasâ</i> or high.
<i>Varuṇa</i> (water)	" "	Earth	" i.e., Is <i>rasa-tara</i> or higher.
<i>Soma</i> (plants)	" "	<i>Varuṇa</i>	" i.e., Is <i>rasa-tama</i> or highest.
<i>Rudra</i> (<i>Puruṣa</i>)	" "	<i>Soma</i>	" i.e., Is <i>Parama-rasa-tama</i> , higher than highest.
<i>Vâk</i> (including <i>Ṛik</i>)	" "	<i>Rudra</i>	" i.e., <i>Parama-para-rasa-tama</i> , above the higher than the highest.
<i>Sâman</i>	" " "	<i>Vâk</i>	" i.e., <i>Parama-parârdha-rasa-tama</i> over-above the higher than the highest.
<i>Ramâ</i>	" " "	<i>Sâman</i>	" i.e., <i>Parama-parârdha-rasa-tama</i> , even-over-above-the higher than the highest.
<i>Udgîtha</i>	" " "	<i>Ramâ</i>	" i.e., <i>Parama-parârdhya-rasa-tama</i> infinitely high.

If, however, the *Ṛik* and *Vâk* be taken separately, then the *Ṛik* will be *Parama parârdha-rasa-tama*; the *Sâman* will be *Parama-parârdha-rasa-tama*; *Ramâ* will be *Parama-parârdhi-rasa-tama*, and *Udgîtha* will be *Parama-parârdhya-rasatama*.

MADHVA'S COMMENTARY.

This mantra shows, in detail, how this *Udgîtha* is the highest (*parama*), by giving the gradation (of the *Devatâs*). (The Lord is not only the last in this series of gradations, but infinitely high, and therefore, the word *parama* is used). "Those who know the gradation of the *Devatâs*, and who understand the supremacy (infinitude) of *Viṣṇu*, are known as *ekantinaḥ* (monotheists?) and masters of the knowledge of the divine hierarchy. Let those be alone called *Ekântins* who know God to be one and the

highest (What is the necessity of knowing the hierarchy of Devatās, and calling such knowers also Ekāntins? To this, the commentator replies by giving the definition of the word Ekāntin) Since, in the above gradation, by stating that "this is higher than that," the Lord Hari stands at the end ('anta) of the series, and since He is *one* (eka), therefore, the Ekāntins (eka and anta) are said to be those who know the Lord to be verily One alone, and as standing at the end of the above series of gradations "this is greater than that? (Hence the knowledge of the series or gradation is necessary to entitle a person to the name of Ekāntin. The word Ekānta is thus the name of Hari, for He as one stands at the end of the above series. Those who possess the knowledge of this Ekānta are designated as Ekāntins.)

Admitted that, in order to be called an Ekāntin, it is necessary to have knowledge of the gradation of the Devas. but what is the advantage if one becomes an Ekāntin? To this, the commentator answers.

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekānta—the one Lord of the Hierarchy—enter (in release into the Supreme God Nārāyaṇa, the painless.

But the word Ekāntin means, generally, the exclusive worshipper or devotee of one God and who does not worship any other. How do you give this meaning to it? To this, the commentator says that it is not merely the knowledge of gradation that gives mukti, but the *worship* of the Supreme God, after getting such knowledge, is the cause of Mukti.

Let the Bhāgavatas, thus knowing Hari as the Highest and coming at the end, worship Hari always, and worship *also* Lakṣmi and others, in their due order.

This shows though the word ekāntin means, in some places, the worshipper of One, to the exclusion of others, for strict ekāntin would not worship even Lakṣmi, &c., yet an enlightened Bhāgavata would worship minor deities also, knowing all the while that the God is one and Infinitely higher than any deity. If so, what becomes of the command—*tarhi pujaet na anya devatāh*, 'let him not worship any other deity? To this, the commentator says

Let them not offer any sacrifice to any Devatā with the idea that they (the Devatās) are independent of the Lord: or that they deserve any independent worship.

Admitted that the Devatās may be worshipped as subsidiary agents of the Lord. but how do you reconcile it with the following text:—"The Manus and Mānavas are to be worshipped and never the Devatās under the divisions of castes of Brāhmaṇas, Kṣatriyas, Vaisyas and Śūdras. This text would show that Manus, and sons of Manu like the Rishis Mañichu, &c., divided under different castes of Brāhmaṇa, &c., are to be worshipped and not Devatās. To this, the commentator says:—

The Bhāgavatas worship the Sages, called sons of Manu, and the Being called Manu, mentioned in the Śrutis as possessing various castes,

like Brâhmanas, &c., and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhâgavatas. (Compare S. B. H. Vol. I. Muṇḍaka, p., 6).

Note.—The castes mentioned in the Śruti refer to Brahmâ, &c. The Beings, called there Manus are Brahmâ, &c, and the sons of Manu are really sons of Brahmâ, i.e., the sages like Marîchi, &c. The castes refer to them. Thus the above text teaches the worship of Devatâs, for it teaches the worship of Manu, and Manu=Brahmâ, and Mânavaś does not mean "men," but sons of Manu, i.e., sons of Brahmâ, i.e., Rîṣis like Marîchi, &c. As has been said, "the devas like Brahmâ and the rest are called Manus, because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes, according as they are Brâhmanas, Kṣatriyas &c., their sons, called Marîchi, &c, are called Mânavaś, because they are sons of Manu or Brahmâ" Even these Rîṣis are not worshipped as Devas, but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non-Devas should never be worshipped, though they bear the names of Brahmâ, &c. They are called Devas, because they are poor and miserable.

The word Deva, as applied to them, is derived from the root $\sqrt{\text{दि}}$ from which the word *dîna* is also derived, namely, from $\sqrt{\text{दि}}$ 'to be poor, to perish.' The word Deva is a generic term and is applied both to Asuras and Suras, while the word Manu is confined to Devas only, in the better sense of that word; and, therefore, in the above verse, the word Manu is used and not the well-known word Deva. But what is the specific sphere of these two words, Devas as Suras, and Devas as Asuras? To this, the Commentator replies.

The Vedic Devas (Suras), called Brahmâ and the rest, accept oblations then only when they are offered to them with *devout* spirit, while the lower Devas take them when they are not so offered.

Since both Suras and Asuras have got the names of Brahmâ, &c, how is it that an oblation offered with the Mantra 'Brahmâdibhyah Svâhâ' will go to the Deva Brahmâ and not to the asura Brahmâ? The reaching of the offering to the Deva Brahmâ takes place then only when the sacrificer offers it in the spirit of a Bhâgavata, namely, when he knows the gradation of the Devas, and realises that Viṣṇu is the highest of all, if he does not do so, the asura Brahmâ and the others take such offering

An objection is raised it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences, and *ekântitva*, i.e., knowledge of the Lord, by realising Him to be the only refuge, because both the gradation and *ekântitva* may exist in a person and yet the man may be far from Mokṣa. To this, the Commentator says:—

By the knowledge of the deva gradation, by *ekântitva* and by faultlessness alone, the Mokṣa is insured as a rule, the other (two) means are mere vexation (or waste of energy.)

The 'other means' refer to the knowledge of gradation and *ekântitva*. The only unailing means of insuring mokṣa is *achchhidratva*—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mâdhvas. *Viḍâmbana*—'vexation' or 'deception'—means that they alone are not the means of Mokṣa. Thus having described one means of getting

Mokṣa, namely, aśchēhadratva (combined with the knowledge of gradation and ekāntitva), the Commentator mentions a second means of attaining release :—

The highest devotion (bhakti) to Viṣṇu is verily (a specific) cause for the attainment of release.

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu, such as, Rāmā, &c., is also a cause.

So also devotion to his devotees, like Rāmā and the rest, in due order, after Viṣṇu, is also a cause of mokṣa.

The Commentator now mentions a third means of acquiring mokṣa :—

The third cause in the attainment of Mokṣa is Vairāgya (dispassion) also. There is no other (fourth) means of getting Mokṣa :—

The word 'third' shows that Vairāgya is not equal to the other two—namely, Jñāna (knowledge) and bhakti (devotion), or it may show that Vairāgya is a means of getting the other two. The three means, therefore, are the Jñāna, Bhakti, and Vairāgya. If these be the only means of getting mokṣa, why do the Śāstras enjoin the performance of sacrifices, &c.? To this, the Commentator replies .—

Everything other than these (three, namely, things like sacrifices, &c.) is ordained (by the scriptures) verily as a means for the sake of attaining these (three)

If the sacrifices, &c., be the means of getting Jñāna, Bhakti and Vairāgya, and thus a means of getting mokṣa, what is the necessity of the other three? The Commentator shows that Jñāna, &c., are the causes of mokṣa, and not sacrifices unaccompanied by these :—

One may even perform all (sacrifices), but if one is devoid of these (three or any of them) verily one goes to the lower darkness (or to the nether world and darkness)

This shows that a performer of mere sacrifices, who abandons the other three, far from getting mokṣa, goes to Lower Regions of Darkness. But a person may not perform sacrifices; but, if he has any one of the other three, he will get Release.

But he who is firmly established in this (Jñāna, &c.) is verily even a Released Eternal, though he may have abandoned the other (sacrifices, &c.)

This applies to Jñāna-Yogins, like Sanaka and the rest. Human beings should perform sacrifices also.

Therefore, I shall tell the gradation of the Devas, (in the order) as mentioned in the Śruti.

The force of 'therefore' is, because the knowledge of gradation is a cause of mukti, 'therefore, &c.'

The Earth is always higher, in all attributes, than all Elements (bhūtas)

The elements refer to the Elemental Devas, called Ribhu, &c.; because "the Ribhus merge in the Earth-Deva"—says a Śruti,

The word *rasa* (translated in the above as *vara* or 'higher') is synonymous with *sāra* (essence) and *vara* (better). All three denote the same idea.

Higher than the Earth is *Varuṇa*, higher than *Varuṇa* is *Soma*, the *Devatā* of plants; higher than that, is man, namely, *Rudra*, because he is the *devatā* of virility (the generative organ); higher than *Rudra* is *Sarasvatī*, the goddess of speech; higher than speech, *Rik* (the goddess of *Rik*); higher than the goddess of *Rik* is *Vāyu*, called also *Sāman*. He is called *Sāman*, because he is *same* in all beings, and because he is the presiding deity of all *Sāman* Hymns, higher than *Vāyu* is *Viṣṇu*. He is higher than the highest, from eternity.

The sentence "Sa eṣa Rasānām Rasatamaḥ paramaḥ parārdhyo ṣṭamo ya Udgīthaḥ," is divided into three parts, namely, 1. *sa eṣa rasānām rasatamaḥ*, 2. *sa eṣa paramaḥ*, 3. *sa eṣa parārdhyaḥ*.

The Commentator now explains these three. He takes up the first, namely, *Rasānām Rasatamaḥ*, and explains it thus.—

Vāyu, who is higher than the highest (*Sarasvatī*) is itself inferior to *Sīt-tattva*, who is called *parama*, and *Viṣṇu* is higher than this *Śrī* herself. He is all-pervading. He is called the *parārdhya*, because he is accompanied by (or possesses) *parārdhi* (*Śrī*). Thus we find in the *Sāra-nīnaya*

The whole of the above is a quotation from the *Sārā-mṛṇaya*.

A doubt is here raised. The combination of *para* *Riddhi* will be *parārdhi*, and not *parārdhi*, and the secondary derivative from *parārdhi* would be *parārdhya*, and not *parārdhya*, how is then *parārdhya* obtained from *parārdhi*? To this, the Commentator answers —

The force of long *Ā* in *parārdhya* is to denote superlative degree or *Atisaya*. In *parārdhya*, the meaning of the *para* is *parama* or highest. He who has the attribute of having the highest *Riddhi* is called *paramardhiguṇa*. It is a *Bahuvrīhi* compound. *Hē* who possesses *parārdhi* is called *parārdhya*.

He who possesses the quality of *paramardhi* in the highest degree is called *paramaḥ parārdhyaḥ*.

The second sentence is *Sa eṣa paramaḥ*, and it means 'he is the highest'. The word 'highest' here is not a separate attribute of *Viṣṇu*, but qualifies *riddhi*. The meaning of *parama* is 'in the highest degree.'

An objection is raised that in *paramaḥ parārdhyaḥ* the word *paramaḥ* cannot be an attribute of *Riddhi*, for if it were so, the form would be *parama-parārdhyaḥ*. But the *paramaḥ* has the sign of case-affix after it. To this, it is replied, that this is no valid objection, because we have such examples in other places also. *Vedeśa Bhikṣu* then gives two such illustrations.

Or the sentence *Sa eṣa*, &c., may be taken as one sentence, and not three, as above; and, in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py ati-paramottāmotamaḥ rasānām rasatamaḥ paramaḥ parārdhyaḥ.

Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones This is the meaning of the phrase 'of the essences the best essence, the highest, the top-most.'

The meaning of *rasânâm* is *uttamebhyah* api, 'even among the Best Ones;' the meaning of *rasatamah paramah parârdhya* ati *paramottamottamah*, 'the Best of the best among the Very High Ones.'

He who is higher (*ati paramah*) than the best ones (*uttamebhyah*) is called *uttamebhyo'py ati paramah* He who is higher (*uttama*) than him, is called *uttamebhyo'py ati-paramottamottamah* He who is higher (*uttama*) than him even, is called *uttamebhyo'py ati-paramottamottamah*, i.e., the Best of the best among the Very High Ones. This Being is called the *rasânâm rasatamah paramah parârdhya*.

Out of the Best Ones, He is the Best of the best among the Very High Ones

An objection is raised again The word *rasânâm* is in the genitive plural, how do you explain it by *uttamebhyah*, a word in the ablative plural Moreover, each of the words, *rasatamah*, *paramah* and *parârdhya*, appears to be a separate adjective, qualifying one and the same word, why do you explain them as *ati paramottamottamah*—"the best among the best among the very high" To this, the Commentator replies by saying that the word *सत्तामन्* in the ablative is understood after *रसान्*, i.e., "Out of the objects of greatness (*rasa*)" (It is thus that the genitive is explained by an ablative).—

The sense is that out of all the best (*rasa*) entities even, He is the supremely High (*Parârdhya*) the highest entity. Therefore, he is called the Best of the Best among the Very High Ones.

(The words *रसन रम परदुर्व* are not separate adjectives, but one, namely *परम परदुर्व*: *रसन* = *अतिपरमोत्तमोत्तम*: "The Best of the Best among the Very High Ones.")

Another objection is raised again. If the sentence *स एव रसान्*, &c., be taken as three sentences, as has been done before, and if each of these be an attribute of the Lord, then the mention of three attributes is superfluous, as all of them denote one idea of greatness One of them would have sufficed. To this, the Commentator replies:—

The superiority of the Lord is not like (or similar) to the superiority of *Prânas*, &c, over the Elements, &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being), the multitude of epithets, like *rasânâm rasatamah*, *Paramah*, *parârdhya*), have been used (in the Śruti)

Having given the sense meaning of the phrases, *parama parârdhya rasatama*, the Commentator now gives their literal meanings.

The Earth-deva possesses superiority (*rasatva*) over the Elements; *Varuṇa* is higher in superiority to Her (*rasa-tara-tvam*); *Soma* is highest in superiority (*rasa-tama-tvam*); *Rudra* has extremely highest superiority (*parama-rasa-tamatvam*); *Vâk* has higher than extremely highest superiority (*paramardha-rasa-tamatvam*); *Prâṇa* has greater than the higher than the extremely highest superiority (*parama-parardha-rasa-tamatvam*)

(If *Prāṇa* is परमपराङ्मुख greater-than-the-higher-than the extremely highest superior—then the Lord God being above *Prāṇa* should be called परमपराङ्मुख parama-parārdha-rasatama. The long अ in parārdha would show this comparative superiority. But He would not be called parama-parārdhya-rasatamaḥ, which shows a degree higher still. To this, the Commentator replies)

But this Lord is not (immediately) higher than *Prāṇa*, and therefore He is not called parama-parārdha-rasatamaḥ. Because higher than *Prāṇa* is *Ramā*, who is called param-parārdha-rasatamaḥ. The Lord is higher even than *Ramā*, who herself is the essence (rasa) of *Prāṇa* Himself: therefore, the Lord is called Parama-parārdhya-rasatamaḥ.

But how do you show from the words param-parārdhya-rasatamaḥ (which is an epithet of the Lord) that He is higher than *Ramā* called parama-parārdha-rasatamaḥ. For there is nothing in the above epithet to show a comparative for अ is nowhere a sign of comparison. To this, the Commentator says that the letter य in the above is a sign indirectly of the comparative degree.

He who is known through the medium of *Parārdha* (Sūtattva) is called *Parārdhya* and (therefore, *Parārdhya* is higher than *Parārdha*), because He is infinitely higher than even this *Ramā*, who herself has an infinity of attributes.

The √अ 'to know' takes the affix क with the force of accusative. पराङ्मुख + क = पराङ्मुख "known through-*Parārdha*." अ therefore is a noun here meaning 'known.' The अ of अ is elided anomalously. Let it be so but how the name *Parārdhya* is exclusively applied to the Lord alone? It may be applied to *Brahmā*, &c., also, for they are also known through the *Parārdha*. To this, the answer is that He is infinitely higher than this, namely, His own *Sri Tattva*. This *Sri tattva* possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible *Parārdha* belongs to the multitudes of *Jīvas* also. why are they not called *Parārdhya*? To this, the answer is that it is applied to the Lord alone, who is supremely higher than *Sri tattva*.

An objector says. In counting from the Elements upwards through earth, &c., we find that *Vāk* will be parama-para-rasatama, the *Rik* will be parama-parārdha-rasatama, and the Lord known through this *Parārdha* or *Prāṇa* will be parama-parārdhya-rasatamaḥ. This would establish, no doubt, the superiority of the Lord over *Prāṇa* but not over *Ramā*, who does not come anywhere in the above gradation. To this, the reply is that the above explanation was given by taking *Vāk* and *Rik* as identical, and as not two separate classes. But if *Rik* (as *Sarasvatī*) be taken as separate from *Vāk*, even then the superiority of the Lord over *Ramā* would be established. Therefore, the Commentator says.—

If *Rik* (*Sarasvatī*) be taken as separate from and higher than *Vāk*, even then also, counting from the elements (bhūta), *Prāṇa* would be only parama-parārdha-rasatama, and not parama-parārdhya-rasatama (In the case when *Parārdha* is applied to *Ramā*, we derive it thus). She who is in every way superior (riddham) to the high (para) is *parārdha*. (In this case, the word *parārdhya* would denote the Lord). For he who is known through the innumerable attributes of this *Sūtattva* (called

Parârdha) is designated here as Parârdhyam, namely the Lord. (In the other case, Prâṇa is only Parama-parârdha-rasatama and not parama-parârdhi-rasatama). For she who is higher than Parârdha (Prâṇa) is called Parârdhi (the force of र is to denote superiority, because it denotes lordliness ईशत्व) Thus Parârdhi is the name of Sri. He who is known through the innumerable attributes of this Parârdhi is called Parârdhyam. Thus the Lord, called Parârdhyam, is even higher than Śrī. Thus is explained the phrase "rasânām rasatamaḥ paramaḥ parârdhyah."

MANTRA 3

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति
विमृष्टं भवति वागेवर्क प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamâ Katamâ, what, what (fem), अक् Rik, the Rik, कतमत् कतमत् Katamat Katamat, what, what (neut.) साम Sâma, the Sâman; कतमः कतम Katamaḥ Katamaḥ, what, what (masc.); उद्गीथ Udgîthah, Udgîthah. इति Iti, thus. विमृष्टं भवति Vimriṣṭam bhavati, is questioned, is specially enquired into or is deliberated upon वाक् Vâk, speech, namely, the Goddess Saraswatî, the presiding deity of all the Vedas. The same who has been mentioned as higher than Purusa and Rudra. But the Speech here is to be distinguished from the Speech there, in its functions. Saraswatî has many forms one of which is as the presiding deity of all the Vedas, where she has no connection with Prâṇa. The other form is the presiding deity of Rik, where she has connection with Prâṇa. All inspirations come from Saraswatî. As a general inspirer of all scriptures, she is speech of the lower order, as the special inspirer of Rik, which she does in combination with Prâṇa, she is speech of the higher order. Just as Ramâ has also two aspects first, as the Essence of the Vedas, second, as consort of the Lord. Similarly, Vâk as the consort of Prâṇa has a higher aspect than the same Vâk who is not acting as the consort of Prâṇa. एव Eva, alone. अक् Rik, the presiding deity of Rik. प्राणः Prâṇah, the chief Prâṇa. साम Sâma, Sâman, because he is same (सम्) in all creatures, and because he is the presiding deity of the Sâma Veda. ओम् Om, the highest. इति Iti, alone. एतत् Etat, this. अक्षरम् Akṣaram, the nearest, the Imperishable and Blissful. उद्गीथ Udgîthah Udgîtha, Nârâyana: the loudly sung.

3. Who is then Rik? Who is Sâman? Who is Udgîtha? This is the subject for consideration. The Rik indeed is Speech, the Sâman is Prâṇa, the Udgîtha is the Imperishable, Joyful, Highest alone.—3.

Note—The deities like Ribhu, Earth, Varuṇa, Soma and Rudra are well-known as deities of Elements, Earth, Water, plants and animals (men), and no doubt can arise about them: so no question has been put regarding these. But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well-known. Therefore, this question is asked here.

MADHVA'S COMMENTARY.

The Prithivī as the Deva of the Earth, and Soma and Varuṇa as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities ; (and, therefore, require no further elucidation. But not so the rest Therefore) the Rik, &c., alone are here taken into consideration, by asking 'What is Rik, &c.'

But the Rik and Sāman and Udgitha are also well-known terms. Why should they be specifically mentioned here ? To this, the Commentator says .—

Moreover, a knowledge of these (Rik, &c.) produces specific fruit (hence they alone are considered here, and not the others)

An old objection, however, remains unanswered, namely, though the knowledge of the Devas, of Prithivī &c., does not conduce to any specific result, yet, as the essential nature of these Devas is not well-known, it would have been better had the Śruti given a detailed description of these Devas of the Earth, Water, plants and animals also.

Another objection is, because the knowledge of Rik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vāk also produce specific fruit Why is it not mentioned here ? To this, the Commentator answers :—

But Vāk being well-known as Sarasvatī, (is not mentioned here.)

On this reasoning, Rik &c., also should not be considered here, for they are also well-known To this, the Commentator answers .—

Vāk and Rik are, moreover, identical, , so Vāk has not been separately enquired into here.

The identity of Vāk and Rik is mentioned in the Śruti Vag eva Rik. Therefore, the consideration of Rik includes the consideration of Vāk also.

The old objection still remains that, though Vāk and Rik be identical, yet, as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identify Vāk with Rik : for it is said in the Śruti " Rik is higher than Vāk " How can a thing which is higher than another be identical with it ? One cannot be higher than one own self. To which, the Commentator answers —

Vāk is called Rik, when she is specifically (and highly) united with Prāṇa. (As the consort of Prāṇa, Vāk or Sarasvatī gets the designation of Rik.)

This is shown from the etymology of rik It comes from ॠ 'to go' Rik literally means ' gone ' ' motion ' ' combination,' for motion produces union or combination. Vāk can appropriately unite with Prāṇa only. And, as such union of Vāk with Prāṇa, gives to Vāk a higher aspect, it is called the 'specific high union.' Thus the root-meaning of rik itself shows this combination. Thus the Commentator says :—

From the explanation of the very word rik derived from the root ॠ 'to go', we find that riktva means 'union (marriage)' (Hence Vāk when married is called Rik, when single she is Vāk.)

Similarly, the word Sarasvatī also denotes Rik. It is derived from/ हसृ, to 'move'; hence Sarasvatī means possessing sara or motion; or sarga, 'creation, she, who has the abhimāna (conceit) of creation, or the goddess presiding over creation is called Sarasvatī.'

Vāk is called Sarasvatī because she presides over creation (sarga). The same Vāk is called Sarasvatī, when not in this specific union with Prāṇa (and thus in her *married* state as Rik, she is said to be higher than her former single state of Vāk). Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāṇa. Thus one and the same Vāk becomes different and has two aspects, first, as not in union with Prāṇa, second, as united with him.

An objection is raised if Vāk and Rik are identical, then it is not proper to say that Rik is higher than Vāk. If they are separate, then it is not proper to say 'that which is Vāk is verily Rik'. This objection is also answered by the above consideration, by which Vāk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vāk, and the union of Vāk with Prāṇa, the Commentator now shows the identity of Prāṇa and Sāman.

Therefore, the Śruti says, 'Vāk is verily Rik and Prāṇa is verily Sāman.'

The phrase 'Om ity etad akṣaram Udgithaḥ' is not to be explained as 'this syllable Om is called Udgitha'. Its proper explanation is what the commentator now gives.—

The word akṣaram is a compound of two words, Akṣa and Ra. Akṣa means imperishable and Ra means bliss, therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness.' Or it may mean, 'He who takes delight in Akṣa or senses, i.e., He who is present in the activity of all senses'. Therefore, it means the nearest Akṣara, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word 'iti' in the above Śruti has the meaning of excluding all other ideas. Therefore, 'Om, iti' means 'the only Highest'. Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, 'this Lord who always dwells in the heart'. He is called Udgitha, because he is always sung as the Highest, He is the Lord, the Puruṣottama.

MANTRA 4.

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्कं च साम च तदे-
तन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तत् Tat, that. वै Vai, verily. एतत् Etat, this. मिथुनम् Mithunam, couple, यद् Yad, what. वाक् Vāk, vāk. च Cha, and. प्राणः Prāṇah, Prāṇa च Cha, and. चर्कम् Rik, rik. साम Sāma, Sāman. तत् Tat, that. एतत् Etat, this. मिथुनम् Mithunam, couple. ओम् Om, Om. इति Iti, this. एतस्मिन् Etasmin, in this. अक्षरे Akṣare, in the imperishable. संसृज्यते Samsṛijyate, become united are supported in the state of Mukti.

4. Now Vāk and Prāṇa form one couple, and Rik and Sāman another. Those couples are joined or become united in the Imperishable Om (when they are in a state of Sāyujya Mukti).—4.

MADHYA'S COMMENTARY.

Vāk and Prāṇa even are a couple (and so also Rik and Sāman constitute a couple). They become united in the Lord Janārdana in the state of Sāyujya Mukti.

But in the state of Mukti all get united in the Lord what is the peculiarity about this couple ? To this, the Commentator answers —

But all other (Jīvas) get union in the state of Release in the Lord, only through the grace of this couple (Vāk and Prāṇa—the word and the Life—), after them, (and) through their mediation only ; while Prāṇa alone gets *direct* union with the Lord Hari.

The Sāyujya Mukti obtained by Prāṇa is immediate and direct, without the intervention of any other being ; the same obtained by others is indirect and mediate, always through the grace of Prāṇa through Vāk.

An objection is raised. The Lord called Udgītha has been described as higher than Sarasvatī and Prāṇa, who are named here as Rik and Sāman. How is this ? Their greatness is proclaimed in Srutis, while here they are made to occupy a subordinate position. To this, it is replied that this is no valid objection. The Lord is greater even in comparison to them, for the Lord is *their* refuge also, though they are Released Ones. Thus Mantra 4 declares that such a high couple, as the Word and the Life, is supported by the Lord, though they are eternal Muktas.

MANTRA 5.

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य
कामम् । आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षर-
मुद्गीथमुपास्ते ॥ ५ ॥

यदा Yadā, when. वै Vai, verily मिथुनौ Mithunau, those two couples, Vāk and Prāṇa समागच्छतः Samāgacchatah, come together, viz., are united in the Udgītha, the Lord आपयतः Āpāyatah, fulfil, attain. तौ Tau, these two. अन्योन्यस्य Anyonyasya, of each other. कामम् Kāmam, desires आपयिता Āpayitā, fulfiller कामानाम् Kāmanām, of desires भवति Bhavati, becomes यः Yah, who, the adhikārī एतत् Etat, this (couple called Vāk-Prāṇa). एवम् Evam, thus (namely, that even in the state of Mukti they are supported by the Lord). विद्वान् Vidvān, knowing. अक्षरम् Akṣaram, the Imperishable उद्गीथम् Udgītham, Udgītham, i.e., Nārāyaṇa. उपास्ते Upāste, meditates.

5. When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires, who knowing thus, meditates on the Imperishable Udgītha, i.e., Nārāyaṇa, as the Most High.—5

MANTRA 6

तदा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषा
एव समृद्धिर्यदनुज्ञा समर्थयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om. वै Vai, indeed. एतत् Etat, this. अनुज्ञा Anujñā, benedic-
tion, blessing अक्षरम् Akṣaram, word यत् Yat, when. हि Hi, because. किञ्च
Kiñcha, some, any अनुजानाति Anujānāti, gives benediction ओम् Om, Om.
इति Iti, thus. एव Eva, only. तदा Tadā, then. ह Ha, verily. एष Eṣaḥ, this
Madhva says (एषो एव). एव Eva, only. समृद्धिः Samriddhiḥ, gratification, prospe-
rity. यत् Yat, which (here ought to be य, because it qualifies अनुज्ञा). अनुज्ञा
Anujñā, blessing. समर्थयिता Samardhayitā, gratifier. कामानाम् Kāmānām, of
desires. भवति Bhavati, becomes Yah, who. एतत् Etat, this एवम् Evam, thus.
विद्वान् Vidvān, knowing. उद्गीथम् Udgītham, udgītha, i.e., Nārāyaṇa. उपास्ते Upāste,
meditates upon

6 That Om, verily, is a word of benediction ; when any one blesses another, he says “ Om, may Nārāyaṇa do as thou sayest ” Now this (Om of blessing) also denotes gratification (“ May Lord gratify your desires”). He, who knowing this, meditates on the Imperishable Udgītha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified.—6

MADHVA'S COMMENTARY.

In mantra 6, it is said that Om is a word of benediction and people use it in blessing That mantra appears abruptly and *prima facie* looks irrelevant The Commentator shows its relevancy now :—

Therefore, by uttering “ Om,” these people always give benediction (because Om is the name of Hari)

Let Om be a word of benediction, why should that be a reason to call it a name of the Lord ? To this, the Commentator replies :—

For it is said that Om, used as a benedictive term, means “ may the Lord Keśava do even so as thou hast said,” and the ancients used this word Om with this denotation (of blessing) (Hence, Om is a designation of the Lord).

But how is it that the moderns do not use the word Om, with this denotation “ may Lord bless you ?” To this, the Commentator answers :—

But the ignorant people use Om to give their own permission (or blessing), and say Om is a term of giving permission.

The Commentator now explains the phrase “ eṣaḥ eva samriddhi, &c.”—“ this blessing denotes gratification.”

This word "Om" means (also) Full, because gratification is verily called Om, i.e., fulfilment.

But how Om comes to denote gratification? says the Commentator:

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered: therefore, Om has come to mean God and gratification given by Hari.

Note—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification," "prosperity." How do you make it "gratification given by Hari?" This the Commentator next explains.

Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you"

Note.—This commentary comes just after the commentary on mantra 3, and before that of mantra 4. No satisfactory reason is given by Vedeśa Bhikṣu for this break in the order, though he mentions it, and says, 'The order of Śruti text is broken for the sake of facility of considering connected topics together'

Thus Om used as benedictive particle meant either (1) May Lord Keśava cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires.

MANTRA 7.

तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शःस-
त्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ
कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Teana, by Him, viz., Viṣṇu, called Om इय Iyam, this. त्रयी Trayī, three-fold, (Rik, Yajus and Sāman) विद्या Vidyā, science वर्तते Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the manttras of those Vedas are but explanation or expansion of Om ओम् Om, Om इति Iti, this आश्रावयति Āśrāvayati, gives an order The Adhvaryu priest by uttering Om gives the command to other priests; or recites the Āśiāva manttras. शंसति Śaṁsati, recites The Hotri priest reads the Sāmsana manttras. उद्गायति Udgāyati, sings. The Udgātri priest, uttering Om, reads the Udgāna manttras एतस्य Etasya, of this (Lord God). अक्षरस्य Akṣarasya, Viṣṇu, named Om, Imperishable and Blissful अपचित्यै Apachitvai, for the worship of (God) or glorification. महिम्ना Mahimnā, by the greatness, by the Full रसेन Rasena, by the essence, by the supremely excellent. तेन Tena, by Him (Om) By the command or direction of this Lord, called Om. उभौ Ubhau, both he who knows God and he who does not know God. कुरुतः Kurutaḥ, perform, worship यश्च Yaścha, and he who. एतत् Etat, this nature of the Lord. एवम् Evam, thus (as described above). वेद Veda, knows यश्च Yaścha, and he who. न Na, not वेद Veda, knows.

7. Through that Lord Viṣṇu, called Om, are revealed the three-fold sciences; uttering Om, the Adhvaryu priest

recites the Âśrâvana mantra ; uttering Om, the Hotṛi priest recites the Śaṃsâna mantras ; uttering Om, the Udgâtri priest recites the Udgâna mantras ; all for the glory of that Imperishable, ever blissful Beloved ; and for the sake of worship of that Viṣṇu. By the command of that Full and Supremely High Lord, called Om, perform ye both His worship, whether ye understand Him thus or ye do not.—7.

MADRVA'S COMMENTARY

From that Viṣṇu alone proceeds this three-fold knowledge (Thus all the meanings of the Vedas are concentrated in Om) By first uttering Om, all (Âśrâvana, &c) mantras are recited as an explanation of Om (all these Mantras of the three Vedas are as if, an expansion and explanation of the Highest mantra Om.) All mantras, indeed, from eternity are for the sake of the worship of Viṣṇu alone, named Om (and of no one else). Therefore, as commanded by Viṣṇu Almighty, the Supreme (lit. Essence), perform both, ye wise and ignorant, all works, whether ye know Him thus or do not know Him so.

MANTRA 8.

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयो-
पनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्या-
ख्यानं भवति ।

नाना Nānā, different, contradictory तु Tu, but specifically. विद्या Vidyā, knowledge च Cha, and अविद्या Avidyā, ignorance. यत् Yat, which, whatever work एव Eva, even, alone, indeed विद्यया Vidyayā, with knowledge, with full knowledge करोति Karoti, performs श्रद्धया Śraddhayā, with faith. उपनिषदा Upanisadā, according to one's ability, appropriately, with propriety, secretly, by concentration (Yoga) तत् Tat, that (work). एव Eva, alone वीर्यवत्तरं Vīryavattaram, more powerful (means to the acquirement of the unending fruit, viz., Mukti), and after Mukti, such works increase the bliss (of Release) इति Iti, this खलु Khalu, certainly. एतस्य Etasya, of this (Lord). एव Eva, verily अक्षरस्य Akṣarasya, Imperishable, Blissful, Beloved. उपव्याख्यानम् Upavyākhyānam, explanation of Upa, Upa=nearest, standing in front, i.e., Om, the ever-present भवति Bhavati, is

8. But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord, with knowledge, faith and propriety (to the utmost of his capacity, in secret), verily, his worship alone is

conducive to endless reward (not so the worship of the ignorant, whose reward is limited). This is the full explanation of this Ever-present Imperishable Om.—8.

MANTRA 8 —(continued.)

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरेः
प्राणैरुपन्याख्यानं भवति ॥ ८ ॥

प्रथमस्य प्रथमः खण्डः ॥ १ ॥

अथ Atha now (after having described the meditation on the Lord, named Om, we shall mention the *place* where He is to be meditated on). ए IHa, a mere expletive य. Yah, that एव Eva, alone. अयं Ayam, this (well-known) मुख्यः Mukhya Prâṇah, the Chief Prâṇa त Tam, there, in Him, the Chief Prâṇa. उद्गीथ Udgîtham, the Lord उपासीत Upasita, let one meditate, worship. तस्य Tasya, of Him (the Chief Prâṇa) इतरे. Itaraiḥ by the others (the lower prâṇas), such as the breath in the nose, &c उपन्याख्यानम् Upavyākhyānam, full explanation भवति Bhavati, becomes

8 Let one worship the Lord Udgîtha, even in Him who is this Chief Prâṇa ; for thus, through Him, the other (lower prâṇas) become fully known —8.

Note.—This portion is not found in ordinary Upaniṣad texts Vedaśa Bhikṣu says "This is according to the recension of some teachers."

MADHVA'S COMMENTARY

There is no Release for the ignorant, verily it is for the wise alone. (The word) Upaniṣad means 'according to one's capacity, appropriate to one;' (and Vidyâ means) complete knowledge. The word aksara means the Lord Viṣṇu. The word upa means that which is in His presence, *i.e.*, the word Om The word upa-vyākhyâ, thus means an explanation of upa or Om (the ever-presence of the Lord) Thus the great Śruti declares This is in Tâtīrya.

By taking Vāk as separate from Rik, four grades have been mentioned, namely, 1 Pararddham, 2 Parârdham, 3 Pararddhi, 4. Parârdhyam. The meanings of these words not being well-known, the Commentator explains them :—

Pararddham is higher than Parama (highest). Parârdham is higher even than Pararddham ; Pararddhi is higher than Parârdham, higher than Pararddhi is Parârdhyam.

[The Commentator now quotes an authority for the explanation of these words that he has given.]

Says Śabda Nirṇaya :—Vāyu is called Parârddha, because it is above that who is higher than Parama (the highest). The Goddess Śrī is called Parârdhini, the Lord Hari is Himself the Parârdhya.

FIRST ADHYAYA.

SECOND KHANDA.

MANTRA 1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा
उद्गीथमाजह्रुनेनैनानभिभविष्याम इति ॥ १ ॥

देवासुराः Devâsurâh, Devas and Asuras ह Ha. वै Vai, once indeed यत्र Yatra, when. संयेतिरे Samyetire, struggled together. उभये Ubhaye, both प्राजापत्याः Prâjâ-patyah, the race of Prajâpati. तत् Tat, then ह Ha, verily. देवाः Devâh, the Devas उद्गीथम् Udgîtham, Om called Viṣṇu. आजहार Ajahâra, took; or आजह्रुः Ajahruh, forced (Him), made (Him) fulfil desires अनेन Anena, with it, i.e., the worship of Viṣṇu एनान् Enân, these Asuras. अभिभविष्यामः Abhibhaviṣyâmah, we shall conquer, we shall defeat

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kaśyapa Prajâpati) then the Devas took shelter under Viṣṇu (Udgîtha), thinking they would defeat the Asuras with His help.—9

Note.—The Asuras were more numerous than the Devas, and Śaṅkara had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to worship Him in their various organs of senses, such as those of smell, hearing, sight, etc., till they found, by experience and repeated failure, that the best and only true method of meditating on Viṣṇu was in the Chief Prâṇa.

MANTRA 2

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तःहासुराः
पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च
पाप्मना ह्येष विद्धः ॥ २ ॥

ते Te, they, i.e., Devas. नासिक्यं Nāsikyam, in the nose, the accusative case everywhere is to be taken as if it was a locative case. प्राणम् Prâṇam, Prâṇa, breath, i.e., the son of the Chief Prâṇa, who presides over the air in nose, i.e., the faculty of smelling, or breath उद्गीथम् Udgîtham, The Lord Viṣṇu. उपासाचक्रे Upâsâmachakre, meditated on. तम् Tam, it. असुराः Asurâh, Asuras. पाप्मना Pâpmanâ, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmât, therefore. तेन Tena, by that. उभयम् Ubhayaṁ, both. जिघ्रति Jighrati, smells, i.e., the Jiva smells सुरभि Surabhi, good smelling. दुर्गन्धि Dugandhi, bad smelling. च Cha,

and. पाप्मना Pāpmana, with evil. हि Hi, because एषः Eṣaḥ this breath in the nose विद्धः Viddhaḥ, was pierced.

2. They meditated on Viṣṇu in the lower Vāyu, the presiding deity of the scent in the nose But the Asuras tainted him with evil. Therefore, the Jīva smells, both what is fragrant and what is foetid. For the lower Vāyu was tainted by evil.—10

MANTRA 3.

अथ ह वाचमुद्गीथमुपासांचकिरे तांहासुराः पाप्मना
विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा
विद्धा ॥ ३ ॥

अथ Atha, then. ह Ha, verily वाच Vācham in the goddess Agni presiding over the speech. उद्गीथ Udgītham, Viṣṇu. उपासांचकिरे Upāsāṃchakīre, meditated on. तम् Tam, her. असुराः Asurāḥ the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuḥ, pierced तस्मात् Tasmāt, therefore. तेन Tena, with that speech उभयम् Ubhayam, both. वदति Vadati, speaks. सत्यं Satyam truth. च Cha, and अनृतम् Anṛitam, falsehood. पाप्मना Pāpmanā, with evil. हि Hi, as. एषा Eṣā, the goddess Agni. विद्धा Viddhā, was pierced

3 Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth. But the Asuras tainted her with evil. Therefore, the Jīva speaks both what is true and what is false Because Agni was tainted with evil.—11

MANTRA 4.

अथ ह चक्षुरुद्गीथमुपासांचकिरे तद्वासुराः पाप्मना विविधु-
स्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्दि-
द्धम् ॥ ४ ॥

अथ Atha then. ह Ha, verily. चक्षुः Chakṣuḥ, in the god Sūrya presiding over the eyes उद्गीथ Udgītham, Viṣṇu उपासांचकिरे Upāsāṃchakīre meditated on. तत् Tat, the eye, i.e., the god Sūrya, the presiding deity of the eyes. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore. तेन Tena, with that eye. उभयम् Ubhayam, both. पश्यति Paśyati, sees, i.e., the Jīva sees. दर्शनीयं Darśanīyam, beautiful, sightly. च Cha, and. चादर्शनीयम् Adarśanīyam, ugly, unsightly. पाप्मना Pāpmanā, with the evil. हि Hi, because. एतद् Etat, this. विद्धम् Viddham was pierced.

4. Then they meditated on Viṣṇu in the Sûrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore, the Jîva sees both what is beautiful and what is ugly. Because Sûrya was tainted by evil.—12.

MANTRA 5.

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना
विविधुस्तस्मात्तेनोभयः शृणोति श्रवणीयं चाश्रवणीयं च
पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now. ह Ha, verily. श्रोत्रम् Śrotam, in the god Soma, the presiding deity of the ear. उद्गीथम् Udgîtham, Viṣṇu. उपासांचक्रिरे Upâsâmbhakrîre, meditated on. तत् Tat, that, i.e., the god Soma. ह Ha, verily. असुराः Asurâḥ, the Asuras. पाप्मना Pâpmanâ with evil. विविधुः Vividhuh, pierced. तस्मात् Tasmât, therefore. तेन Tena, by that, i.e., by the ear. उभय Ubhayam, both. शृणोति Śrîṇoti, hears, i.e., the Jîva hears श्रवणीयम् Śravaniyam melodious. अश्रवणीयम् Aśravaniyam, discordant. च Cha, and पाप्मना Pâpmanâ, with evil. हि Hi, because. एतत् Etat, this Soma. विद्धम् Viddham, was pierced.

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore, the Jîva hears both what is melodious and what is discordant. Because Soma was tainted by evil.—13.

MANTRA 6.

अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना
विविधुस्तस्मात्तेनोभयः संकल्पयते संकल्पनीयं चासंकल्पनीयं च
पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now. ह Ha, verily. मन Manah, in the mind, i.e., the Rudra, Seṣa, and Garuda, the presiding deities of the mind. उद्गीथम् Udgîtham, the Udgîtham, i.e., Viṣṇu. उपासांचक्रिरे Upâsâmbhakrîre, meditated on. तत् Tat, that, i.e., those Devas. ह Ha, verily. असुराः Asurâḥ, the Asuras. पाप्मना Pâpmanâ, with the evil. विविधुः Vividhuh, pierced. तस्मात् Tasmât, therefore. उभय Ubhayam, both. संकल्पयते Samkalpayate, conceives, thinks संकल्पनीयम् Samkalpaniyan, good thought. असंकल्पनीयम् Asamkalpaniyan, bad thought. च Cha, and पाप्मना Pâpmanâ, with evil. हि Hi, because. एतत् Etat, this manas, i.e., the presiding deities of the mind. विद्धम् Viddham, was pierced.

6. Then they meditated on Rudra, Śeṣa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore, the Jīva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14.

MANTRA 7.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे त-
हासुरा ऋत्वा विध्वंसुर्यथाश्मानमाखण्मृत्वा विध्वंसेतैवम्
॥ ७ ॥

अथ Atha, then ह Ha, verily. यः Yah, who. एव Eva, indeed मुख्यः Mukhyaḥ, Chief प्राणः Prāṇaḥ, Vāyu तम् Tam, in him (Literally it means "him," but here it is construed in the Locative, i.e., in him in the Chief Prāṇa). उद्गीथ Udgītham, Viṣṇu उपासांचक्रिरे Upāsāṁchakriṇe, meditated on. तम् Tam, him. ह Ha, verily. असुराः Asurāḥ the Asuras ऋत्वा Ritvā, having come. विध्वंसुः Vidhvamsuḥ, pierced, when they pierced the Chief Prāṇa they were themselves pierced. यथा Yathā, like अश्मान Aśmānam, stone. आखण् Ākhaṇam, hard, solid. ऋत्वा, Ritvā, having approached. विध्वसेत Vidhvamseta, may be destroyed. एव Evam, thus.

7. Now the Devas meditated on the Udgītha Viṣṇu, in him the Chief Prāṇa (what is called Sāman). But the Asuras having approached him, attempted to pierce him with evil. When they did so, they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15.

MANTRA 8.

यथाश्मानमाखण्मृत्वा विध्वंसत एव हैव स विध्वंसते
य एवं विदि पापं कामयते यश्चैनमभिदासति स एषोऽश्मा-
खणः ॥ ८ ॥

यथा Yathā, like. अश्मानम् Aśmānam, stone आखण् Ākhaṇam, solid ऋत्वा Ritvā, having approached. विध्वंसते Vidhvamsate, is destroyed एव Evam, thus ह Ha verily. एव Eva, certainly. सः Saḥ, he. विध्वंसते Vidhvamsate, is destroyed. यः Yah, who. एवंविदि Evamvidi, against the person who knows it. पापम् Pāpam, evil कामयते Kāmāyate, wishes. यः Yah, he who च Cha, and. एनम् Enam, the person knowing how (to perform) meditation on chief Prāṇa. अभिदासति Abhidāsati, persecutes, wishes to give (pain) सः Saḥ he, the Chief Breath. एषः Eṣaḥ, this. अश्माखणः Aśmākhaṇaḥ, solid stone.

8. Thus, as a pot of clay is broken to pieces when striking against a solid stone, will he be destroyed who wishes evil to one who knows this, or who wishes to give (pain) to him ; for the Chief Prāṇa is a solid stone (rampart round His worshipper).—16.

MADHYA'S COMMENTARY

In the first verse of the first Khanda, it has been said that the Lord Viṣṇu should be meditated upon. But all cannot worship Viṣṇu in the abstract or through Om, for they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol? Thus the Upaniṣad says is Vāyu, the chief Prāṇa, and therefore says the Commentator —

Vāyu alone is the highest symbol (pratimā, of Viṣṇu called Udgītha.

Therefore, when, with the knowledge that Vāyu is highest of all beings, one worships the Lord 'in the sanctuary of Vāyu', realising that He, the Lord, is superior even to Vāyu, then the Lord grants the highest fruit (Release). This is shown in the present Khanda by the Revealer of the Śruti (Veda Puruṣa). For, says the Lord Himself—"The Sun, the Fire, the Brāhmaṇa, the Cow, the Vaiṣṇava, the Jivātman and all living beings are the best symbols to worship me in but the highest is Vāyu, worship with the knowledge that Vāyu is the highest" (Bhāgavata Purana?)

Were Vāyu not the highest symbol of Viṣṇu, why would then the knowledge that Vāyu is the highest be the best worship of Viṣṇu? This the Commentator shows by quoting an authority —

Thinking that "Vāyu is higher than the entire universe, and Viṣṇu is higher than even such Vāyu, and that if Viṣṇu be worshipped in Vāyu (as a symbol), then He would be highly pleased," thus thinking, all the Devas worshipped the Lord Janādana in Prāṇa, the Sinless, in order to get victory over the Daityas. The Asuras pierced (tainted) with sin all the Devas, namely, the Deva of Breath in the nose, who is the son of Vāyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma, the Deva of Sight called Sūrya, the Deva of Emotions and Desire (manas) called Rudra, the Deva of Will (ahamkāra) called Śeṣa, and the Deva of Thought (Chitta) called Garuḍa. Since all of those were tainted with sin by the Asuras, so none of them is sinless; and they became sinful. But when the Devas worshipped (or meditated on) Viṣṇu, named as Udgītha, in the highest Vāyu, within the body, and in the sun, then the Asuras attacked this Chief Vāyu also. But when they attacked the Chief Prāṇa, they themselves became scattered. As a ball of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prâṇa, the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu, the best and the highest of all Devas, as a radiant image, higher than even Vâyu. Let him worship the Lord in the illustrious symbol of Vâyu, who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun.

By worshipping him, the Devas and the Rishis obtained their respective (titles and) names, such as Indra (the powerful), Bṛhaspati (the Lord of Speech), Sambhu (the auspicious), and other names and titles, yea by singing the praises of the Lord, through Prâṇa, they obtained all these names and titles)

But Indra, etc., are the names of these Devas (and Rishis), how do you say they got the names by worshipping God through his beloved son, the prâṇa? To this, we reply these are not their original names, but they are the names of the Chief Prâṇa and of Viṣṇu, and by worshipping Him they have got these names.

These were, and are, originally words, denoting various names of Prâṇa, and all mean Prâṇa, and they also denote primarily the name of Viṣṇu. Thus we find in Pradhâna.

An objection is raised that the word Ajahruḥ (I.3 1.) means "took possession forcibly," and it appears that the Devas took possession of Viṣṇu, called Udgîtha, by violence and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu, for a being who is coerced, has always his mind unfavourably inclined towards those who use force, and it is a well-known thing that unless the mind is at peace, no good fruit can result or grace be shown. Therefore, the above word does not mean "forcible possession," but means "caused him to give them their desires, to fulfil their wishes," through 'worship,' and therefore the Commentator says.—

They made Viṣṇu, the Supreme, called Udgîtha, to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force)

But if Viṣṇu be not worshipped in the sanctuary of Vâyu, will He not give reward to His worshipper? To this, the Commentator replies.—

Still he becomes well pleased, when worshipped in the Prâṇa alone. So also it is said—"As all the Asuras were scattered when they fell upon (the rampart of Prâṇa), so becomes broken and scattered he who plans harm to the worshipper of Prâṇa and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prâṇa) alone, one will attain Release, from the worldly bondage (Samsâra).

If the knowledge of Prâṇa leads to Mukti, it contradicts the saying, 'the knowledge of God alone is the cause of Mukti.' To this, the Commentator answers—

The knower of Prâṇa (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.

The sense of the whole passage is that first the Chief Prâṇa should be known, and at the end Viṣṇu also must be known, for salvation depends upon the combined knowledge of God and His Beloved Son, Prâṇa. The Commentator next explains the phrase Vyâdadâti eva antataḥ of mantra 7.

The syllable *vi* denotes Viṣṇu, because He is the most excellent (*viśiṣṭa*) of all in every respect. The knower of Prâṇa knows Him even afterwards (*i.e.*, after the knowledge of Prâṇa), through His grace.

But is it an invariable rule that the knower of Prâṇa should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the son and not the Father? To this, the Commentator answers that there must be some confusion of ideas as to what is meant by *knowing* Prâṇa. He, therefore, describes that knowledge.

Only those are said to *know* Prâṇa who know that Lord Viṣṇu is higher than Prâṇa, and that all the Jîvas are even lower than Prâṇa. They only know Prâṇa and none else whosoever. (In short, the knowledge of Prâṇa presupposes a knowledge of Viṣṇu, for it means, to realise that Prâṇa is lower than God and higher than all creatures). Such a knowledge inevitably leads to the knowledge of God.

The word तं 'him,' in verse 7, is in the accusative case, and literally it would mean "He who worships him, the Chief Prâṇa, as Udgîtha" (a meaning by the by, given to it by Śāṅkara and others). But such a meaning would be evidently wrong, for Prâṇa is not Udgîtha. He is two degrees lower than Udgîtha. This word तं therefore, must be construed in the locative, *i.e.*, "in Him" तस्मिन् 'He who worships the Udgîtha in Him, the Chief Prâṇa.' Therefore, the Commentator says —

The word तं 'him' in the accusative case has been explained (by us) in the locative in our above explanation, when the Devas meditated on the Lord in the Chief Prâṇa. It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words Prâṇaḥ in Prâṇa Udgîthah, &c., and nâma in nâma Brahma, &c., which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence 'prâṇam udgîtham,' &c., the word prâṇam, though in the accusative case, has been construed as if in the locative.

MANTRA 9.

नैवेतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन
यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवि-
त्त्वोत्क्रामति व्याददात्येवान्तत इति ॥ ६ ॥

न Na, not एव Eva, certainly. एतेन Etena, by this Chief Prâṇa. सुरभि Surabhi, fragrant, good smelling. दुर्गन्धि Durgandhi, fetid, bad smelling. विजानाति Vijânâti, knows, distinguishes. अपहतपाप्मा Apahatapâpma, free from

evil. हि Hi, because एवः Eṣal, he तेन Tena, therefore यत् Yat, which. अश्नति Aśnāti, eats. यत् Yat, which पिबति Pibati, drinks. तेन Tena, through that इतरान् Itarān, others. प्राणान् Prāṇān, devas presiding over the organs अवति Avati, supports. एतम् Etam, thus (Chief Prāṇa). उ U even=api, also, more-over एव Eva, certainly. अन्ततः Antataḥ, next, at the end after the knowledge of Prāṇa. वित्वा Vitrā, knowing. उत्क्रामति Utkrāmati, becomes free from the world व्याददाति Vyādadāti, fully knows विष्णु Viṣṇu. वि=the highest, therefore, विष्णु Viṣṇu; ādadāti=knows, understands एव Eva, certainly अन्ततः Antataḥ, at the end, finally इति Iti, thus

9. Verily through this (Svarūpa deha made of Prāṇa) one smells neither the good nor the bad smells (but only fragrant smells); because this (Prāṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prāṇas. Moreover, knowing this (Prāṇa, one) finally comes to know विष्णु Viṣṇu also, and then he crosses over (the ocean of Samsāra); for, finally, he understands the Most High undoubtedly.—17.

Note—This verse shows the difference between the Mukhya Prāṇa and Nāsikya Prāṇa—the Chief Prāṇa and the vital breath. Or it shows the effect of Mukhya Prāṇa's being free from sin. Because this Chief Prāṇa is untouched by sin; therefore, through Him alone, through the last final vehicle, called the Svarūpa deha (auric egg ?), of which this Chief Prāṇa is the presiding deity, one does not smell good scent nor bad scent, that is to say, that the Prāṇic body, of which Svarūpa deha is made, scents only the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarūpa deha one is incapable of telling a falsehood. Thus this Mukhya Prāṇa is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prāṇa, whatever the Jīva eats or drinks, all that goes to nourish the other inferior Prāṇas, the Devas of the senses

The third reason for the superiority of this Chief Prāṇa is that, on knowing this Mukhya Prāṇa one gets certainly release from the bondage of Samsāra. All scriptures say so. There is no conflict on this point, and, finally, he comes to know the Lord विष्णु Viṣṇu Himself and realises that He is the most High, and thus gets salvation.

MANTRA 10.

तंहाङ्गिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां

यद्रसः ॥ १० ॥

तम् Tam, in him, in the Chief Prāṇa. तं Ha, verily अङ्गिरः Angirāḥ, the Rishi, named अङ्गिरा Udgītham, विष्णु Viṣṇu. उपासांचक्रे Upāsānchakre, meditated on, worshipped. एतम् Etam, this Chief Prāṇa. उ U, only. एव Eva, certainly. आङ्गिरसम् Āṅgirasam, Āṅgīrasa. मन्यन्ते Manyante, hold it. The wise

hold so अङ्गानां Angânâm, of organs, senses ; members, or subordinates, such as Ribbu, &c., up to Sarasvatî यत् Yat, because. रसः Rasaḥ, essence, controller, director, chief. तेन Tena, therefore

10. In this (Chief Prâṇa) the Ṛṣi Âṅgirâ worshipped the (Lord Viṣṇu, called the) Udgîtha. This Chief Prâṇa is also verily held (by the wise) to be Âṅgirasam ; because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy, from Ribbu up to Sarasvatî.) —18.

Note —It has already been said that the Devas accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prâṇa. Now, this verse shows that even the Ṛṣis got their names and titles by worshipping this Chief Prâṇa.

The Ṛṣi called Âṅgirâ, worshipped the Lord, in the Chief Prâṇa. Therefore, that Ṛṣi got the designation of Âṅgirâ. But Âṅgirâ is the original and well-known name of the Ṛṣi ; why do you say that the Ṛṣi got this name, by worshipping the Lord in the Prâṇa ? Âṅgirâ was not originally the name of any Ṛṣi. It etymologically means the Controller (Rasa) of all organs (angas), i.e., Prâṇa, on whom depends the activity of all organs, or chief (rasa) of all subordinate (anga) entities, from Ribbu up to Sarasvatî. Thus the Chief Prâṇa is the real Âṅgirasa, the Controller of bodily organs, and the Head of the Hierarchy.

MANTRA 11.

तेन तद्ब्रह्म बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं
मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

तत् Tam, in Him, in the Chief Prâṇa उद्गीथ Udgîtham, The Lord Viṣṇu called Udgîtha उपसांचक्र Upâsâmachakre, meditated on, worshipped एतम् Etam, Him, the Chief Prâṇa. उ U, also एव Eva, certainly बृहस्पतिम् Brihaspatim, Brihaspati मन्यन्ते Manyante, hold it. The wise think. वाक् Vâk, the goddess Sarasvatî, the presiding deity of speech हि Hi, because बृहती Brihatî, this word is a feminine of ब्रह्म and means 'full.' Sarasvatî is called Brihatî, because she is full of all feminine qualities तस्याः Tasyâḥ, of her, of Sarasvatî एषः Eṣaḥ, He, the Chief Prâṇa पतिः Patiḥ, Lord

11. In this (Chief Prâṇa) the Deva Brihaspati worshipped the (Lord Viṣṇu called the) Udgîtha. This (Chief Prâṇa) is also verily held (by the wise) to be Brihaspati ; because Vâk is (called) Brihatî, and this Chief Prâṇa is her Lord.—19.

MANTRA 12.

तेन तद्वायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं
मन्यन्त आस्याद्यदयते ॥ १२ ॥

तम् Tam, in Him, in the Chief Prâṇa. ए Ha, verily. अयास्यः Ayâsyah, the Rîṣi called Ayâsya. उद्गीथ Udgîtham, the Lord Viṣṇu called Udgîtha. उपनिषाचक्रे Upâsâṃchakre, meditated on, worshipped. एतम् Etam, Him. उ U, also एव Eva, certainly अयास्यम् Ayâsyam, Ayâsya. गन्धन्ते Manyante, they hold. आस्यात् Âsyât, from the mouth; the lung. यत् Yat, because. अयते Ayate, comes out, goes, *z e*, entering the mouth, regulates it, comes in and goes out, as inspired and expired breath तेन Tena, therefore.

12. In this Chief Prâṇa, the Rîṣi Ayâsya worshipped the Lord Viṣṇu as Udgîtha. The wise hold him to be also Ayâsya; because by entering the lung, he regulates the respiration, therefore (He is called Ayâsya) — 20

MANIRA 13.

तेन तश्च बको दाल्भ्यो विदांचकार ॥ सह नैमिषीयाना-
मुद्राता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prâṇa. ए Ha, verily, because. बक Bakaḥ, the Rîṣi called Baka. दाल्भ्यः Dâlhbhyaḥ, the son of Dalbha. विदांचकार Vidâñ-
châkṛa, knew सः Saḥ, he. ए Ha, verily, therefore. नैमिषीयानाम् Naimiṣīyânâm, of Naimiṣīya sacrificers उद्गीता Udgâtâ, singer. बभूव Babhuva, was, became. सः Saḥ, he. ए Ha, verily. स्म Sma, an expletive, denoting wonder स्मैभ्यः Ebhyaḥ, to those Rîṣis. कामान् Kâmân, desired objects, wishes आगायति Âgâyati, sings to obtain for them.

13. Because Baka, the son of Dalbha, knew Him, therefore he became the Udgâtâ of the Naimiṣya-sacrificers, and lo ! he obtains for them all their wishes by (the mere magic of his) singing — 21.

Note.—In every practical magic (Yajña), the mighty Vâyu should be invoked as the real Udgâtâ—but if He cannot be had, then one who knows Him must be engaged. For such a person alone can make the magical rite successful and procure the wishes of his clients.

MANIRA 14.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्री-
थमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Âgâtâ, singer; the procurer; the bringer; or by singing can procure. ए Ha, indeed. वै Vai, verily. कामानाम् Kâmânâm, of desires, or wishes. भवति Bhavati, becomes. य. Yaḥ, who एतम् Etam, this. एवम् Evam,

thus विद्वान् Vidvân, knowing अक्षरम् Aksaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथम् Udgîtham, the lord उपस्ते Upâste, meditates on, worships. इति Iti, thus अध्यात्मम् Adhyâtman, the pshychological teaching; the relation of Prâṇa with the body, and meditation in the body.

14. He who knows the Chief Prâṇa thus and meditates on the Imperishable Udgîtha, i.e., Nârâyana, obtains all wishes by singing. So far the psychological teaching about Prâṇa and Udgîtha.—22.

FIRST ADHYÂYA.

THIRD KHANDA.

MANTRA 1.

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गायति उद्यस्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atha, now, १०. after teaching the meditation of Udgîtha in Chief Prâṇa. अधिदैवतम् Adhidaivatam, the cosmological, the worship of Udgîtha in the Chief Vâṇu, is now being taught य. Yah, He. एव Eva, certainly. असौ Asau, that who is in Âditya (आदित्ये) or Sûrya is the Chief Prâṇa. तपति Tapati, shines. तम् Tam, in him उद्गीथ Udgîtham, the Udgîtha, God Om. उपासीत Upâsîta, let him meditate. उद्यन् Udyan, rising. एष Esah, this Chief Prâṇa, in the sun. प्रजाभ्यः Prajâbhyah, for the sake of all creatures उद्गायति Udgâyati, sings out. उद्यन् Udyan, rising तमः Tamah, darkness, i.e., ignorance. भयम् Bhayam, fear (from darkness, i.e., ignorance). अपहन्ति Apahanti, destroys. अपहन्ता Apahantâ, destroyer. ह Ha, indeed. वै Vai, verily. भयस्य Bhayasya, of fear. तमसः Tamasah, of (fear produced from) ignorance. भवति Bhavati, becomes. यः Yah, who. एव Evam, thus वेद Veda, knows

1. Now the Cosmological. Let one meditate upon Udgîtha, as in the Chief Prâṇa, in yonder (sun) who shines thus. This (Prâṇa in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same). He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus —23

MANTRA 2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इती-
ममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं
चोद्गीथमुपासीत ॥ २ ॥

समानः Samânah, equal, same. उ U, indeed. एव Eva, verily. अयम् Ayam, this the (Chief Prâṇa in the body). च Cha, and. असौ Asau, that the (Chief Prâṇa in the sun). च Cha, and. उष्णः Uṣṇah, hot. अयम् Ayam, this (the Chief

Prâṇa in the body). उष्णः Uṣṇaḥ, hot. असी Asau, that (the Chief Prâṇa in the sun). स्वरः Svaraḥ, devoted to Viṣṇu. स्व means Viṣṇu. It is a name of the Lord, because He is svatantra (self-dependent), and र 1a means रत rata, devoted. Svara is the name of the Chief Piâṇa, because he is devoted to Viṣṇu. इति Iti, thus. इमम् Imam, this (the chief Prâṇa in the body). आचक्षते Âchaksate, say (the people). प्रत्यास्वरः Pratyâsvarah, it is a compound of (प्रत्या + स्वरः) Pratyâ + svaraḥ, while pratyâ itself is a compound of prati + â (प्रति + आ) Every one seeing the sun, says, "the sun is fully (â) in my direction (वा प्रति वा प्रति)." Thus 'pratyâ' would mean the sun, i.e., the Chief Piâṇa in the sun, and "svara" also has the same meaning as Piâṇa. "Pratyâsvara" means the Chief Piâṇa in the sun. This is an appositional compound अनुम् Amum, that (the solar Piâṇa). आचक्षते Âchaksate, say (the people). तस्मात् Tasmât, therefore (because the Adhyâtma and Adhidaiva Vâyus are identical). वै Vai, indeed. एतम् Etam, this (Udgîtha or Lord Hari) इमम् Imam, in this (in the Chief Piâṇa in the body अनुम् Amum, in that (in the Chief Piâṇa in the sun) Here the two accusative cases are used for the locative cases. उपसीत Upâsita, let him meditate, worship

2. This (Chief Prâṇa in the body), and that (Chief Prâṇa in the sun) are indeed equal or same. This (Chief Prâṇa in the body) is hot, and that (Chief Prâṇa in the sun) is also hot. The Chief Prâṇa in the body is called Svara, i.e., the Lord-devoted; and the Chief Prâṇa in the sun is also called the Pratyâsvara or devoted to the Lord in the sun. Therefore (the Chief Vâyu in the body and the Chief Vâyu in the sun being the same), let one worship this (Udgîtha, Lord) both in this (bodily) and in that (the solar Prâṇa) —24.

Note —This shows that there is no difference in the Adhyâtma and the Adhidaivic aspects of the Chief Prâṇa. The Lord must be worshipped in both these forms.

MANTRA 3.

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो
यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो यो
व्यानः सा वाक् तस्मादप्राणान्नपानन्वाचमभिव्याहरति ॥ ३ ॥

अथ Atha. खलु Khalu, or (in the alternative) indeed. व्यान Vyânam, in the principal Prâṇa, in His aspect of Vyâna. The Vyâna is also an external symbol of the Lord. एव Eva, alone. उद्गीथम् Udgîtham, on Viṣṇu, called Udgîtha. उपसीत Upâsita, let one meditate. In order to prove the specific greatness of Vyâna as a vehicle of the Lord, the śruti describes the other two aspects of the

Chief Prâṇa, i.e., Prâṇa and Apâṇa यत् Yat, who ऋषिति Prâṇiti, carries upwards; functions in the upper part of the body, or presiding over the sensory organs. सः Sah, he. प्राणः Prâṇah, is prâṇa-aspect of the Chief Prâṇa. This is the name of Śeṣa. यत् Yat, who. अपानिति Apâṇiti, carries downwards, presides over the lower functions of the body, i.e., excretory functions, is Apâṇa, the deity called Vîndia. अथ Atha, now. यः Yah, who. प्राणापानयोः Prâṇâpânayoḥ, of Prâṇa and Apâṇa सन्धिः Sandhiḥ, union, the maker of union, who brings about the union. सः Sah, he व्यानः Vyâṇah, is called Vyâna. यः Yah, who. व्यानः Vyâṇah, Vyâna (or principal Prâṇa-aspect, called Vyâna). सा Sâ, she. वाक् Vâk, speech, he is inside speech, named Vâk, and producer of speech In fact, Viṣṇu dwelling in Vyâna is the producer of speech Vyâna in-dwelt by Viṣṇu is the real promoter of speech The Śruti next shows how Vyâna is producer of speech. तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without functioning of Prâṇa, without the help of Śeṣa; when Śeṣa does not function or is not active. अनपानन् Anapânan, when Vîndia is not active, or without the help of Vîndia. वाच Vâcham, speech. अभिव्याहरति Abhivyâharati, one utters Thus, neither Prâṇa nor Apâṇa is the maker of speech, but Vyâna alone.

3. Or let him indeed meditate on the Lord as dwelling in the Vyâna (aspect of Prâṇa) He who presides over the sensory organs is Prâṇa or Śeṣa He who presides over the excretory functions is Apâṇa. He who brings about the union of Prâṇa and Âpâṇa is Vyâna That which is Vyâna is also speech therefore, when Prâṇa and Apâṇa cease to function, then one utters speech.—25

MANTRA 4

या वाक्सर्क्तस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्क्तसाम
तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्रा-
णन्नपानन्नुद्गायति ॥ ४ ॥

या Yâ, who वाक् Vâk, speech, viz., Vyâna, as inciter or promoter of speech, and called speech, and is inside Vâk. सा Sâ, she. ऋक् Rik, is Rik, viz., Vyâna is the promoter of Rik, dwelling in Rik, and called Rik. Here also Viṣṇu must be taken as the real worker inside the Vyâna. तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without functioning of Prâṇa. अनपानन् Anapânan, without functioning of Apâṇa. ऋक् Rikham, the Rik अभिव्याहरति Abhivyâharati, one utters. यः Yah, who. ऋक् Rik, Rik. तत् Tat, that साम Sâma, is Sâman. तस्मात् Tasmât, therefore. अप्राणन् Aprâṇan, without the functioning or help of Śeṣa; without functioning of Prâṇa. अनपानन् Anapânan, without the functioning or help of Vîndia. साम Sâma, the Sâman. गायति Gâyati, one sings. यत् Yat, who. साम Sâma, is Sâman, viz., Viṣṇu who, through Vyâna, is the promoter of Sâman, and,

therefore, called Sâman. सः Sah, He, Viṣṇu. उद्गीथः Udgithah. It is a sub-division of Sâman, a kind of Sâman. तस्मात् Tasmât, therefore अप्राणम् Aprâṇam, without functioning of Prâṇa अनपानम् Anapâṇam, without functioning of Apâṇa. उद्गायति Udgâyati, sings out.

4. He who is (the promoter of) speech is also (the promoter of) Rik. Therefore, when Prâṇa and Apâṇa cease to function, then one utters Rik. He who is the promoter of Rik is also the promoter of Sâman. Therefore, when Prâṇa and Apâṇa cease to function, then one sings out the Sâman. He who is the promoter of Sâman, is also the promoter of Udgîtha. Therefore, when Prâṇa and Apâṇa cease to function, then one sings out Udgîtha - 26.

Note—Though in the former part, Vâk, Rik, Sâma, and Udgîtha were said to be typical of lower Sarasvatî, higher Sarasvatî, Prâṇa and the Supreme-Self, yet that meaning, not being appropriate here, Vâk means here the Vedas in general, Rik means the Rik Veda, Sâma means the Sâma Veda, and Udgîtha means that portion of the Sâma Veda, which is called Udgîtha Veda or special deities of these Vedas.

MANTRA 5.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः
सरणं दृढस्य धनुष अयमनमप्राणन्नपानस्तानि करोत्येतस्य
हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अतः Atah, from the above-mentioned works of speaking, &c. यानि Yâni, which. अन्यानि Anyâni other. वीर्यवन्ति Vîravanti, requiring strength. कर्माणि Karmâṇi, works. यथा Yathâ, as. अग्नेः Agneh, of fire मन्थनम् Manthanam, production by rubbing. अजे. Âjeh, of the race, of the goal, of the battle सरणम् Saranam, running, going or marching. दृढस्य Dridhasya, of a strong. धनुषः Dhanuṣah, of a bow. अयमनम् Ayamanam, stringing, curving, stretching. अप्राणम् Aprâṇam, without Prâṇa function. अनपानम् Anapâṇam, without Apâṇa function. तानि Tâni, them. करोति Karoti, he does. एतस्य Etasyâ, of this. हेतोः Hetoh, of reason व्यानम् Vyânam, in the Vyâna. उद्गीथम् Udgîtham, Lord Viṣṇu, called Udgîtha. उपासीत Upâsîta, let one meditate upon.

5. Other works requiring strength than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyâna, when Prâṇa and Apâṇa cease to function. Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyâna.—27.

MANTRA 6.

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवो-
त्प्राणेन ह्युत्तिष्ठति वागीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने
हीदः सर्वः स्थितम् ॥ ६ ॥

अथ खलू Atha Khalu, or indeed. उद्गीथाक्षराणि Udgīthākṣarāṇi, the syllables of the word Udgītha, the forms of the Lord dwelling in the Devatās denoted by the various syllables of the Udgītha उपासीत Upāsīta, let one meditate. उद्गीथः Udgīthah, the Ud, the Gī, the Tha. इति Iti, thus प्राणः Prāṇah, the Chief Prāṇa. एव Eva, even. उत् Ut, is ut, i.e., the syllable "ut" denotes the Chief Prāṇa. प्राणेन Prāṇena, through Prāṇa. हि Hi, because उत्तिष्ठति Uttiṣṭhati, arises, this world originates from Prāṇa वाक् Vāk, the goddess Sarasvatī. गिर Gih, is Gī, the syllable "gī" denotes Sarasvatī वाच. Vāchah, words, speeches. हि Hi, because. गिरः Girah, are called gir इति Iti, thus. आचक्षते Āchakṣate, say (the learned or wise). अन्नम् Annam, food, viz., the four-faced Brahmā, presiding over food. थम् Tham, the syllable tha अन्ने Anne, in food, i.e., in Brahmā. हि Hi, because. हीदम् Idam, this. सर्वम् Sarvam, all. स्थितम् Sṭhitam, subsists.

6. Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgītha ; i.e., ut-gī-tha. Prāṇa verily is "ut," because this world originates (uttiṣṭhati) from Prāṇa. Sarasvatī is "gī," because the learned call speech gir. Brahmā, the presiding deity of food, is "tha," because in Brahmā, this whole universe subsists (stṭhita).—28.

MANTRA 7.

द्यौरैवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गिरग्निस्थः
सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो
वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्ष-
राण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Dyauh, the heaven ; The Deva-loka एव Eva, verily. उत् Ut, is ut. अन्तरिक्षम् Antarikṣam, the sky ; the firmament, the Pitrī loka. गीः Gīh, gī पृथिवी Prīthivī, the earth ; the Physical plane. थम् Tham, tha. आदित्य. Ādityah, the sun. एव Eva, verily. उत् Ut, ut. वायुः Vāyuh, the air. एव Eva, verily. गीः Gīh, gī. अग्निः Agnih, the fire. एव Eva, verily. थम् Tham, tha. सामवेदः Sāma Vedaḥ, the Sāma Veda एव Eva, verily. उत् Ut, ut. यजुर्वेदः Yajur Vedaḥ, the Yajur Veda. गीः Gīh, gī. ऋग्वेदः Rik Vedaḥ, the Rik Veda थम् Tham, tha. दुग्धे Dugdhe, milks out, viz., gives the toward. The Lord, as Vāk or speech, gives the

reward to the worshipper अस्मै Asmai, to him, *i.e.*, the worshipper. वाग्दोहं Vâgdoham, the milk of speech, *viz.*, mokṣa, the reward of speech or the knowledge of the Lord. यः Yah, who. वाचः Vachah, of speech दोहः Dohah, milk. अन्नवान् Annavân, rich in food. अन्नादः Annâdah, able to eat food. भवति Bhavati, is ; becomes. यः Yah, who एतानि Etâni, these. एवम् Evam, thus. विद्वान् Vidvân, knowing उद्गीथाक्षराणि Udgîthâkṣarâṇi, the syllables of Udgîtha. उपास्ते Upâste, meditates on. उद्गीयः Udgîyah, Udgîtha ; Ut-gî-tha. इति Iti, thus.

7. The Lord dwelling in heaven is ut, in the sky is gî, and on the earth is tha. He dwelling in the sun is ut, in the air is gî, and in the fire is tha. He dwelling in the Sâma Veda is ut, in the Yajur Veda is gî, and in the Rik Veda is tha. The Lord gives to him Release, which is the milk of speech, who thus meditates on Him. He becomes rich in food, able to eat food, *i.e.*, healthy ; who knowing these thus, meditates on ut-gî-tha, the three syllables of Udgîtha —29.

Note.— By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc.

MANTRA 8.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना
स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed. आशीः सृद्धिः Âśîh-samṛddhiḥ. (आशिष, सृद्धिः) fulfilment of desires. He who is the cause of the fulfilment of desires उपसरणानि Upasarāṇâni, those which give the desired object, the various forms of the Lord subsisting in the Sâma and other Vedas. उपासीत Upâsîta, let one meditate. येन साम्ना Yena-sâmnâ, by what particular Sâma Veda. स्तोष्यन् Stosyan, praising. स्यात् Syât, may be. तत् Tat, that. साम Sâma, the Sâma. उपधावेत् Upadhâvet, take up, *i.e.*, knowing Iti as the highest and residing in the Sâma Veda, let him take up the particular hymn of the Sâma Veda with which he wishes to sing the praises of the Lord

8. Next let him meditate on the various forms of the Lord as existing in the Sâma Veda and which give all desires and fulfil all prayers. Let him take up that particular Sâma, with the hymn of which he wants to praise the Lord.—30.

MANTRA 9.

यस्यामृचि तामृचं यदार्षेयं तमृचिं यां देवतामभिष्टोष्य-
न्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

यस्यां Yasyām, in which ऋषि Rīṣi, in the Rik. तम् Tam, that ऋषम् Rīṣam, Rik यत् Yat, what आर्यम् Ārṣyam, the Rīṣi who saw it first तम् Tam, that. ऋषि Rīṣim, the seci यम् Yām, what देवताम् Devatām, devatā, the topic of a hymn, the chief subject matter of a hymn अभिष्टोष्यन् Abhiṣṭoṣyan, praising fully. स्यात् Syāt, may be. तम् Tām, that. देवताम् Devatām, the devatā, the topic. उपधावेत् Upadhāvet, let know fully.

9. Let him thoroughly know the particular Rīk in which that Sāma occurs, the particular Rīṣi by whom it was composed, the particular Devatā whom he is going to praise.—31.

MANTRA 10

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन
स्तोष्यमाणः स्यात्तस्तोममुपधावेत् ॥ १० ॥

येन Yēna, by which छन्दसा Chhandasā, by metre such as Gāyatrī, Anuṣṭup, Pankti, etc. स्तोष्यन् Stōṣyan, praising स्यात् Syāt, may be. तत् Tat, that. छन्दः Chhandah, metre. उपधावेत् Upadhāvet, let him fully know येन Yēna, by which स्तोमेन Stomena, tune; the particular music or tune. स्तोष्यमाणः Stōṣyamāṇah Syāt, is going to praise. त स्तोमम् Tam Stomam, that tune. उपधावेत् Upadhāvet, let him know fully

10. Let him know fully the metre in which he is going to praise Let him know fully the tune in which he is going to sing.—32.

MANTRA 11

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ११ ॥

यम् Yām, what. दिशम् Diśam, quarter, i.e., presiding deity of the quarter. अभिष्टोष्यन् Abhiṣṭoṣyan Syāt, is going to praise. तम् Tām, that दिश Diśam, direction, quarter, i.e., the presiding deity of the quarter. उपधावेत् Upadhāvet, let him fully know.

11. Let him fully know the particular deity of the quarter whom he is going to praise.—33.

Note.—This teaches the worship of various deities, and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism, the next mantra shows that in worshipping these subsidiary deities, one must never forget that the Lord is the Highest Deity and the Best of all; and that honour is paid to these deities merely as the agents of the Lord.

MANTRA 12.

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्या-
शो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् Ātmānam, the Supreme-Self, the Lord. अन्ततः Antataḥ, as the highest, i.e., Ultimate. उपसृत्य Upasṛitya, having known. स्तुवीत Stuvīta, let him praise (the inferior deities). कामम् Kāmam, the desired objects. ध्यायन् Dhyāyan, reflecting, meditating. अप्रमत्तः Apramattaḥ, free from heedlessness, making no mistakes. अभ्याशः Abhyāśaḥ, quickly. ह Ha, verily. यत् Yat, because. अस्मै Asmai, to him. सः Sah, that. कामः Kāmaḥ, desire. समृद्धयेत Samṛddhyeta, is fulfilled. यत्कामः Yatkāmaḥ, the man having that as his desire; with a strong desire. स्तुवीत इति Stuvīta Iti, let him praise.

12. Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate. Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire.—34.

Note—The method of getting any desire fulfilled is laid down in this verse. It consists, firstly, in thinking strongly of that desire, without heedlessness; secondly, in praising that particular deity who has jurisdiction over that desired object, thirdly, in knowing that all the lower devatās are agents of the Lord and that He alone brings about the fulfilment of all desires. Fourthly, he must praise as a “*yatkāma*,” with a strong desire.

MADHYA'S COMMENTARY.

It has already been mentioned before that the worship of the Lord in the vehicle of Prāṇa is the best. It consists in realising that He is the Highest of all, and that the Prāṇa is the highest vehicle. Such worship was called Adhyātmic or appertaining to the soul, in other words, seeing the God in the soul. Now the Śruti describes the worship of God in nature, or Ādhidaivic worship of the Lord.

The Śruti passage,—“that yonder sun which shines, let him meditate on the Udgitha in it”—has been explained by former commentators as enjoining the worship of the Udgitha in the sun, and that the sun is a self-luminous body. The Commentator shows that the sun is not a self-luminous mass, but that it owes its light to the Chief Prāṇa (cosmic electricity?).—

It is Prāṇa that, residing in the sun, constantly gives out light and heat, and not the latter (the physical sun). As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prāṇa enters it).

If it is the Prāṇa that really shines, and not the sun; then why is it said, that it rises and sets? The Prāṇa in the sun is a constant quantity: it never sets. To this, the Commentator says:—

The Prāṇa (Vāyu) residing in the solar orb, is above all rising or setting; it is only with regard to Prajās or creatures (dwelling on

earth) that it is said to rise or set. It is for their sake that the Chief Prāna sings out the praises of the Lord Janārdana

The Commentator now explains Mantra 2.

The Vāyu (Prāṇa) who is in the sun, is verily the same who is in the body of all living beings, for it is the presence of life (Prāṇa) in the body that gives it its vital heat, (and when the life departs, the body becomes cold), so the heat of the sun also must be due to the presence of the Prāna in it. Therefore, let one worship the Lord Janārdana, called Udgītha, both in the Prāna here (within the body) and in the Prāna there (in the solar orb) and nowhere else, in order to accomplish all his desires and to obtain Release

Now the Commentator explains the words Svata and Pratyāsvara of the same Mantra

The Lord Keśava is called Sva, because He is independent (svatantra) he who is devoted (ati) to the Lord, i.e., the Chief Prāna, is called Svata or Lord-devoted. Thus svata means Vāyu. It is the name of the Prāna in the body of living beings. While Pratyāsvara is the name of the Prāna in the sun, because it (its ray) is parallel (prati) to every one; for every one says or rather thinks that the sun is towards him (prati).

[The Commentator now explains the words of Mantra 3 "He who brings about the union of Prāna and Apāna is Vyāna." What are these Prāna and Apāna? Are they different aspects of the same Prāna, or different from it? Since Vyāna is said to be higher than these, both Prāna and Apāna, so the latter two cannot be the same as the Chief Prāna. The Commentator explains the pentad of lower prāna] —

The pentad of Prāna (Apāna, Vyāna, Samāna, Udāna) is three-fold. The First or the Chief Pentad consists of the Chief Prāna, the Chief Apāna, the Chief Vyāna, the Chief Samāna and the Chief Udāna. This highest Pentad is only another aspect of the Chief Prāna. The second Pentad is called the Gaṇḍa Pentad, while the lowest Pentad is that which is known as Prāṇa, &c, and which are the sons of the Chief Prāna, &c. This is one division. But there is another division which is four-fold, and not three-fold like this. It consists of (1) Prāna and Apāna, (2) Sesa and Vindīa, (3) Udāna and Samāna, and (4) Rudra and Indra. Higher than this four-fold Pentad is the Vyāna Vāyu. Therefore, let one meditate on the Supreme Lord Hari, called Udgītha, in this Vyāna Vāyu; because Viṣṇu residing in Vyāna is the same which resides in Vāk, Rik and Sīman always. That one alone is also in Udgītha (a division of the Sāma Veda); therefore, all that action, namely, singing of the Sāma song by reciting loudly the hymns is the action of Vyāna. The Lord, called Udgītha, dwells in the Pentad of Vyāna (namely, Vāk, Rik,

Sâma, Udgîtha and Vyâna). (The Lord dwells in the four, namely, Vâk, Rik, Sâma, and Udgîtha ; in fact, he is in the Vyâna, which pervades these four ; because Vyâna has Viṣṇu within him and it pervades Vâk, etc., therefore, Viṣṇu pervades Vâk, etc.)

[The Commentator now explains the words of Mantra 5,—“therefore, the works which require strength are performed through Vyâna.”]

Since it performs all works of strength (vîrya), it is called Vyâna (They are performed really by the Lord dwelling in Vyâna alone). Therefore, let one always worship Viṣṇu residing in Vyâna (and nobody else)

[The question arises, are the forms of the Lord, as dwelling in these Vyâna, etc., different, or not different ; if they are different, then the saying that “the Lord is one alone in all these,” is contradicted, if the form is not different, then the saying that “the names and forms are different” is contradicted. If the Lord is different, in different bodies, in some His glory being less, in others great, then the Lord would be liable to modification. If He is the same in every body, then His effects ought to be the same, everywhere. This dilemma, the Commentator answers thus].

The Lord is verily one and identical, in all times and in all objects ; he is unlimited (Nirviśeṣa or does not possess any specific—viśeṣa—energy), and His glory never increases and decreases, with the objects in which He may be. Still, owing to the differences in His activities, He gets different names and forms, though He Himself is not different and is one in His Full lordliness everywhere. He, on account of his infinite power, produces different results in different bodies, without Himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa), because He is All-power, and therefore, He produces always the effects of particular forces, though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words—“the Lord milks for him the milk of speech” of Mantra 7].

He who knows Hari to be one, though dwelling in the letters of Udgîtha, or in the vehicles of Prâna, etc., or in the causes of the fulfilment of desires, yea even in everything, verily obtains all desires.

The syllable Ut is the name of Prâna, etc., the syllable giḥ is Vâk, etc., the syllable tha is food, etc ; therefore, Hari is said to dwell in all these, and consequently in Udgîtha.

[The Commentator now explains the words—“having known the Highest Self, let him praise” of Mantra 12]:—

The word Âtmânâṃ of this Mantra means the Supreme-Self. The words Antataḥ means as the Highest. Thus, knowing Him everywhere, let one worship minor Devas (if he likes).

FIRST ADHYĀYA.

FOURTH KHANḌA.

MANTRA 1.

ॐमित्येतदक्षरमुद्राथमुपासीतोमिति ह्युद्रायति तस्योपव्या-
ख्यानम् ॥ १ ॥

ओम् Om, the Lord. इति Iti, thus एतत् Etat, this. अक्षर Akṣaram, Imperish-
able. उद्गीथं Udgītham, Nārāyaṇā. उपसीत Upāsīta, let meditate. ओम् Om,
the Lord. इति Iti, thus. हि Hi, for. उद्गायति Udgāyati, sings. तस्य Tasya, of him.
उपव्याख्यानम् Upavyākhyānam, full explanation.

Note.—This is exactly the same as the first Mantra of the Khaṇḍa First. For fuller
word-meaning, see page 2.

1. Om is the Lord, the Imperishable, the Udgītha,
He must be meditated upon Him the Udgātri sings out
as Om. About Him is this full explanation.—35.

MANTRA 2.

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशस्ते छन्दोभिरा-
च्छादयन्त्यदेभिराच्छादयस्तच्छन्दसा छन्दस्त्वम् ॥ २ ॥

देवाः Devāḥ, the Devās. वै Vai, verily. मृत्यो Mrityoh, from death;
from Durgā, the goddess of death (Māraṇāt Mrityuh Itiuktā Durgā). Mrityuh
is called Durgā, because she destroys all ignorance बिभ्यतः Bibhyataḥ, being
afraid त्रये Trayīm, the three-fold Vedas. प्राविशन् Prāviśan, entered into
fully, i.e., the devas being afraid of Durgā, without meditating on the Lord Viṣṇu,
in the deity presiding over the three-fold knowledge (the three Vedas). ते Te,
they, (Devas). छन्दोभिः Chhandobhiḥ, with metrical hymns, by means of the
meditations on the Lord in Vedic hymns आच्छादयन् Āchchhādayan, covered
(themselves), they covered themselves with the armour of the Chhandas. यत्
Yat, because. एभिः Ebhiḥ, with these (hymns). आच्छादयन् Āchchhādayan, covered
themselves. तत् Tat, therefore. छन्दसान् Chhandasām, of the Chhandas. छन्दस्त्वम्
Chhandastvam, i.e., therefore the hymns are called Chhandas.

2. The Devās verily being afraid of the Goddess
Durgā, entered into the three Vedas. They covered them-
selves with the metrical hymns (as if with an armour). Be-
cause they covered themselves with these (hymns), therefore
the hymns are called Chhandas.—36.

MANTRA 3.

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्य-
द्वचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः
स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tān, Devās concealed within the three Vidyās. च U, also. तत्र Tatra, there. मृत्युः Mrityuh, Durgā, the goddess of death. यथा Yathā, as. मत्स्य Matsyam, fish उदके Udake, in the water. परिपश्येत् Paripaśyet, might observe (the fish-catcher). एव Evam, thus पर्यपश्यत् Paryapaśyat, observed Durgā, the goddess of death, is the nominative of it. ऋचि Richi, in the Rik साम्नि Sāmni, in the Sâman यजुषि Yajusi, in the Yajur Veda. ते Te, they, i.e., Devās, knowing that Durgā has found them out). नु Nu, even. वित्त्वा Vittvā, knowing or seeing ऊर्ध्वाः Urdhvāḥ, superior, qualifies Devāḥ The phrase ūrdhvāḥ Devaḥ means 'the intelligent Devas'—"the Devas because they were intelligent, found out so." They were not like fish, which does not know its catcher ऋचः Richaḥ, from the Rik साम्नः Sāmnaḥ, from the Sâman. यजुषः Yajusaḥ, from the Yajur Veda स्वरम् Svaram, in the Chief Vāyu, named Svara. (Sva=Lord, ra=devoted); and meditated therein on the Lord, called Svara, the Independent (Sva=self, ra=elying, delighting). एव Eva, indeed. प्राविशन् Prāviśan, entered, worship or meditated on

3. As the bird, called the fish-catcher, might observe a fish in water, so Durgā, the goddess of death, observed the Devās (covered with the metrical hymns, i.e.) in the Rik, Yajus, and Sâman. As the Devās were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rik, Yajus, and Sâman, worshipped the Lord called Svara, the Independent, in the Chief Vāyu called Svara or the Lord-devoted.—37.

MANTRA 4.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव॥ सामैवं यजुरेष
उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्राविश्य देवा अमृता
अभया अभवन् ॥ ४ ॥

यदा Yadā, when. वै Vai, verily. ऋच Richam, the Rik. आप्नोति Āpnoti, gets (learns), recites. When the people recite the Rik, they add Om to those hymns. ओम् Om, Om इति Iti, thus, एव Eva verily. अतिस्वरति Atisvarati,

pronounces. Adds or prefixes Om to the Rik-mantra. एव *Evam*, thus. साम *Sāma*, the *Sāma Veda*. He adds Om to the *Sāman* song. एव *Evam*, thus यजुः *Yajus*, the *Yajur Veda*. The hymns of the Rik, *Yajus* or *Sāman* have no protective efficacy, unless preceded by the syllable Om. Therefore, the *japa* of every mantra is with Om in the beginning एषः *Eṣaḥ*, this उ *U*, alone स्वरः *Svaraḥ*, the Self-dependent, the Independent. यत् *Yat*, because एतत् *Etat*, this (the nearest of all), and therefore called *Etat*—‘this’ or ‘nearest’ अक्षरम् *Akṣaram*, the Imperishable. एतद् *Etat*, this (nearest). अमृत *Amṛitam*, the Immortal अभय *Abhayam*, free from fear (fearless); or Giver of fearlessness. तत् *Tat*, that Lord. प्रविश्य *Praviśya* (lit.) having entered (taking refuge under) देवाः *Devâḥ*, the *devâs*. अमृताः *Amṛitâḥ*, Immortal अभवन् *Abhavan*, became.

4. Therefore when one learns a Rik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a *Sāman* hymn, (he chants out Om first), and so (when he utters) a *Yajus* formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The *Devâs* by entering into (and worshipping) that (Lord) became Immortal, *i.e.*, released.—38.

MANTRA 5.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरस्वरममृतमभयं
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थः खण्डः ॥ ४ ॥

सः *Saḥ*, he. यः *Yah*, who. एतत् *Etat*, this, *i.e.*, the Lord called Om एव *Evam*, thus, *i.e.*, He is the giver of Immortality to the *Devâs*. विद्वान् *Vidvân*, knowing. अक्षर *Akṣaram*, the Imperishable; this is the name of *Viṣṇu*, प्रणौति *Pranauti*, praises with *pranava* (Om). एतत् *Etat*, this. एव *Eva*, only. अक्षरम् *Akṣaram*, *Viṣṇu* स्वर *Svaraḥ*, the Lord, called *Svara*—the Independent, the Delighter in (one's) own self. अभय *Abhayam*, free from fear. प्रविशति *Praviśati*, enters, *i.e.*, takes refuge under, तत् *Tat*, that, यच्च, the Lord प्रविश्य *Praviśya*, having entered. यत् *Yat*, as. अमृताः *Amṛitâḥ*, immortal. देवाः *Devâḥ*, the *Devâs*. तत् *Tat*, so. It is equal to *tathâ*, as correlated to *yat*, *yathâ*. अमृतः *Amṛitâḥ*, immortal. भवति *Bhavati*, becomes.

5. He who knowing this Lord thus (as the giver of immortality to the *Devâs*) meditates on the Imperishable with *pranava*, and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the *Devas* become Immortal.—39.

MADHVA'S COMMENTARY.

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om, which is the symbol of the Lord in Vâyu. The Śruti now mentions that, by such worship, one gets release from the bondage of the samsâra, and a story is being related to that effect.)

In Mantra 3, it is said the Devâs entered Svava. This word Svava requires explanation; and the Commentator, therefore, says.—

Svava is the name of Viṣṇu, because He takes delight (rati) in Himself (Sva). Vâyu is called Svava, because He is devoted to Sva or Viṣṇu. Viṣṇu is called Sva, because He is Independent. Svava also means Vâyu. Thus both Viṣṇu and Vâyu are called Svava:—Viṣṇu, because He alone is independent; and Vâyu, because He is devoted to Sva or the Lord.

Admitted that both Viṣṇu and Vâyu have the names of Svava, but it does not follow that in Mantra 3 the entering of the Devâs into Svava refers to their entrance into Vâyu and Viṣṇu. For, it is said there, that by entering into it, the Devâs became immortal. This is wrong, because in deep sleep (Suṣupti) and in dissolution of the universe (Pralaya) all beings enter into Svava (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence, "the Devâs became immortal," of the Mantra 4, thus:—

In the Svava, called the Vâyu, the Devâs worshipped the Svava, called Viṣṇu, whose another name is Om. By such worship of the Svava in the Svava, the Devâs obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2, it is said the Devâs were afraid of mṛityu or death. The old commentators have explained the word mṛityu as Yama; but this is wrong, because all devâs are immortal, and so have no fear of Yama.

Therefore, the Commentator explains the word mṛityu:—

The Goddess Durgâ is called mṛityu, because She causes death.

Through fear of this Goddess the Devâs worshipped Om and obtained the highest immortality, i.e., Lord Viṣṇu Himself. Thus in Sandhyâna.

The word Urdhvâh, in Mantra 3, has been explained wrongly by old commentators. It really means Superior, Best, and does not mean risen above.

The fish does not know or recognise its catcher, but the Devâs knew that Durgâ was their enemy and, consequently, the Devâs were certainly superior to fish: hence Urdhvâh is an epithet of the Devâs meaning they were possessed of great intelligence. In other words, Urdhvâh Devâh mean "the intelligent (lofty) Devâs."

FIRST ADHYĀYA.

FIFTH KHANDA.

MANTRA 1.

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ
इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति
॥ १ ॥

अथ खलु Atha Khalu, now indeed . this indicates the beginning of a mantra. यः Yah, who उद्गीथः Udgīthah, Viṣṇu called Om सः Sah, he प्रणवः Praṇavah, the praṇava. यः Yah, who. प्रणवः. Praṇavah, the Praṇava सः Sah, He. उद्गीथः Udgīthah, the Udgītha called Viṣṇu, *i.e.*, the Udgītha is called Praṇava and the Praṇava is called Udgītha, there being no distinction between Praṇava and Udgītha, Because the followers of the Rik Veda chiefly use Praṇava and the followers of Sâma Veda chiefly use Udgītha. Both words are intended for Viṣṇu. इति Iti, thus. It indicates the end of the mantra. The quotation ends here. The Śruti next gives the etymological meaning of these two words, Praṇava and Udgītha. असौ Asau, this वै Vai, verily. आदित्यः Âdityah, the sun called Âditya, next the Chief Vâyu presiding over the sun, and, lastly, the Lord Hari, who is inside that Chief Vâyu. उद्गीथः Udgīthah is Udgītha, *i.e.*, Hari, who is inside that Chief Vâyu in the sun, is Udgītha, because He is sung as the most High. एषः Eṣah, He who is inside the Chief Vâyu, the presiding deity over the sun. प्रणवः Praṇavah is called also Praṇava because He is superior (pra) to all; because He is Leader (ṇa) of all, and Goal (va) of all. Therefore, though Udgītha was the name given to the Lord in His aspect as dwelling in man, He should be worshipped under that name as dwelling in the Solar Prâṇa also. ओम् Om, Om called Viṣṇu इति Iti, thus. हि Hi, because एषः Eṣah, Viṣṇu, who is inside the Chief Vâyu, the presiding deity of the sun. स्वरन् Svaran, sounding; reciting. The Lord moves through the universe, reciting His own name Om, in order to teach others to do the same. इति Eti, moves

1. "Now indeed" (says a Mantra), "He who is Udgītha is (also) Praṇava, He who is Praṇava is (also) Udgītha." This Lord, residing in the Solar Prâṇa, is verily Udgītha, and He also is Praṇava. He goes sounding Om (to teach all creatures His Ineffable Name.)—40.

Note.—The meditation (worship) on Praṇava and Udgītha has been mentioned already. But lest one should think that these two are different, the Śruti now declares their identity, by quoting a Mantra—"Yah Udgītha sa Praṇavah, Yah Praṇavah sa Udgītha." The

repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise, their identity would not be established. To prove the identity of A and B, we must assert not only "all A is B," but also "all B is A."

He who meditates on this *one* syllable Om, gets *one* son, and also gets release. But he who meditates on Udgîtha as residing in these rays of the Solar Prâṇa, obtains *many* sons, as well as release

It has been mentioned just now that by worshipping the Lord in the Solar Prâṇa, the worshipper gets *one* son, while worshipping Him in the *rays* of the Solar Prâṇa, he obtains many sons. In order to make this statement credible, the *Āruṇi* gives a narrative in the next mantra.

MANTRA 2

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह
कौषीतकिः पुत्रमुवाच रश्मी-स्त्वं पर्यावर्तयाद्बहवो वै ते भवि-
ष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this, (Viṣṇu, who is inside the Chief Vâyu, the presiding deity over the orb of the sun) उ U, indeed. एव Eva, only अहम् Aham, Kauṣîtaki. अभ्यगासिषं Abhyagâsiṣam, sang out fully (the praises of Viṣṇu), worshipped entirely. तस्मात् Tasmât, therefore मम Mama, my. त्वम् Tvam, thou. एकः Ekaḥ, one only. अस्मि Asi, at. इति Iti, thus. ह Ha, indeed कौषीतकि Kauṣîtakiḥ, the son of Kuṣîtaka. पुत्र Putnam, to his son. उवाच Uvâcha, said. रश्मीन् Rāsmîn, rays; Viṣṇu who is inside the Chief Vâyu, (the presiding deity over the rays of the sun). त्वम् Tvam, thou पर्यावर्तयतात् Paryāvartaytât, do sing praises to, revolve, meditate or constantly revolve on the rays. बहव. Bahavaḥ, many. वै Vai, indeed, then. ते Te, thy (sons) भविष्यन्ति, Bhaviṣyanti, will be. इति Iti, thus. अधिदैवतम् Adhidaivatam, this is adhidaivatam fruit of the worship of the Lord.

2 "As I sang praises to this (aspect of the Lord) alone, (i.e., that Viṣṇu who is inside the Chief Vâyu, the presiding deity over the orb of the sun and not to that Viṣṇu who is inside the Chief Vâyu, the presiding deity over the rays of the sun), so I have got thee as the only son," thus said Kauṣîtaki to his son, "Do thou sing praises to (Viṣṇu, who is inside the Chief Vâyu, the presiding deity of the rays of the sun), then many sons will be born to thee." This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—41.

MANTRA 3.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति
ह्येष स्वरन्नेति ॥ ३ ॥

अथ अध्यात्मम् Atha adhyâtma, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. एः Yaḥ, who. एव Eva, only. अयं Ayam, this मुख्यः Mukhyaḥ, in the mouth or lungs; Chief. मातः Prâṇah, Prâṇa, the deity inside the body. तम् Tam, in him (in that Chief Prâṇa). उद्गीतम् Udgîtham, Viṣṇu called Udgîtha. उपासीत ūpâsita, let one meditate upon. ओम् Om, Om. इति Iti, thus हि Hi, because. एषः Eṣaḥ, He. स्वरम् Svaran, reciting, sounding. एति Eti, moves, goes.

3. Let him meditate on Viṣṇu as Udgîtha presiding in the Chief Prâṇa, in the mouth; for reciting Om moves Viṣṇu This is adhyâtma (psychological) —42

Note—The sentence “Now indeed, He who is Udgîtha, is Prâṇa. He who is Prâṇa is Udgîtha,” is further explained in this Mantra That sentence should be read as a part of this Mantra also

MANTRA 4

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह
कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायताद्बहवो वै
ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this. उ U, indeed. एव Eva, alone. अहम् Aham, I. अभ्यगासिषम् Abhyagâsîṣam, sang fully out (the praises of Viṣṇu). तस्मात् Tasmât, therefore त्वम् Tvam, thou. मम Mama, of me एकम् Ekam, one only अस्मि Asi, art इति Iti, this. ह Ha, indeed. कौषीतकिः Kauṣîtakiḥ, the son of Kuṣîtaka. पुत्रम् Putram, to his son. उवाच Uvâcha, said. प्राणां Prâṇân, the Prâṇas (viz, Viṣṇu as dwelling in many senses). त्वम् Tvam, thou भूमान् Bhûmân, great, full of all qualities. अभिगायताम् Abhigâyâtâm, fully sing out

4. “I sang praises to this (Viṣṇu in the Chief Prâṇa) alone; therefore, thou art my only son,” said Kausîtaki to his son “But sing thou fully the praises of the Infinite Lord, in all the Prâṇas, for thereby verily many sons will be born to thee”—43.

MANTRA 5.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ
इति होतृषदनाद्धैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति
॥ ५ ॥

पञ्चमः खण्डः ॥ ५ ॥

अथ खलु Atha Khalu, now indeed ; this indicates the beginning of a mantra. यः Yah, who. उद्गीतः Udgīthah (Viṣṇu, called Om) सः Sah, he. प्रणवः Praṇavah, the Praṇava. य Yah, who प्रणवः Praṇavah, the Praṇava सः Sah, he. उद्गीतः Udgīthah, the Udgītha, called Viṣṇu, *i.e.*, the Udgītha is called Praṇava, and the Praṇava is called Udgītha, there being no distinction between Praṇava and Udgītha, because the followers of the Rik-Veda chiefly use Praṇava, and the followers of the Sâma-Veda chiefly use Udgītha. Both words are intended for Viṣṇu. इति Iti, thus ; this word is used to denote the end of the mantias quotation होदधन्नात् Hotriṣadanât, from (meditating on) Hotriṣadana, meditating on the Lord Viṣṇu, who presides over the fire ॥ Ha, verily. एव Eva, even. अपि Api, also. दुर्दुगीत Durdgītam, incorrect singing, mistake. अनुसमाह्वरति Anusamâharati, rectifies इति Iti, thus अनुसमाह्वरति Anusamâharati, rectifies. इति Iti, thus

5. He who knows that the Praṇava is the Udgītha, and the Udgītha is the Praṇava, *i.e.*, there is no distinction between Praṇava and Udgītha, meditating on the Lord who presides over the fires, rectifies the mistakes, *i.e.*, rectifies the mistakes of wrong singing.—44

Note.—The old commentators have explained the word Hotriṣadanât as “rites appertaining to the Hotri priest,” and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotri priest. This is wrong It means ‘the refuge of the Hotri priest, *i.e.*, fire the Lord dwelling in the fire is said to be ‘Hotri Sadana.’ The force of the ablative case indicates that a word like Dhyâtvâ is understood here. This verse teaches the meditation, in order to remove the sin caused by wrong singing through mistake or heedlessness, or dropping proper accent.

MADHYA'S COMMENTARY.

Having described the worship of the Supreme Lord, called the Udgītha, in the Chief Prâna, both psychologically and cosmologically, this Khanda relates a story as to the fruit of the worship. Having recited a Text showing the identity of Praṇava and Udgītha, and having answered the doubt as to what is Udgītha and what is Praṇava, this Khanda mentions the fact that the Lord in the Solar Prâna is both Udgītha and Praṇava :—

The Vâyu resides in the Sun, (in his one aspect), and Hari, the Lord, resides in such Vâyu and is called Praṇava, because He is the highest (pi), because He is the Leader of all (netri) ; because He is the goal (va) of all. The Lord is called Udgītha, because He is praised or sung (giya) loudly or highly or as the best of all (uchchah). He is the highest of all persons, called the Puruṣottama. He who dwells within the Prâna in this body, He is verily (the Lord Hari, called Praṇava and the Udgītha.) In this body, constantly reciting Om, He is the Lord that moves in all ; therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation He who meditates on Him in the

rays of the Prâṇa, gets *many* sons and also salvation ; therefore, let him meditate thus on the Supreme.

The phrase "praise the great Prâṇa, the Bhûmānam" in the Mantra 4, does not mean that Prâṇa is the Bhûmā—a mistake, which has been made by older commentators ; therefore, the Commentator says.—

Let him praise the Lord of all, as Bhûma, the Infinite, the Full ; in the Prâṇa or as dwelling in the Prâṇa.

Though in the Śruti, the word Abhigāyatāt is in third person singular, yet it must be explained as in the second person, because the word Tvam or Thou precedes it. Hence, the Commentator has explained this word in the second person by using—

"Abhigāya," "Sing Thou or Ye," the Infinite as residing in the Prâṇa.

In the Mantra 5, the words Hotṛi-Sadanāt, etc., have been explained by former Commentators as "sitting from the seat of the Hotṛi Priest, he rectifies any mistakes committed by the Udgâtṛi Priest, if he has sung wrongly" This explanation is incorrect. The words Dur Udgîtam Anusamāharati do not mean 'rectifies the mistake of wrong singing,' but means make 'it propitious or favourable, so that this wrong singing may not produce evil effect, but may become favourable. This He does by meditation on the Lord.

The word Hotṛi Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotṛi priest" By meditating on this Lord dwelling in the fire, and called a dweller-in-the-Home-of-the-Hotṛi-priest, He makes mistakes turn out to be no mistakes. As we find in the Traividya:—

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire ; therefore, let one meditate always on the Lord, as dwelling in the fire.

FIRST ADHYĀYA.

SIXTH KHANDA.

MANTRA 1.

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मा-
दृच्यध्यूढं साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, i.e., the deity presiding over the earth. एव Eva, only, indeed. ऋक् Rik, named Rik, Sarasvatī, presiding over the Rik and pervading the earth. अग्निः Agniḥ, fire, the deity of fire, pervading fire and named Agni. साम Sāma, the presiding deity of Sāman, called also Sāman, i.e., Vāyu तत् Tat, that. एतत् Etat, this, (Sāman, pervading fire and called fire) एतस्याम् Itasyām, in this (earth, in this Sarasvatī pervading the earth) ऋचि Richi, in the Rik. अध्यूढ Adhyuḍham, rests, is refuged. For it is a well known fact that fire rests on earth, i.e., manifests itself through matter. If there is no solid matter, the heat radiation is not manifested. तस्मात् Tasmât, therefore, because these two are so related. ऋचि Richi, in the Rik अध्यूढ Adhyuḍham, refuged. साम Sāma, the Sāman गीयते Gīyate, is sung, even the exoteric Sāman, the hymns of the Sāma-Veda are sung as based on the mantras of the Rig-Veda, by the singers of the Sāma-Veda The matrix of the Sāma-Veda is the Rig-Veda. इयम् Iyam, this earth. एव Eva, indeed. सा Sâ, Sâ, the syllable. अग्निः Agniḥ, fire अमः Amah, Ama, the syllable तत् Tat, this (makes). साम Sāma, the Sāman.

1. (The Devî Sarasvatī called) Rik verily (pervades) this (earth) (the Deva Vāyu called) Sāman (pervades) fire; thus this (fire is seen to) rest on that (earth); therefore, the Sāman is sung as resting on the Rik. Sâ is this earth, and Ama, is fire and that makes Sāma —45.

Note.—Separately Sarasvatī and Vāyu have their places in earth and fire, and are separately known by those names; but when combined, they give rise to a single body, a deity called Ardhanārī. Of this Ardhanārī or androgynous Being (Adonai?), the Sarasvatī part is called Sâ, the Vāyu part is called Ama. This Ardhanārī rests also in earth and fire, the Sarasvatī part is called Sâ, because it is Sâra or essence; the Vāyu part is called Ama (â=not, ma=measured); because it is "unmeasured." Thus Sāma would mean "illimitable essence."

MANTRA 2.

अन्तरिक्षमेवर्गवायुः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

अन्तरिक्षं Antarikṣam, sky, the goddess Sarasvatī as presiding over the sky. (The deity of the middle region) वायुः Vāyuh, air; the god Vāyu presiding over the external Vāyu. The other words are the same as in the last verse.

2. (The Devī Sarasvatī as presiding over) sky is verily Rik, (the Deva Vāyu as presiding over) air is Sâman. This Sâman is refuged in that Rik; therefore, the Sâman is sung as based on the Rik. The sky is Sâ and the air is Ama, and thus the Sâma is made.—46.

MANTRA 3.

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयते द्यौरैव सादित्योऽमस्तत्साम ॥ ३ ॥

दीः Dyauh, heaven, dwelling in heaven, the third region. The goddess Sarasvatī as presiding over Heaven. आदित्यः Âdityah, the sun, the god dwelling in the Sun. The god Vāyu as presiding over the sun.

3. The Heaven (Sarasvatī) is verily Rik, and the Sun (Vāyu) is Sâman, this Sâman is refuged in that Rik; therefore, the Sâman is sung as based on the Rik, the Heaven is Sâ and the Sun is Ama, thus Sâma is made.—47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम
तस्मादृच्यध्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम । ४

नक्षत्राणि Nakṣatrâṇi, the goddess Sarasvatī dwelling in the stars चन्द्रमाः Chandramâh, the god Vāyu dwelling in the moon.

4 (The Devī Sarasvatī dwelling in) the stars is verily Rik, and (the Deva Vāyu in) the moon is Sâman. This Sâman is refuged in that Rik. Sâ is the stars, Ama the moon; and thus Sâma is made.—48.

MANTRA 5.

अथ यदेतदादित्यस्य शुक्रं भाः सैवर्गथ यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते
अथ यदेवैतदादित्यस्य शुक्रं भाः सैव साथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ५ ॥

आदित्यस्य Âdityasya, of the god Âditya. शुक्ल Śuklam, white. भः Bhāḥ, light, heat, tejaḥ नील Nīlām, blue परः Parah, truly, not figuratively blue, but really blue. कृष्ण Kṛṣṇam, black; the word paraḥ may qualify Kṛṣṇam, then it will mean "very black," "deep black"

5. Now that which is the white light of the Sun, that indeed is Ṛik, again that which is the blue, exceeding dark light of the Sun, that verily is Sâman; this Sâman (darkness) is refuged in that Ṛik (brightness); therefore, the Sâman is sung as refuged in the Ṛik. Now, the Sâ is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sâma.—49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्य-
श्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

अथ Atha, now It indicates that a new topic is commenced. यः Yāḥ, what. एषः Eṣaḥ, this. अन्तर Antar, inside. आदित्ये Âditye, in the sun, i.e., in the Sarasvatî and the Vâyu residing in the sun. हिरण्मयः Hiraṇmayāḥ. Hiranya means 'gold' as well as 'transcendental happiness,' "in-effable, complete joy, different from all worldly joys," therefore, Hiraṇmaya means either 'golden' or 'full of intense joy'—hi=placed, containing, ra=delight, na=bliss, joy. In whom are contained the highest joy and delight is called so पुरुषः Puruṣaḥ, person. दृश्यते Drīsyate is seen (in contemplation or through vision of wisdom, and not by ordinary sight) हिरण्यश्मश्रु Hiraṇya-Śmaśruḥ, golden-bearded. Every limb and member of the Lord is golden or made of bliss-matter. हिरण्यकेश Hiraṇyakeśaḥ, golden-haired, or whose hair is also made of bliss. आप्रणखात् Â-pra-ṇakhât, from the tips of the nails throughout the whole body. सर्वः Sarvaḥ, all एव Eva, even. सुवर्णः Suvaiṇaḥ, gold or joy.

6 Now that (Being residing inside Vâyu and Sarasvatî) which is seen in the sun (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note.—Well, the majesty and greatness of Vâyu and Sarasvatî have been described in the previous five Mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjointly as the neutral energy, called the cosmic Androgyne (Ardha-nârî); but what is the good of all this knowledge? The Śruti next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic Therefore, it now describes this Majestic Form Divine, called Udgîtha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.

MANTRA 7.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम
स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो
य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vāyu and Sarasvatī, who are in the solar orb. यथा Yathā, as कप्यास Kapyāsam, unfaded; fresh—ka-water, pa, to drink, kapi that which drinks water, viz, the stalk of the lotus, Āsa to sit. Kapyāsa seated on the stalk, not removed from the stalk, therefore, fresh and unfaded पुण्डरीक Pundarikam, red lotus एव Evam, like अक्षिणी Akṣiṇī, two eyes तस्य Tasya, His. उत् Ut, It इति Iti, thus नाम Nāma, name, the secret name. स स्यः Sa eṣḥ, he, this the person within Vāyu and Sarasvatī of the solar orb. सर्वेभ्यः पाप्मभ्यः Sarvebhyaḥ pāpmabhyaḥ, from all sins उदितः Uditah, has risen above. उदेति Udeti, rises above. ह Ha, verily. वै Vai, indeed. सर्वेभ्यः Sarvebhyaḥ पाप्मभ्यः Pāpmabhyaḥ, from all sins य Yah, who. एव Evam, thus. वेद Veda, knows.

7. His two eyes are like fresh red lotus. His (mystic) name is Ut, for He has risen (udita) above all sins. He also, who knows this, rises verily above all sins.—51.

Note—This Being seen between Vāyu and Sarasvatī, in the solar orb, is the Lord Hari. His color is golden, so also all His bodily limbs, except the eyes. His mystic name is Ut.

MANTRA 8

तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वोद्गीतैतस्य
हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवका-
मानां चेत्यधिदैवतम् ॥ ८ ॥

षष्ठः खण्डः ॥ ६ ॥

तस्य Tasya, His ऋक् Rik, the Rik (Sarasvatī) च Cha, and. साम Sāma, the Sāma (Vāyu) च Cha, and. गेष्णौ Geṣṇau, two singers, viz, He is sung in Rik and Sāma verses by these two. तस्मात् Tasmāt, therefore. उद्गीथः Udgīthah, because his name is Ut and Rik and Sāman sing (ga, geṣṇau) His praises. तस्मात् Tasmāt, therefore, when such Mighty Persons as Sarasvatī and Vāyu are His singers, panegyrists, minstrels तु Tu, but, and. एव Eva, even उद्गाता Udgāta, the Udgātrī priest, the singer एतस्य Etasya, of this; of Ut. हि Hi, verily. गाता Gātā, singer. स एष Sa eṣa, he who, viz, the Lord, called Ut, dwelling in (Vāyu and Sarasvatī) ये Ye, those which, viz, the worlds above the astral plane. अमुष्मात् Amuṣmāt, than that, viz, than the astral plane. पराञ्चः Parāñchaḥ, above, beyond. लोकाः Lokāḥ, worlds, such as Svar, Mahar, Jana, etc. तेषां Teṣāṃ, of them. च ईष्टे Cha iṣṭe, and rules. देवकामानां Devakāmānām, the desires of the devas,

viz, He rules, in order to give to the devas their desired objects. इति Iti, thus. अधिदैवतम् Adhidaivatam, the adhidaivata, the cosmological.

9 Rik and Sâma (*i e.*, Sarasvatî and Chief Vâyu) are the minstrels of the Lord; therefore, He is called Udgîtha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgâtri. He (the Lord, called Ut) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas. This is adhidaivata or cosmological —52.

This Khanda shows how Prâna and Vâk, otherwise called Sarasvatî and Vâyu, go to form the various lokas, such as the earth or the physical, antariksa or the astral, and dyu or the heaven, as well as worlds above these. It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotee in his meditation. There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyâna. In this solar disk, is seen this Person of joy, called the Hiraṇmaya Purusa. It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas inhabiting those worlds. Of course, the physical sun is also a centre, in which the Lord dwells.

MADHVA'S COMMENTARY.

It has been said that higher than Vâk is Rik, and that higher than Rik is Sâman. Thus Rik and Sâman fall in the category of Īvara or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones. The present chapter and the next teach the worship of Udgîtha, as surrounded by these two High ones. In other words, they teach the worship of the Lord as a Trinity, *i.e.*, of God (Udgîtha=the Most High), of Vâyu and of Rik. These three form an entity by themselves.

Or these two chapters may be taken as teaching, that god, the Udgîtha, is higher than the other two Persons of the Trinity. Though God, the Udgîtha, is higher than Rik and Sâman, yet it has not been declared in what consists the special glory of God, and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two persons, Rik and Sâman. Thus these two Khandas show this. Says the Śruti—"Rik is this earth and Sâman is fire." This verse apparently means that earth, etc., are identical with Rik. To remove this *primâ facie* false notion, it became necessary to explain the five sentences, namely, (1) Rik is this earth and Sâman is fire, (2) the Rik is the sky, the Sâman air, (3) the Rik is heaven and the Sâman is sun, (4) the Rik is the stars and the Sâman the moon, (5) the Rik is the white light of the sun and Sâman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus.—

The Vâyu, the presiding deity of the Sâma-Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun). While Sarasvatî, the presiding deity of the Rîg-Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun.)

Although in the Śruti passage, the Rik is mentioned first, and the Sâman next, yet as Sâman is higher, it has been explained first by the Commentator.

Next the Commentator explains the five sentences (1) *Sā* is this earth, and *Ama* is fire, etc., (2) *Sā* is the sky and *Ama* the air, (3) *Sā* is heaven and *Ama* the sun, (4) *Sā* is the stars and *Ama* the moon, (5) *Sā* is the white light of the Sun and *Ama* the dark ray of the Sun.

The goddess *Vāk* is verily called *Sā*, the wife, while *Prāṇa* is called *Ama* or husband. Thus these two, as a pair, get the single name of *Sāman* (thus *Sāman* is a collective name, denoting *Prāṇa* and *Vāk* joined indissolubly).

This describes the *Ardhanārī* form of *Vāyu* which is half male and half female. As says a verso—" *Vāyu* is sometimes described as a dual entity, half male and half female."

The Commentator next explains the two passages—"this *Sāman* rests on that *Rik* . . . Therefore *Sāman* is seen resting on the *Rik* "

Therefore, verily this *Sāma-Veda* is described as consisting of both *Rik* and *Sāman* verses (verses to be sung and verses to be merely recited).

Vāyu, the deity of *Sāman*, dwells in *Agni* or fire, and *Sarasvatī*, the deity of *Rik* dwells in earth, and thus *Sāman* rests on that *Rik*, therefore, this *Sāman* is described as consisting of both *Rik* and *Sāman*.

The Commentator next explains the *Śruti* text "Now with reference to the body, *Rik* is speech, *Sāman* breath, etc."

These two, *Vāk* and *Prāṇa*, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "That Golden Person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception —

The Lord *Viṣṇu* is inside these two (*Vāk* and *Prāṇa*). The Lord *Viṣṇu* is inside of *Vāyu*, which pervades the Sun, and inside of *Sarasvatī* (that pervades the eye.)

The Commentator next explains the phrase "*Rik* and *Sāman* are his *Geṣṇau*." The word *Geṣṇau* has been explained as "joints" by old commentators. This erroneous interpretation is set aside —

And these two (*Vāk* and *Prāṇa*) are (his panegyrists, the singers of his praises) His minstrels.

Thus *Geṣṇau* means the two singers of praises, two minstrels, and not two 'joints.' They sing his praises, through the hymns of the *Rik* and the *Sāma Veda*s; and, therefore, they are called *geṣṇau* or minstrels. The Commentator next explains the phrase, His name is *Ut*, because he has risen above all evil.

He is higher than *Rik* and *Sāman*, therefore He alone is called *Ut* or the Most High (*Ut* = *Uchcha*) and above all sins. This is in *Sātātva*.

The whole of the above metrical commentary is from a book called *Sātātva*. In *Mantra Sixth*, *Khaṇḍa Sixth*, we find :—"Whose eyes are like *Kapyāsa* lotus." The word *Kapyāsa* has been taken by old commentators to mean 'monkey (*kapi*) seat (*āsa*);' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus:—

The word *Kapyāsa* means fresh-stalk-seated, namely, unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk, through which water is drunk, and Āsa is seat, so the whole word Kapyāsa means 'a flower seated on the stalk that still drinks water, i. e., which has not faded and fallen away from its stalk.'

He is in the Sun, and He is in the eyes as well.

In the Mantras 7 and 8 of Khaṇḍa 7, occur some words which have been wrongly interpreted by old commentators as "He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men" This would mean as if the singer of the Udgītha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others), if he is a human being, but if (such a singer) is Vāyu himself, he gives salvation, even both to gods and men; therefore, Vāyu is the chief Udgātā.

In the previous passage it was mentioned that Viṣṇu is the minstrel, singing the praises of the Lord. Thus He is the principal Udgātā. This Vāyu gives salvation to men and gods both, for He is the chief singer of the Lord and His most-beloved. While a human Udgātā can never give salvation, but through the magic of his singing can accomplish the desires of his paṇḍitās by procuring all heavenly objects of desire for them.

In Mantra 8, Khaṇḍa 6, it is said the Rik and Sāman are his joints, and therefore he is Udgītha. The force of "therefore" is not very clear here. So the Commentator, explains it.

Therefore, He is called Udgītha, because He is high (ut) and because he is sung (gāyate), i. e., He is sung as the Most High.

This is another etymology of the word Udgītha.

FIRST ADHYĀYA.

SEVENTH KHANDA.

MANTRA 1.

अथाध्यात्मं वागेवर्क प्राणः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

अथ Atha, now अध्यात्म Adhyātmam, psychological वाक् Vāk, speech ; the devī Sarasvatī presiding over the organ of speech. एव Eva, indeed. ऋक् Rik, the Rik, i.e., the Sarasvatī presiding (deity) over the Rik, and named Rik, the presiding deity of the earth. प्राण. Prāṇah, the breath of respiration, the deva Vāyu dwelling in the an of breath. साम Sāma, the presiding deity of Sāman called also Sāman. तत् Tat, that. एतत् Etat, this एतस्या Etasyām, in this earth. ऋचि Richi, in the Rik. अध्यूढ Adhyūḍham, rests ; is supported. साम Sāma, the Sāman गीयते Gīyate, is sung. वाक् Vāk, the presiding deity of the speech एव Eva, indeed. सा Sā, is Sā. प्राणः Prāṇah, as breath dwelling in Prāṇa अम Amah is called Ama. तत् Tat, that. साम Sāma, (makes) Sāma

1. Now the psychological. (The Devī Sarasvatī called) Rik (pervades the organ of) speech, (the Deva Vāyu called) Sāman (pervades the organ of) respiration Thus respiration is seen to rest on (the organ of) speech, therefore, the Sāman is sung as resting on the Rik. Sā is (the organ of) speech and Ama is (the organ of) respiration. That makes Sāma.—53.

Note.—The Cosmic forms of Rik, Sāman &c, have already been described. This Khandā describes the psychological form of these Devalās, and ends with the worship of the Udgitha—the Most High

MANTRA 2.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्य
ध्यूढं साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षुः Chakṣuḥ, eye, the Devī Sarasvatī residing in the organ of sight. एव Eva, indeed ऋक् Rik, the Rik, i.e., Sarasvatī residing in the Rik. आत्मा Ātmā, the Self, Jivātmā, the individual Self, residing in the Jivātmā. साम Sāma, the presiding deity of Sāman, called also Sāman. तत् Tat, that. एतत् Etat, this. एतस्या Etasyām, in this ऋचि Richi, in the Rik अध्यूढ Adhyūḍham, rests, is refuted. साम Sāma, the Sāman. तस्मात् Tasmāt, therefore. ऋचि Richi, in the Rik. अध्यूढ Adhyūḍham, resting. साम Sāma, the Sāman. गीयते

Gīyate, is sung. चक्षुः Chakṣuḥ, the eye, the Devi Sarasvatī residing in the organ of sight. एव Eva, indeed. सा Sâ (is) Sâ. आत्मा Âtmâ, the Jīvâtma. मनः Manah, (is) Ama तत् Tat, that. साम Sâma, (makes) Sâman

2. (The Devi Sarasvatī residing in) the eye is called Rik, and (Vāyu residing in the Jīva) is Sâma; this Sâma is seen to rest on the Rik, therefore, the Sâma is sung as resting on the Rik Sâ is the eye, and Ama the Jīva; that makes Sâma.— 54

MANTRA 3

श्रोत्रमेव ईमनः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्र Srotam, ear, Sarasvatī residing in the organ of hearing एव Eva indeed अक् Rik, the Rik, i.e., Sarasvatī residing in the Rik मनः Manah, mind, i.e., Vāyu residing in the mind साम Sâma, the presiding deity of Sâman. तत् Tat, that. एतत् Etad, this एतस्या Etasyâm in this. अचि Richi, in Rik. अध्यूढ Adhyûdham, rests, is refuged साम Sâma, the Sâman तस्मात् Tasmât, therefore. अचि Richi, in Rik. अध्यूढ Adhyûdham, resting, is refuged साम Sâma, the Sâman. गीयते Gīyate, is sung श्रोत्रम् Srotam, the ear, Sarasvatī residing in the organ of hearing एव Eva, indeed सा Sâ, (is called) Sâ मन Manah, the mind. अमः Amah (is called) Ama तत् Tat, that साम Sâma (makes) Sâman

3. (The Devi Sarasvatī residing in) the ear is called Rik, and (the Vāyu residing in) the mind is called Sâma; this Sâma is seen to rest on that Rik; therefore, the Sâma is sung as resting on the Rik. Sâ is the ear and Ama is the mind That makes Sâma —55

MANTRA 4

अथ यदेतदक्षयः शुक्लं भाः सैवर्ग्य यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम
गीयते अथ यदेवैतदक्षयः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now. यत् Yat, what. एतद् Etad, this. अक्षयः Akṣayah, of the eye. शुक्लं भाः Śuklam Bhâh, the white light; tejas. सा, Sâ, she एव Eva, indeed, Sarasvatī residing in that अक् Rik, Rik. अथ यत् Atha Yat, now what. नीलं परः Kṛṣṇam Parah Kṛṣṇah, deep blue or black. तत् साम Tat Sâma, that is Sâman, Vāyu residing in that is Sâman. The rest as above

4. (Now the Devī Sarasvatī residing in) the white light of the eye is indeed Rik ; again (the Deva Vāyu residing in) the blue exceeding dark light of the eye is Sâman. This Sâman is refuged in that Rik Therefore, the Sâman is sung as refuged in the Rik Sâ is (Sarasvatī in) the white light of the eye, Ama is (Vāyu in) the blue exceeding dark light, and that makes Sâma —56.

MANTRA 5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्कतत्साम
तदुक्तं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य
गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now. य Yah, who एष Eṣah, this अन्तर् Antar, inside, interior. अक्षिणि Akṣiṇi, in the eye पुरुष. Puruṣah. person दृश्यते Dṛśyate, is seen (in meditation) स Sâ, she, here feminine is used because Rik is feminine ; it qualifies Rik अक् Rik, the Rik, because He is all-knowledge तत् Tat, He ; That. साम Sâma, Sâman, because he is always the same. तत् Tat, He, that. उक्थम् Uktham, hymns to be recited, as Sâman are sung and Yajus are muttered. The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthâpakatvât. तत् Tat, He, that यजुष् Yajus, called Yajus, because He is adorable, (आज्यस्वप्त्वात्) âjyasvarûpatvât. तत् Tat, He, that. ब्रह्म Brahma, called Brahman, because He is all-full, (पूर्णस्वप्त्वात्) pûṇarûpatvât. तस्य Tasya, His एतस्य Etasya, of this तदेव Tad-eva, this verily ; the same. रूप Rûpam, form. यत् Yat, which. अमुष्य Amuṣya, of that, viz., of the Person in the sun. एष Rûpam, form. तौ Yau, who two. अमुष्य Amuṣya, of Him. गेष्णौ Geṣṇau, two singers, viz., Sarasvatī and Vāyu, the minstrels. तौ Tau, they two. गेष्णौ Geṣṇau, two singers, the two minstrels. यत् Yat, what. नाम Nâma, is name, i.e., Ut. तत् Tat, that. नाम Nâma, name, i.e., His name.

5 Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration). He is All-adorable, He is All-full The form of that Person in the eye is the same as the form of the other Person in the sun, the minstrels of the one are the minstrels of the other, the name " Ut " of the one, is the name of the other.—57.

MANTRA 6.

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति
तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥ ६ ॥

सः Sah, he. एषः Eṣah, this, the Lord in the eye. ये Ye, which. च Cha, and एतस्मात् Etasmât, from this eye, physical अर्वाचः Ārvāñchah, downwards; lower लोकाः Lokâh, worlds, *viz.*, Pâtâla, &c. तेषां Teṣâm, of them च Cha, and ईदृ ईदृ, rules. He is the Lord of them also. मनुष्यकामानां Manusya-kâmânâm, object desired by men. च Cha iti, and this. इति Iti, thus It shows the end of the description of Lord's epithets. तत् Tat, therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects. ये Ye, who इने Ine these; secular singers. वीणया Vinâyâm, on the lyre, harp. गायन्ति Gâyanti, sing (in the presence of kings, etc.) एत Etam, Him The Lord in the eye. ते Te they. गायन्ति Gâyanti, sing. तस्मात् Tasmât, therefore, because they are the musicians of the Lord ते Te, they धन-सनय Dhana-sanayah, obtainers of wealth.

6. He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men Therefore, all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c., gives it) —58.

MANTRA 7.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष
ये चामुष्मात्पराश्चो लोकास्ताःश्चाप्नोति देवकामा ॥७॥

अथ Atha, now यः Yah, who (the Udgâtâ). एतत् Etat, this, *viz.*, the adhidivata and adhyâtma aspects of God in the Sarasvatî and Vâyu pervading the sun and the eye एव Evam, thus. विद्वान् Vidvân, knowing. साम Sâma, the Sâma hymns. गायति Gâyati, sings उभौ Ubhau, both, *i.e.*, the Lord, in the sun and in the eye. सः Sah, he गायति Gâyati, sings out (not through his own power, but through the Lord) सः Sah, he. अमुना Amunâ, by that, *i.e.*, according to the grace of the Lord or through the impulsion of the Lord: because He wills it so and inspires him to it. एव Eva, verily. सः Sah, he. एषः Eṣah, this (singer of the laud to the Lord). ये Ye, which. च Cha, and. अमुस्मात् Amuṣmât, from that, *i.e.*, above the antarikṣa loka. परावः Parâcñhah, the higher, &c. लोकाः Lokâh, lokâs worlds, heavens like Svarga, &c, Vaikuntha, &c. तान् Tâñ, those. च Cha, and, not only this world, but the higher worlds, objects desired by Devas, etc. आप्नोति Âpnoti, obtains, that is, by his singing he causes the deserving to obtain them. देवकामान् Devakâman, objects desired by Devas. च Cha, and, not only in this world, but in the higher worlds also.

7. Now, he who knowing this (*viz.*, adhidivata and adhyâtma aspects of the Lord) sings a Sâman, sings to both (adhyâtma and adhidivata, that is, to the Person in the sun and to the Person in the eye). He verily sings (as inspired) by

Him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamānas) —59

MANTRAS 8 and 9.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताश्चाप्नोति मनुष्य-
कामा ऽश्च तस्मादुहैवंविदुद्गाता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वा-
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now अनेन Anena by this, viz., through the grace of the Lord dwelling in the eye एव Eva indeed, only ये Ye, which च Ch, and. एतस्मात् Etasmât, from this, एतः, the physical plane अर्वाञ्चः Arvâñchah, lower, downwards लोकाः Lokâh, worlds. तान् Tān, them आप्नोति Âpnoti obtains, procures for his Yajamānas मनुष्यकामान् Manusya-kāmân, desires of men. तस्मात् Tasmât, therefore. उह U, ha, indeed एवम् Evamvit, thus knowing, he who knows thus (the great power of the Udgâtâ). उद्गाता Udgâtâ, the Udgâtri singer. ब्रूयात् Bruyât, should say (to his Yajamāna). कम् Kam, what. ते Te, thy. कामम् Kāmam, wish, desire. आगायानि Âgâvâni, may I sing out इति Iti, thus. हि Hi, because. एव Ieva, verily कामगानस्य Kāmagānasya, of the desire song, viz., the song by which desired objects are obtained. ईष्टे Iṣṭe, rules (√ईष् To rule, to be capable of accomplishing) य Yah, who एवम् Evam, thus. विद्वान् Vidvân, knowing. साम Sâma, the Sâman गायति Gâyati, sings out. साम गायति Sâma gâyati, the Sâma sings out

8 Now through this alone (i.e., through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings. Therefore, the Udgâtri who knows this should say (to his Yajamāna): “To accomplish what particular desire of yours, shall I sing out.” For he, who knowing this, sings out the Sâman, is able to accomplish the desires (of his Yajamāna), through his song, yea, through his song —60

Note —There are two Udgâtris in this world, the divine and the human The divine Udgâtri is Vāyu himself, called the Chief Prâṇa He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction The human Udgâtri is the knower of the Sâma-Veda, the true priest who knows how to praise the Lord The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamānas or congregation

A human Udgātri can lead his fold only up to the Svarga-loka. The divine Udgātri leads the men and the Devas above the Svarga-loka. For the principal Udgātā of the Lord is Vāyu, the subordinate Udgātās are human beings, holy men, Masters of wisdom and compassion

MADHVA'S COMMENTARY

In the passage "the eye is even Rik, the Ātman is Sāman," the word Ātman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore, the Commentator says :—

The Ātman here means the Jīva Ātman—the individual soul (not the shadow-self).

How do you get this meaning? Cannot the meaning given by Śāṅkara be also valid? To this, the Commentator replies by quoting an authority —

It is thus written in the Mānasa :—"Sarasvatī verily dwells in the eye, and Vāyu is said to dwell in the Jīva, thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two"

It has been said in the Mantras 166 and 175.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says, 'This is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus :—

So also :—"He who is seen by the eye of wisdom (not ordinary sight, but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch (the one Lord), called Rik, because He is All-wisdom; called Sāman because He is equal to all (He makes no distinction of races or of individuals), or He is Equality itself (or He is *same* always), He is called Uktham, because He is the Up-lifter of all (sinners, or animating all), He is called Yajus, because He has the essential nature of being worthy of worship, namely, Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him, and He is called by all terms."

The above also explains the verse "He is Rik, He is Sāman, He is Yajus, He is Brahman." It does not mean that He is Rig-Veda, etc., or that He is the presiding deity of Rig-Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the $\sqrt{\text{ri}}$ 'to know,' 'to go', and so Rik means wisdom. Sāman comes from the word Sāma, meaning 'same', and, hence, equality. The word Yajus comes from $\sqrt{\text{Yaj}}$ 'to sacrifice,' 'to worship', hence, Yajus means worshipful, adorable, sacred. The word Brahman comes from $\sqrt{\text{Brih}}$ 'to grow' 'to increase', therefore, the word Brahman means 'fully grown,' 'full,' 'infinite'. Thus the above two sentences do not apply to any Jīva, whether dwelling in the sun, or in the eye, but to the Supreme Lord Himself. Had it applied to Jīva, then the next sentence would not be appropriate, which says, "He, the golden Person in the sun, is the Lord of the world beyond the sun and of all wishes of the Devas, and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For, though it may be said that some Jīva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jīva who is Lord of the worlds beneath, namely, of Pātāla.

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely, of Patāla, if He is light, how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this, the Commentator says :—

So also :—“As one Viṣṇu is called both the Lord of Badarikâ (Badarikâ Natha) as well as the Lord of Dvârikâ (Dvârikâ Nâtha), so here also. He is called both the Lord of the regions above the sun, and of those below the earth.”

FIRST ADHYĀYA.

EIGHTH KHANDA.

MANTRA 1.

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकिता-
यनो दाल्भ्यः प्रवाहणो जैबिलिरिति ते होचुरुद्गीथे वै कुशलाः
स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

तयः Trayah, three. इ Ila. उद्गीथे Udgîthe, in Udgîtha, in the matter of the knowledge of the Lord called Udgîtha. कुशलाः Kusâlâh, skilful, well versed बभूवुः Babbûvuh, were. शिलकः Śilakah, named Śilaka. शालावत्यः Śâlâvatyah, born in Śâlâvatî. चैकितयनः Chaikitâyanaḥ, descendant of Chikitâyana. दाल्भ्यः Dâlbyah, of Dâlba gotra, or named Dâlbya प्रवाहणः Pravâhanaḥ, named Pravâhana जैबिलिः Jaibilîḥ, descendant of Jibila. इति Iti, thus. ते Te, they. उचुः Uchuh, said to each other उद्गीथे Udgîthe, in Udgîtha. वै Vai, verily. कुशलाः Kusâlâh, skilful, well versed. स्मः Smah, (we) are. हन्त Hanta, if you give permission, then. उद्गीथे Udgîthe, in Udgîtha. कथाम् Kathâm, discussion; story like the stories of holy men free from passion. वदामः Vadâmaḥ, we speak. इति Iti, thus.

1. There were three men well versed in Udgîtha, viz., Śilaka born in Śâlâvatî, Chaikitâyana of Dâlbya gotra, and Pravâhana, descendant of Jibila. They said to each other, "We are well skilled in Udgîtha, let us have a talk about Udgîtha."—61.

MANTRA 2.

तथेति ह समुपविविशुः स ह प्रवाहणो जैबिलिरुवाच भग-
वन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचश्श्रोष्यामीति ॥ २ ॥

तथा Tathâ, all right, let it be so. इति Iti, thus इ Ila, verily. समुपविविशुः Samupavivîshuh, sat down. स Sah he इ Ila, verily. प्रवाहणः Pravâhanaḥ, named Pravâhana. जैबिलिः Jaibilîḥ, descendant of Jibila. उवाच Uvâcha, said (to the other two). भगवन्तौ Bhagavantau, you two respected Sirs अग्रे Agre, first. वदताम् Vadatâm, say. ब्राह्मणयोः Brâhmaṇayoḥ, of two Brâhmaṇas. This shows that Pravâhana was a Kṣatriya. वदतोः Vadatoḥ, saying वाचम् Vâcham, speaking; word. श्रोष्यामि Śroṣyâmi, I will hear. इति Iti, thus.

2. They said, 'let it be so'; and sat down. Then Pravâhana Jaibili said, "You two, respected sirs, speak out first, for I wish to hear what two Brâhmaṇas have to say."—62.

MANTRA 2.—(continued).

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त
त्वा पृच्छनीति पृच्छेति होवाच ॥ २ ॥

सः Saḥ, he (Śilaka Śālāvatya). ह Ha, verily. शिलकः शालावत्य Śilakaḥ Śālāvatyaḥ, called Śilaka Śālāvatya. चैकितायनं दाल्भ्य Chaikitāyanam Dālbhya, to Chaikitāyana Dālbhya उवाच Uvācha, said. हन्त Hanta, well, if you permit, then. त्वा Twā, to you पृच्छानि Prichchhāni, let me ask. इति Iti, thus. पृच्छ Prichchha, ask. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said (Dālbhya).

2. Then Śilaka Śālāvatya said to Chaikitāyana Dālbhya, "With your permission I will ask you." "Ask," said Dālbhya.—63.

MANTRA 3.

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-
रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवा-
चान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kā, what. साम्नः Sāmnah, of Sāman, namely of Fire, the presiding deity of Sāman and called also Sāman, because it equally (Sāmyāt) burns that which is good and auspicious, and which is bad and inauspicious गतिः Gatiḥ, goal, the end reached by Agni when he gets mukti. इति Iti, thus. स्वरः Svaraḥ, Varuṇa, sva=Viṣṇu -ia=he who takes delight in, in whom Viṣṇu takes delight, i.e., Varuṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. स्वरस्य Svarasya, of svara का Kā, what. गतिः Gatiḥ, goal. इति Iti, thus. प्राणः Prāṇah, the sun, because by his rising he regulates (praṇetṛi) the world, and because he presides over lower prāṇa इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said प्राणस्य Prāṇasya, of Prāṇa. का Kā, what. गतिः Gatiḥ, goal. इति Iti, thus. अन्नम् Annam, Dakṣa, because he was eaten (opposed as an enemy) by Rudra, and because he is the presiding deity of food. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. अन्नस्य Annasya का Kā, गति Gatiḥ, what is the goal of annam or Dakṣa आपः Āpaḥ, water. इति Iti. ह Ha. उवाच Uvācha, he replied. Āpaḥ means Indra, because he fully protects all (Ā-pālana), and because he is the presiding deity of water.

3. "In what does Agni merge in mokṣa"? "In Varuṇa," he answered. "In what does Varuṇa merge"? "In Sūrya." "In what does Sūrya merge."? "In Dakṣa," he replied. "In what does Dakṣa merge."? "In Indra," he answered.—64.

MANTRA 4

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य
का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं
लोकःसामाभिसंस्थापयामः स्वर्गसंस्तावहि सामेति ॥ ४ ॥

अपा का गतिः इति Apām kâ gatih iti, what is the goal of India. अस्ते लोकः
Asau lokah इति ह उवाच Iti ha uvâcha, he said, 'that Loka or the Light, or
Intelligence or illuminator (â loka), dwelling in Asu, the chief Prâna' Asau
loka, therefore, means 'he who dwells in Asu or life, and is illuminator (loka) ;
the name of Rudra' Asau loka does also mean 'that world,' or 'heaven,'
because Rudra is the presiding deity of 'that world. अनुष्य लोकस्य का गतिः
Anuṣya lokasya kâ gatih, what is the goal of Rudra. इति Iti, thus. न Na,
not स्वर्गं Svargam, Rudra Svar is the name of Vâyu or Chief Life, so called
because he takes delight in sva or independent or Viṣṇu He who takes delight
in Viṣṇu is called Vâyu or Svar, he who goes (ga=gacchati) to svar or Vâyu
in mukti is called Svarga (svar=merging) It is thus the name of Rudra. लोकम्
Lokam, the light or illuminator, the luminous. अतिनयेत् Atinayet, carry beyond,
transcend इति ह उवाच Iti ha Uvâcha, he said, i.e., let know one think that
there is any being higher than Rudra. Though the Rṣi Dâlbhya knew that
Hari is higher than Rudra, yet he calls Rudra here the highest, in order to
bring out, through discussion, the Glory of Hari. स्वर्गं Svargam, to Rudra.
वयम् Vayam, we. लोकम् Lokam, the luminous. साम Sâma, the Sâman, the Sâma
Veda. अभिसंस्थापयामः Abhi-sam-sthâpayâmah, we know as establishing the
worship or expounding the worship of Rudra. स्वर्गसंस्ताव Svarga-samstâvam,
the extoller of Rudra, the presiding deity of svarga हि Hi, because. साम
Sâma, Sâman. इति Iti, thus.

‡ "In what does Indra merge, in moksa?" He re-
plied "In Rudra, (the Intelligence that merges in Life or
Prâna, and is the presiding deity of svarga)" "In what does
Rudra merge?" He replied "Let no man think, that there is
any higher than Rudra, for we recognise that the Sâma-
Veda expounds Rudra alone, because its hymns are songs
in praise of Rudra alone"—65

MANTRA 5.

तं ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रति-
ष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयामूर्धा ते विपतिष्य-
तीति मूर्धा ते विपतोदिति ॥ ५ ॥

तम् Tam, him. इ Ha, indeed गिलकः शालावत्यः Śilakaḥ Śālāvatyah, the Rīṣi called Śilaka Śālāvatyā. चैकितयनम् दाल्भ्यम् Chaikīṭāyanam Dālbhyam, to the Rīṣi named Chaikīṭāyana Dālbhya. उवाच Uvācha, said. अप्रतिष्ठितम् Apratiṣṭhitam, not firmly established incomplete, not full. वै Vai, indeed. किल Kila, certainly. दाल्भ्यः Dālbhya, Dālbhya. ते Te, thy सामः Sāma, the Sāma, the object treated as the highest in the Sāma-Veda according to thy idea of it. यः Yaḥ, who. तु Tu, ever. एतर्हि Étarhi, now ब्रूयात् Brūyāt, were to say. मूर्धं Mûrdhā, head. ते Te, thy, of thee who sayest that there is no higher than Rudra. The sin of thy blasphemy is so great, that if any one were to say to thee, "May your head fall off," surely it would now fall off. If any one were to say: "You must bow down your head in shame," you will have to do so. विपतिस्यति Vipatisyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so, I will not humiliate thee. इति Iti, thus. मूर्धं Mûrdhā, head. ते Te, thy. विपतेत् Vipatet, may fall. इति Iti, thus.

5 Then Śilaka Śālāvatyā said to Chaikīṭāyana Dālbhya. "O Dālbhya, thy idea of the highest taught in the Sāman is imperfect and incomplete (Thy blasphemy is a mortal one); and if any one were to say, may your head fall off (may you be humiliated), surely your head will fall off" (you will be humiliated).—66.

MANTRA 6.

हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य
का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति
न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकस्सामा-
भिसंस्थापयामः प्रतिष्ठासंस्ताव हि सामेति ॥ ६ ॥

हन्त Hanta, well then. अहम् Aham, I एतन् État, this, viz. the highest taught in the Sāman. भगवत् Bhagavattah, from your reverence. वेदानी Vedāni, let me know इति Iti, thus said Dālbhya विद्धि Viddhi, know it. इति Iti, thus. इ, Ha, indeed. उवाच Uvācha, said. अमुष्य Amuṣya, of that लोकस्य Lokasya, of the intelligence, of the illuminator, of Rudra. का Kā, what. गति Gatiḥ, goal. इति Iti, thus. अयं Ayam, this लोकः Lokah, the Intelligence, i.e., Brahmā, whose name is Ayam Loka, because ayam loka also means this world, viz., earth, because Brahmā is the presiding deity of the earth. He is called 'Ayam,' 'this,' because he is inside of all the Devas—subtler than they. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said. अस्य Asya. लोकस्य Lokasya, of this Resplendent One, viz., of Brahmā. का गतिः Kā, gatiḥ, what goal. इति Iti, thus. न Na, not. प्रतिष्ठा Pratiṣṭhām, the support of all, viz., the earth, or rather Brahmā presiding over the earth. लोकम् Lokam, the resplendent, illuminator. अतिनयेत् Atinayet, transcend. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said. प्रतिष्ठा Pratiṣṭhām,

the support of all; in Brahmâ. वयं Vayam, we. लोकम् Lokam, the illuminator. साम Sâma, the Sâma-Veda. अभिसम्स्थापयामः Abhisamsthâpayâmaḥ, we know or recognise as expounding the worship of Brahmâ. प्रतिष्ठा Pratiṣṭhâ, the support, i.e., Brahmâ. समस्तैव Samastâvam, the extoller of Brahmâ. The presiding deity of the earth हि Hi, indeed. साम Sâma, the Sâma-Veda. इति Iti, thus

6. Then Dâlbhya said, "Well then, let me learn this from your venerable self." "Learn it," said Sâlâvatya. "What is the goal of Rudra?" He replied, "Brahmâ." "What is the goal of Brahmâ?" asked Dâlbhya. He replied: "Let no man think that there is any higher than Brahmâ, for we recognise that the Sâma-Veda expounds Brahmâ alone, because its hymns are songs in praise of Brahmâ alone."—67.

MANTRA 7.

त हः प्रवाहणो जैबिलिरुवाचान्तवद्वै किल ते शालावत्य साम
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति
हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

त Tam, him हि Ha, indeed. प्रवाहण जैबिलिः Pravâhanah, Jaibilîḥ, the Rishi. उवाच Uvâcha, said. अन्तवत् Antavat, finite वै Vai, indeed. किल Kila, certainly. ते Te, thy. शालावत्यः Sâlâvatyaḥ, O Sâlâvatya. साम Sâma the Sâma. य. Yah, who. तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brûyât, may say. मूर्ध्ना Mûrdhâ, head. ते Te, thy. विपतिष्यति Vipatisyati, will surely fall. इति Iti, thus. मूर्ध्ना Mûrdhâ, the head. विपतेत् Vipateṭ, may fall. इति Iti, thus हन्ता Hanta, well then. अहम् Aham, I. एतत् Etat, thus. भगवत्. Bhagavataḥ, from your reverence. वेदानी Vedâni, let me know. इति Iti, thus. विद्धि Viddhi, know. इति Iti, thus. हि Ha, verily. उवाच Uvâcha, said.

7. Then said Pravâhana Jaibili to Śilaka Sâlâvatya : "O Śilaka Sâlâvatya ! your idea of the highest taught in the Sâman is finite (Thy blasphemy is a mortal one), and if any one were to say, 'May your head fall off,' surely your head will fall off." Then Sâlâvatya said : "Well then, let me know this from you, Sir." "Know it," replied Jaibili.—68.

MADHVA'S COMMENTARY.

The Lord, called, Udgîtha has been described as the best of all. This is illustrated now by a story, in the form of a discussion, in the next two Khapḍas. In this Khapḍa, the words Sâma, Svâra, Prâna, Âpa and Dâu, are used, one higher than the other, and they generally

mean the Sâma-Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meanings here.

As it is in the Nivṛitta —“Agni is the presiding deity or has the abhimâna of the Sâman (and is denoted by the word Sâma). Svava or articulate sound denotes Varuna, i.e., the essential nature of Varuna is Svava; and Sûrya is described as the presiding deity or has the abhimâna of the lower Prâna (that is, of respiration); Dakṣa is the presiding deity or has the abhimâna of food; Indra has the abhimâna of water, and Śiva, of heaven, each succeeding is higher than the one preceding it. (The word ‘gati’ in Mantras 183., &c., does not mean here ‘going,’ but gradual mukti) They get Mukti, gradually, in the order mentioned above.

Each attaining the one higher gradually, in the order mentioned above, each merging in the one above it in order, when it gets release

(The Sâman is identified with Agni), because Agni is the essence (âtman) of the Vedic speech and Lord of the organ of speech, (and the singing of Sâma depends upon speech; thus Agni is said to be the Lord of Sâma).

The Svava or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places, and no articulate letter can be pronounced if there be no moisture in the mouth.

(Therefore) Varûna is identified with articulate sound or Svava, because tone depends upon water.

Food is identified with the Prajâpati Dakṣa and breath with the sun, because of the following Śruti.—

“Sun verily is Prâna, and food is Prajâpati.”

Water is identified with Indra and heaven with Rudra, because of the text.

“*Apa eva Indra Dyau Vâva Rudra,*”—water is Indra and heaven is indeed Rudra, &c.

Every Rîṣi knows that Viṣṇu is the highest, how is it then that these two Rîṣis, Dâlbhya and Śilaka, praise Rudra and Brahmâ as the Supreme, in these two chapters? We find the reason of it thus given?

Says the Brahma Taika:—“Though Devâs and Rîṣis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman.”

In the sentence “*Svargam vayam lokam Sâma abhisamsthâpayâmaḥ,*” the word svarga may mean either heaven, or Indra, the Lord of heaven, and it may be translated as “we recognise the Sâman as identical with svarga or Indra.” Lest one should fall into this natural error, the Commentator explains that Svarga here means Rudra.

“We recognise that the Sâma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone.” This is the proper translation of the above sentence; because Rudra is the presiding deity of svarga. That is to say, the Sâma-Veda is verily in his praise.

The sentence "Mūrdhā te vipatīṣyati iti mūrdhā te vipatet" should be construed as mūrdhā tevipatet iti jah kaśchit brūyāt chet vipatīṣyati ' In other words, 'vipatet' should be taken first and 'vipatīṣyati' in the future tense, as the last, and it should be translated thus :—

"If any one were to say, 'may your head fall off,' surely your head *will* fall off."

The words "Ayam-loka" means Brahmā, because he is the presiding deity (ātman) of the earth (which is 'this world' *par excellence*)

Note.—Moreover, if the word 'Svarga' in this chapter be taken in its ordinary meaning as 'Heaven,' then the following incongruity will arise :—In answer to the question—"What is the substratum of that world," the Rishi says, "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Śruti says—"Thus the devas live upon gifts." And so this world supports that world, or if it be argued that it is a well-known fact that this earth is the support of all creatures, and therefore it is the support of that world also, we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c, done here. You have recourse to lakṣaṇā interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self-refuted, for, though ordinary creatures all are supported by the earth, we do not see heaven to be so supported. If you say, 'that which is below' supports that which is above it, (as the floor supports the table), and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked, 'What is the support of this world,' the Rishi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth, which is below it. The incongruities in Sankara's interpretation are these :—(1) Earth is made the support of heaven; (2) Ether is made the support of earth; (3) Recourse is had to lakṣaṇā. All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYÂYA.

NINTH KHANDA.

MANTRA 1.

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एष
परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य Asya, of this लोकस्य Lokasya, of the world, i.e., the presiding deity of the earth of Brahmâ का गतिः इति Ka gatih iti, what is the goal. आकाशः Âkâśa, Visnu, because he is All-(â=all) luminous (kaśa=light) इति इ उवाच Iti ha uvâcha, thus he, (Pravâhaya), said सर्वाणि Sarvâni, all. ह वै इमानि Ha vai mîni, verily, indeed, these. भूतानि Bhûtâni, beings, like Brahmâ, Rudra, &c. आकाशात् Âkâśât, from the all-luminous एव Eva, even. सन् उत्पद्यन्ते Sam-ut-padyante, are produced, take their rise आकाशम् Âkâśam, in the All-luminous. प्रति Prati, in. अस्तम् Astam, setting, return They merge in Him in Pralaya, and in Release यन्ति Yanti, go आकाशः Âkâśah, the All-luminous हि Hi, because. एव, Eva, alone एभ्यः Ebhyaḥ, than these, than Brahmâ, &c ज्यायान् Jyâyân, greater आकाशः परायणम् Âkâśah Parâyanam, the All-luminous is the highest refuge स एषः Sa eṣah, he verily. परोवरीयान् Parovarîyân, Higher than the high, Greater than the great उद्गीथः Udgîthah, the Udgîtha: sung as the Most High स एषः Sa eṣah, He indeed अनन्तः Anantah, the Endless, the infinite.

1. Then Sâlâvatya asked, "What is the goal of Brahmâ?" "The All-luminous Visnu," replied Pravâhaya. "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous The All-luminous is greater than these, the All-luminous is their great refuge He, indeed, is Higher than the High. He, the Udgîtha, is the Infinite.—69.

MANTRA 2.

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
तदेवं विद्वान्परोवरीयाः समुद्गीथमुपास्ते ॥ २ ॥

परोवरीयः Parovariyâḥ Greater, than the Great : the Lord Viṣṇu, called the Most High. **ह** Ha, indeed. **अस्य** Asya, of him, the worshipper **भवति** Bhavati, becomes, the Protector **परोवरीयसः लोकान्** Parovariyasah, lokân, worlds greater than the great, such as Vaikunṭha, Anantâsana and Śvetâśvīpa. **जयति** Jayati, conquers, obtains **य** Yah, who. **एतन्** Etam, this. **एवम्** Evam, thus. **विद्वान्** Vidvân, knowing. **परोवरीयास उद्गीयः** Parovariyâmsam Udgîtha, the Greater than the Great. **उपास्ते** Upâste, meditates on

2. He who meditates on Udgîtha as the Greater than the Great knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikunṭha, &c) —70.

MANTRA 3

तद्द्वैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्
एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो द्वैभ्यस्तावदस्मिँल्लोके
जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं
विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति
तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

नवमः खण्डः ॥ ९ ॥

तन् Tam, him, namely, the Lord Udgîtha, the Most High. **ह** Ha, verily. **एतन्** Etam, him. **अतिधन्वा** Atidhanvâ, the Rîṣi Atidhanvan **शौनकः** Śaunakah, the son of Śunaka **उदर-शाण्डिल्याय** Udara-Śaṇḍilyâya, to his pupil Udara-Śaṇḍilya **उक्त्वा** Uktvâ, having taught. **उवाच** Uvâcha, said. **यावत्** Yâvattah, so long as, *i.e.*, through the Tretâ Yuga up to the beginning of Dvâpara **एन** Enam, this Udgîtha **प्रजाया** Prajâyâm, among creatures, *i.e.*, among persons fit to understand Udgîtha **उद्गीय** Udgîtham, the Lord Viṣṇu **वेदिष्यन्ते** Vedîṣyante, will know. **परोवरीयः** Parovariyâḥ, the Supreme. **ह** Ha, indeed. **एभ्यः** Ebhyaḥ, for them, *viś*, for such knowers of Udgîtha. **तावत्** Tâvat, so long, (*i.e.*, up to Dvâpara). **अस्मिन्** लोके Asmîn loka, in this world **जीवनं** Jîvanam, life. **भविष्यति** Bhaviṣyati, will be. Those among mankind who know this Udgîtha, for example in the Tretâ, live up to the end of that Yuga, and with regard to such knowers of Udgîtha, the Supreme Brahman will become their life in this world, till the beginning of the next Yuga Not only is their life in this world increased, but in the next also. **तथा** Tathâ, so. **अमुष्मिन्-लोके** Amuṣmîn loka, in that world The repetition of the word loka is to show respect. **सः** Sah, he. **यः** Yah, who. **एतन्** Etam, this Lord. **एव** Evam, thus **विद्वान्** Vidvân, knowing. **उपास्ते** Upâste, meditates on. **परोवरीयः** Parovariyâḥ, the Supreme. **एव** Eva, indeed. **ह** Ha, verily. **अस्य** Asya, his, **अस्मिन्** लोके जीवनं भविष्यति Asmîn

loke jīvanam bhaviṣyati, in this world He will become his life. तथा अमुस्मिन् लोके लोके इति Tathâ amuṣmin loke loke iti, so also in the other world, in the other world.

3. 'Those among mankind who will know this Udgi-tha'—thus said Atidhanvan, son of Sunaka, to his disciple Udara-Sâṇḍilya—'will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman, becomes his life in the next world, yea in the next world.'—71.

MADHVA'S COMMENTARY.

The word Âkāśa is a name of Viṣṇu. As we find in the Sat-Tattva —

"Hau alone is verily the Supreme, because He illumines all and is the best of all, and is infinite."

(The word Âkāśa here does not denote 'ether,' because in a subsequent passage it is called Parovariyas, the Supreme, the best and Ananta, the Infinite,--words which cannot apply to ether. See also Vedānta Sūtra, 1 1. 22.)

In the last section, the word Sâman was explained as meaning fire, Svara to mean Varuṇa, &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka:—"The Agni or fire is called Sâman, because it equally (sâmyât) burns that which is good and auspicious, and that which is bad and inauspicious. Varuṇa is called Svara, because Sva means Viṣṇu and Ra means 'takes delight in.' That in whom Sva takes delight. As Viṣṇu takes delight in ocean, therefore, Varuṇa is called Svara. The Sun is called Piṇa, because by his rising, he regulates (pranetrî) the world (sets its activities in motion), and because he presides over the lower piṇa.

Dakṣa is called Anna or food, because as 'food' and 'the eater' are opposed terms, so Dakṣa is the opponent of Rudra, who is called 'the Great Eater' (or Destroyer).

Since ata or eater is the name of Rudra, therefore, the name of his traditional opponent, Dakṣa, is annam or eaten. Sadâ Siva is called Svarga, as it literally means 'He whose goal is Svara' (or Vâyu). Svara is the name of Vâyu or Chief Life, so called because he takes delight (ra) or moves about freely (ramate) in sva (or independent) or Viṣṇu. He who takes delight or rejoices in Viṣṇu is called Vâyu or Svar. He who goes (ga=gacchhati) to svara or Vâyu in mukti is called svarga.

(Sadâ Śiva enters or merges in Vâyu, in mukti). It is thus the name of Sadâ Śiva. He is also called 'Asau Loka,'—'the luminous or all-wise (loka=jñâna) the being dwelling in life (asau=in asu or in life), because He lives in life (asu). Brahmâ is called "Āyam Loka"—"the luminous or all-wise being dwelling in this," because Brahmâ is inside of all Devas. The word Loka means intelligence,—that whose form is knowledge. Hari is the highest of all these Intelligences "

Indra is called Âpâh, because he protects all thoroughly (âpâlanât). The word 'parovariyas' means 'supremely high' That parovariyas becomes his Protector The word 'yāvattaḥ' means 'so long as.' The words "Yuga lasts" must be supplied to complete the sense Thus, if a person gets this knowledge in the Satya, the Parovariyas becomes his protector, so long as the Tretâ lasts, viz., to the beginning of Dvâpara

Note—Sankara explains the word yāvatta as yâvat te (1 9-3), by saying.—

"So long as, in the line of your descendants, they (your descendants) will know this Udgîtha, their life will be higher and better than the lives that are ordinarily known." This explanation is wrong. The word prajāyām "among descendants or creatures" is used generally. There is no such word as "thy-â" in the above Śruti. The proposition is a universal one applying to all creatures

FIRST ADHYÂYA.

TENTH KHANDA.

MANTRA 1.

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण
इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे ॥१॥

मटचीहतेषु Matachî hateṣu, (when the crops were all) destroyed by hailstones, injured by excessive rain. कुरुषु Kuruṣu, in the lands of the Kurus. आटिक्या Âtatikyâ, with (his) young (wife), who was about to approach puberty सह Saha, with. जायया Jâyavâ, wife उपस्तिर्ह Uṣastîḥ चाक्रायणः Châkrâyaṇah, named Uṣasti, son of Châkrâyaṇa, one who lived generally near a wheel. इभ्यग्रामे Ibhya-grâme, in Ibhya-grâma or in a wealthy town, or the town belonging to the master of elephants (ibha) प्रद्राणकः Pradrâṇakah, wandering, begging (food). उवास Uvâsa, dwelt. सः Sah, he. ह Ha, verily, इभ्यम् Ibhyam, the Lord of elephants. कुल्माषान् Kulmâṣân, coarse grains, beans. खादन्तम् Khâdantam, eating. बिभिक्षे Bibhikṣe, begged.

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Uṣasti Châkrâyaṇa lived abegging with his young wife, at Ibhya-grâma. Seeing the Lord of Ibhya eating beans, he begged some from him.—72.

MADHYA'S COMMENTARY.

The word मटची means a hailstone, for, according to the Śabda Nirṇaya, upalâ (a stone), istakâ (a brick), sthûlâ (a big ball) and maṭachî are synonyms. A girl approaching puberty is called atakî (Ibid). Who for the sake or in search of food and drink goes about wandering, is called a pradrâṇaka (Ibid)—a famine vagrant.

MANTRA 2.

तद्दोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति
एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं
वै मे पीतस्यादिति होवाच न स्वदेतेऽप्युच्छिष्टा इति ॥ २ ॥

त Tam, him. ह Ha, verily. उवाच Uvâcha, said (the Ibhya or Chief). न Na, not. इतः Itah, than these. अन्ये Anye, others. विद्यन्ते Vidyante, are. यत् Yat, because. च Cha, only. ये Ye, which beans. मे Me, of me. इमे Ime, these. उपनिहिताः Upanihitâḥ, placed in front 'These being impure, as having been touched by me while eating, are not fit for giving. इति Iti, thus. एतेषां Eteṣâm, of these

(a little). मे Me, to me. देहि Dehi, give. इति Iti, this. उवाच Uvâcha, said (Châkrâyaṇa). तान् Tān, them. अस्मै Asmai, to. प्रददाु Pradadau, gave (the Ibhya). हन्त Hanta, well then. अनुपानम् Anupānam, impure drink, drink from which one has already drunk after taking food : or water kept in a jar of leather. इति Iti, thus. उच्छिष्टम् Uchchhiṣṭam, leavings of food and drink, and therefore unclean. वै Vai, verily. मे Me, by me. पीत Pītam, is drunk. स्यात् Syât, will be. इति Iti, thus. ह Ha, verily उवाच Uvâcha, said (Châkrâyaṇa). नस्वित् Na svit, not then. एते Ete, these. अपि Api, even. उच्छिष्टः Uchchhiṣṭâḥ, impure, unclean.

2. ('The master of elephants) said to Uṣasti. "I have no more except these, which are placed before me for eating." Uṣasti said, "Give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag" Uṣasti said, "I shall drink impure water, if I drank what has already been drunk by another." The master of elephants said : "Are not these beans also impure, as I am eating of them ?" —73.

MANTRA 3.

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म
उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साम्र
एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na, not. वै Vai, verily. अजीविष्यम् Ajiviṣyam, I shall live. इमान् Imān, these (beans). अखादन् Akhâdan, not eating. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said (Châkrâyaṇa). कामः Kâmah, easily to be got, depends on my will now. मे Me, of me उदपानम् Udapānam, the drinking of water. इति Iti, thus. सः Sah, he (Châkrâyaṇa). ह Ha, verily. खादित्वा Khâditvâ, having eaten (the beans). अतिशेषम् Atiśeṣam, the remaining. जायायाः Jâyâyâḥ, to his wife. आजहार Ajahâra, gave, brought, carried. सा Sâ, she. अग्रे Agre, before. एव Eva, even. सुभिक्षा Subhikṣâ, had eaten. One who has already eaten बभूव Babhûva, was. तान् Tān, them. प्रतिगृह्य Pratigrihya, taking निदधौ Nidadhau, stored away, put away.

3. Uṣasti replied : "No, (these beans should not be considered unclean), because without eating them I can not live ; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained everywhere)." Uṣasti having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away.—74.

MANTRA 4.

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभे-
महि धनमात्राः राजासौ यक्ष्यते समा सर्वैरात्विज्यैर्वृणीतेति ॥४॥

सः Sah, He (Uḥākīāyana). ह Ha, verily. प्रातः Prātaḥ, in the morning.
संजिहानः Sam-jihānaḥ, abandoning sleep and rising उवाच Uvācha, said. यत्
Yat, because. अन्नस्य Annasya, of food, (a little) of food यत Bata, alas लभेमहि
Labhemahi, if we may get लभेमहि Labhemahi, we will get. धनमात्रम् Dhana-
mātram, some wealth. राजा Rājā, the king. असौ Asau, that (in a distant place).
यक्ष्यते Yaksyate, is going to offer a sacrifice I shall go there सः Sah, he (the
king) अ मा, me सर्वैः Sarvaiḥ, with all. आत्विज्यैः Ātviṇyāḥ, priestly offices.
वृणीत Vṛṇīta, may choose.

4 Uṣasti next morning, after leaving his bed, said to
her, “Alas! if we could get a little of food, then we should get
much wealth; for that king there, is going to offer a
sacrifice; he may choose me for all the priestly posts.”—75.

MANTRA 5

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वा-
ऽमुं यज्ञं विततमेयाय । तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश ।
स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Uṣasti) जाया Jāyā, wife उवाच Uvācha said. हन्त Hanta,
alas. पते Pate, O husband! इमे Ime, these एव Eva, alone. कुल्माषाः Kulmāṣāḥ,
beans; which you brought yesterday इति Iti, thus तान् Tān, those beans.
खादित्वा Khādित्वा, having eaten. अमुं Amuṁ, that यज्ञ Yajñam, to the sacrifice
वितत Vitatam, which was being performed, ह्य एयाय Eyāya, went. तत्र Tatra,
there, in that (sacrifice) उद्गातृन् Udgātṛin, Udgātṛins. आस्तावे स्तोष्यमाणान्
Āstāve Stosyamāṇān, who were going to sing their hymns of praise in the
Āstāva Karma. The word āstāva also means the place of reciting hymns, in a
sacrifice, the orchestra उप Upa, near उपविवेश Upaviveśa, sat down सः Sah,
he, i.e., Uṣasti. ह Ha, then प्रस्तोतार Prastotāram, to the prostri priest. उवाच
Uvācha, said.

5 His wife said to him, “Alas! O husband! (There
is nothing else in the house), but these (stale) beans (which
you brought yesterday).” Uṣasti having eaten them, went
to that big sacrifice (which was being performed). There
he sat down near the Udgātṛins, who were singing hymns in
the Āstāva ceremony: and then said to the Prastotar
priest.—76.

MANTRA 6.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि
मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोत. Prastotaḥ, O Prastotar ! या Yâ, which. देवता Devatâ, deity. प्रस्ताव Prastâvam, with the chanting of Prastâva or Prastâva Bhakti. अन्वायत्ता Anvâyattâ, related to, connected with, belongs to, namely, which is established by that Prastâva, which is the especially invoked in that Prastâva. तां Tâam, that (deity) चेत् Chet, if. अविद्वान् Avidvân, not knowing. प्रस्तोष्यसि Prastoṣyasi, thou shalt sing. मूर्ध्ना Mûrdhâ, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus.

6. Oh Prastotar ! if thou, without knowing the Devatâ invoked in the particular prastâva, art going to sing it. thy head will fall off.—77.

MANTRA 7.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद-
विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एव Evam, thus. एव Eva, even. उद्गातार Udgâtâram, to the Udgâtâri. उवाच Uvâcha, said. उद्गात Udgâtah, O Udgâtâr ! या Yâ, which. देवता Devatâ, deity. उद्गीथम् Udgîtham, Udgîtha अन्वायत्ता Anvâyattâ, related to, connected with. तां Tâam, that (deity). चेत् Chet, if. अविद्वान् Avidvân, not knowing. उद्गास्यसि Udgâsyasi, thou shalt sing. मूर्ध्ना Mûrdhâ, the head ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus.

7. O Udgâtâr ! if thou without knowing the Devatâ invoked in the particular Udgîtha, art going to sing it. thy head will fall off.—78.

MANTRA 8.

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वा-
यत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति । ते ह
समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एव Evam, thus. एव Eva, even. प्रतिहर्तार Pratihartâram, to Pratihartar. उवाच Uvâcha, said प्रतिहर्ते Pratihartaḥ, O Pratihartar. या Yâ, which. देवता Devatâ, deity. प्रतिहारम् Pratihâram, with the chanting of Pratihâra. अन्वायत्ता Anvâyattâ, related to, connected with. तां Tâam, that (deity). चेत् Chet, if,

अविद्वान् Avidvân, without knowing. प्रतिहरिष्यसि Pratihariṣyasi, thou shalt sing. मूर्ध्ना Mûrdhâ, head. ते Te, thy. विपतिष्यति Vipatisyati, will fall off. इति Iti, thus. ते Te, they. ह Ha, verily. समारताः Samâratâh, stopped, ceased performing their particular works. तूष्णीम् Tûṣṇîm, silently आसञ्चक्रिरे Āsāñchakrîre, sat down, remained sitting.

8. O Pratihartar ! if thou, without knowing the Devatâ, invoked in the particular Pratihâra, art going to sing it, thy head will fall off. They, indeed, stopped, and sat down silently.—79.

FIRST ADHYÂYA.

ELEVENTH KHANDA

MANTRA 1.

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणी-
त्युषस्तिरस्मि चाक्रायण इति होवाच(स होवाच भगवन्तं वा
अहमेभिः सर्वैरर्त्विज्यैः पर्यैशिषं भगवतो वा अहमवित्या-
न्यानवृषि)भगवाःस्त्वेव मे सर्वैरर्त्विज्यैरिति ॥ १ ॥

अथ Atha, then, (when they all remained silent). ए Ha, indeed एन् Enam, him (to Châkrâyana). यजमानः Yajamânaḥ, the sacrificer (the king). उवाच Uvâcha, said. भगवन्तः Bhagavantam, worthy; respected son, deserving respect वै Vai, verily. अहम् Aham, I (the king). विविदिषाणि Vividiṣâṇi, I wish to know (what is your name and whose son you are). इति Iti, thus. उषस्तिः Usastiḥ asmi, I am (by name) Uṣasti. चाक्रायणः इति Châkrâyanaḥ iti, (also called) Châkrâyana, (I am) son of Chakrâyana. ए उवाच Ha uvâcha, indeed, said. सः Saḥ he (the king). ए Ha, indeed. उवाच Uvâcha, said. भगवन्तः Bhagavantam (to you), sir. वै Vai, alone. अहम् Aham, I एभिः Ebbiḥ, for these. सर्वैः Sarvaiḥ, for all. अर्त्विज्यैः Ârttviṣyaḥ, the priestly offices. पर्यैशिषं Paryaisiṣam, I had searched (I had made up my mind to choose you, son, for all sacrificial offices). Why, then, have you chosen these Brâhmaṇas for these offices? To this, he replies. भगवतः Bhagavataḥ, of you coming, Sir. वै Vai, indeed. अहम् Aham, I. अवित्यः Avittyaḥ, not finding you, not knowing that you, Sir, are coming. अन्यान् Anyân, others, as Priestotâr, etc. अवृषिः Avṛiṣi, I have appointed. भगवान् Bhagavân, you Sir. तु Tu, but. एव Eva, only. मे Me, by me. सर्वैः Sarvaiḥ, for all. अर्त्विज्यैः Ârtiṣyaḥ, priestly duties or posts, I (elect.)

1. Then, the Sacrificer said to him "I desire to know who you are, Sir." H. replied, "I am Uṣasti, the son of Chakrâyana. The King said, "I had made up my mind, Sir, to appoint you alone to all these priestly offices; but not having found you, I have appointed others (priests) to these offices. (But now that I have found you), Sir, I elect you for all these priestly offices."—80

MANTRA 2

तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं
दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tathâ, all right; very well. इति Iti, thus. Uṣasti thought, "If I accept all these offices I shall be guilty of disappointing these already elected priests;

if I refuse, I go back empty-handed." So, he accepted, saying, "tathâstu"—"Let it be so"—but he made a condition. अथ Atha, but. तर्हि Tarhi, then एते Ete, these (whom thou hast already elected) एव Eva, indeed. समतिष्ठः Samatisthâh, given my permission. स्तुवताम् Stuvantâm, let them sing Let them chant, but under my direction. यावत् Yâvat, as much as. तेभ्य Tebhyaḥ, to them; to these Prastotri, etc. धनम् Dhanam, wealth दद्याः Dadyâḥ, you will give. तवत् Tâvat, so much. मनः Manâ, to me. दद्याः Dadyâḥ, you must give. That is, give me as much wealth as you will give to all these collectively. इति Iti, thus. तथा Tathâ, well; accepted इति Iti, thus इ Ha, indeed. It shows that the King was pleased. It is a particle of expressing satisfaction; at not offending any one. यजमानः Yajamânâḥ, the sacrificer. उवाच Uvâcha, said.

2. "Very well," said Uṣasti. "(These should not, however, be sent away), but let them, indeed, sing the sacred hymns under my direction. And (promise that you) pay me as much wealth as you give to all these (collectively.)" The Sacrificer said, "Let it be so."—81.

MANTRA 3.

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Châkrâyaṇa and the King had come to an end.) इ Ha, indeed. एनम् Enam, to him (Châkrâyaṇa.) प्रस्तोता Prastotâ, the prastotri priest उपससाद Upasasâda, approached respectfully (as a disciple approaches the master.) प्रस्तोतः Prastotâ, O Prastotâ. या देवता Yâ devatâ, what Deity प्रस्तावम् Prastâvam, to the prastâva. अन्वायत्ता Anvâyattâ, related. ताम् Tâam, her. चेत् Uhet, if अविद्वान् Avidvân, not knowing. प्रस्तोष्यसि Prastoṣyasi, thou shalt sing. मूर्ध्ना Mûrdhâ, the head ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mâ, to me भगवान् Bhagavân, you, Sir. अवोचत् Avocat, said. कतमा Katamâ, which. सा Sâ, that. देवता Devatâ, deity इति Iti, thus.

3. Then the Prastotri priest approached him respectfully, and said, "Sir, you said to me, 'O Prastotar! if not knowing the deity related to Prastâva, thou shalt sing him, thy head will fall off'—which is that Devatâ?"—82.

MANTRA 3—(continued).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥३॥

मासः Prâṇaḥ, Breath, Viṣṇu called the Great Breath or Prâṇa, and dwelling in the Chief Prâṇa. इति Iti, thus. ए Ha, verily. उवाच Uvâcha, said. सर्वानि Sarvâṇi, all. ए Ha, indeed. वै Vai, verily. इमानि Imâni, these. भूतानि Bhûtâni, creatures. मासन् Prâṇam, Breath, Viṣṇu. एव Eva, alone अभिसमविशन्ति Abhisamviśanti, merge in, at the time of pralaya मासन् Prâṇam, the Great Breath. अभ्युज्जिहते Abhyujjijhate, rise out of, emerge out of, come out of this Prâṇa at the Dawn of Creation. सा Sâ, that एषा Eṣâ, alone. देवता Devatâ, deity. प्रस्तावन् Prastâvam, to prastâva, the act of creation. Literally, it means creation. अन्वायत्ता Anvâyattâ, related to, connected with, belonging to. ताम् Tâṃ, her. चेत् Chet, if. अविद्वान् Avidvân, not knowing. प्रस्तोयः Prastosyaḥ thou hadst sung praises मूर्ध्ना Mûrdhâ, head. ते Te, thy. विपतिष्यत् Viapatiṣyat, would have fallen off तथा Tathâ, thus उक्तस्य Uktasya, of the saying. मया Mayâ, by me इति Iti, thus

3. Châkrâyaṇa said (Viṣṇu, the Great Breath, residing in the) Chief Prâṇa is the deity of Creation. Verily all these creatures merge in Prâṇa (at pralaya), and they come out of him (at creation) He alone is the deity belonging to creation (prastâva) Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning) --83

Note —(That is, if in spite of my warning, thou had'st chanted the prastâva, without knowing who is the true God of Creation, thy head surely would have fallen off, i. e., thou wouldst have been humiliated)

MANTRA 4

अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्ध्ना ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति आदित्य इति होवाच ॥ ४ ॥

अथ Atha, then ए Ha verily एनम् Enam, to him Châkrâyaṇa. उद्गाता Udgâtâ, the Udgâtri priest. उपससाद Upasâśâda, approached respectfully उद्गातः Udgâta, Oh Udgâtâ. या देवता Yâ Devatâ, what deity. उद्गीथम् Udgîtham, with Udgîtha. अन्वायत्ता Anvâyattâ, related, connected ताम् Tâṃ, her. चेत् Chet, if. अविद्वान् Avidvân, without knowing उद्गास्यसि Udgâśyasi, thou shalt sing. मूर्ध्ना Mûrdhâ, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus मा Mâ, to me. भगवान् Bhagavân, you, respected Sir. अवोचत् Avocat, said. कतमा Katamâ, which सा Sâ, that देवता Devatâ, Deity. इति Iti, thus. आदित्य Âdityaḥ, the sun. The Lord Viṣṇu in the Sun. इति Iti, thus. ए Ha, verily. उवाच Uvâcha, said (Châkrâyaṇa.)

4. Then the Udgâtri priest approached him respectfully and said, "Sir, you said to me, 'O Udgâtri! if not knowing the deity related to Udgîtham thou shalt sing him,

thy head will fall off !”—which is that Devata?” He said, the Sun.—84.

MANTRA 4.—(continued.)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति
सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते
व्यपतिष्यत्तथोक्तस्य मयेति ॥ ४ ॥

सर्वाणि Saivāni, all ह Ha, indeed. वै Vai, verily. इमानि Imāni, these. भूतानि Bhutāni, creatures, all singing creatures. आदित्यम् Ādityam, the sun, the Viṣṇu in the sun उच्चै Uchchāiḥ, on the high, being the Best the Highest. सन्तम् Santam, being गायन्ति Gāyanti, sing सा Sā, she एषा Eṣa, this. देवता Devatā, the deity. उद्गीथम् Udgītham Anvāyattā, related to or connected with Udgītha. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. उदगास्यः Udgāsyah, thou had'st sung मूर्ध्ना Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathā, thus उक्तस्य Uktasya, of the saying, of the warning. मया Mayā, by me इति Iti, thus.

4 Chākṛāyaṇa said (Viṣṇu residing in the Sun is the deity of Udgītha). Verily all these singing creatures chant His praises, because He is the Best and the Highest. He alone is the deity belonging to Udgītha Had'st thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee —85

MANTRA 5

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तार्या देवता प्रतिहार-
मन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति
मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then ह Ha, verily. एनम् Enam, to him, Chākṛāyaṇa. प्रतिहर्ता Pratihartā, the Pratihartṛi priest. उपससाद Upasāsāda, approached respectfully. प्रतिहर्तार्यं Pratihartar, Oh Pratihartā. सा देवता Yā, Devatā, what deity. प्रतिहारम् Pratihāram. मन्वायत्ता Anvāyattā, connected with (Pratihāra.) ताम् Tām. her. चेत् Chet, if. अविद्वान् Avidvān, without knowing. प्रतिहरिष्यसि Pratihāriṣyasi, thou shalt sing. मूर्ध्ना Mūrdhā, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, respected Sir. अवोचत् Avochat, said. कतमा Katamā, which. सा Sā, that. देवता Devatā, deity.

5. Then the Pratihartṛi approached him respectfully and said, “ Sir, you said to me, ‘ O Pratihartā, if not knowing the deity related to Pratihāra, thou shalt sing him, then thy head will fall off,’—which is that Devatā?”—86.

MANTRA 5. (continued).

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां
चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति
तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food, Lord Viṣṇu dwelling in food. इति Iti, thus. ह Ha, verily. उवाच Uvācha, he said सर्वाणि Saivāṇi, all. ह Ha, indeed. वै Vai, verily इमानि Imāni, these. भूतानि Bhūtāni, creatures. अन्नम् Annam, food. प्रतिहरमाणानि Pratiharamāṇāni, eating, maintaining themselves upon. जीवन्ति Jīvanti, live. सा Sā, she. एषा Eṣa, this. देवता Devatā, the deity प्रतिहारम् Anvāyattā, related to or connected with Pratihāra. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. प्रत्यहरिष्यः Pratyahariṣyah, Thou hadst sung. मूर्ध्ना Mūrdhā, head ते Te, thy व्यपतिष्यत् Vyapatiṣyat would have fallen off तथा Tathā, thus. उक्तस्य Uktasya of the saying; of the warning. मया Mayā, by me. इति Iti, thus.

5. He said (Viṣṇu residing in the) food (is the deity of Pratihāra). Verily all these creatures eat food, and live thereby (because Viṣṇu dwells in food, and thus maintains them) He alone is the deity belonging to Pratihāra. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I warned thee.—87

MADHYA'S COMMENTARY.

Prastāva is so called, because all creatures are born (Prasūyante) from Viṣṇu. Therefore, Viṣṇu dwelling in prāna is the deity of Prastāva; because the word Prastāva means the act of creating or creator-ship. Viṣṇu is the real Udgītha, because residing in the Sun, He always enjoys or accepts all the songs of singing creatures, (whether men, angels, or animals), therefore, He is the Lord of Song. All music, made before kings, etc., though heard by the kings, and sung by ignorant musicians, is really enjoyed by the Lord Viṣṇu, and any reward given to those musicians by their audiences is really given by Viṣṇu (who moves their heart to give such reward). That Puruṣottama (Highest Person) alone is, therefore, the Lord of Udgītha. All creatures are nourished and kept living by Lord Viṣṇu, in the form of food or dwelling in food; therefore, He is called the Lord of Pratihāra, because the word Pratihāra means "to eat." The words "Ucchhaiḥ Santam" (in mantra 4, p. 83) mean the Best; being the best.

FIRST ADHYĀYA.

TWELFTH KHANDA.

MANTRA 1

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः
स्वाध्यायमुद्रवाज तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान
उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now, this word indicates that a new topic has commenced.
अतः Atah, therefore, because there is necessity. शौव Śāuvah, Breath-related
or revealed, canine; the Udgītha revealed by Vānu called Śvan, the Breath
or the Great Move in space. उद्गीथः Udgīthah, the sacred song, called the
Udgītha. Now then is mentioned the Udgītha revealed by Vāyu. तद् Tad,
then, at one time ह Ha, verily बक Bakah, a person named Baka दाल्भ्यः
Dālhbhyaḥ, the son of Dālhbha. ग्लावः Glāvah, nick-named Glāvah, because he
remained silent like a glāvah, even when addressed This name was given to
him by his adoptive mother, Mitrā. वा Vā, or. मैत्रेयः Maitreyah, adopted by
Mitrā as her son The force of Vā is to indicate that both these names apply
to one and the same person. स्वाध्यायः Svādhyāyam, for the sake of study;
(religious recitation of the Vedas in a retired spot). उद्रवाज Udvavrāja, went
out. The word Ha is to be construed with this verb Or the word Tad may
be construed with the next sentence (तद्) (Tad then) तस्मै Tasmai, to him
(to Baka). श्वः Śvā, Breath, literally, a dog, a hound, a great breathing or
swift-moving or panting one The great in power, the strong in breath.
(See Note). श्वेतः Śvetah, white; holy प्रादुर्बभूव Prādurbhūva, manifest; Babhuva,
became In order to show favour to Baka and to other Devatās, the holy
Vāyu, assuming a materialised form, became manifest तम् Tam, him, namely,
Vāyu thus materialised अन्ये Anye, others. श्वानः Śvānaḥ, the breathing ones,
the panting ones, the strong ones, literally, breathing ones (Devas in the form
of Breath.) उपसमेत्य Upa-sametya, having approached उचुः Uchuh, said The
Devas said to the Holy Breath, Baka also said to him अन्नम् Annam, food,
that which is good नः Nah, for us, for our sake भगवान् Bhagavān, O Lord.
अगायतु Agayatu, sing, i.e., teach to us the worship of God, through the singing
of Udgītha. अशन्यामः Aśanāyāma, that we may eat (we are anxious to learn).
वै Vāi, verily. इति Iti, thus

1. Now, therefore, we shall describe the Udgītha of
Breath. Baka Dālhbhya, called also Maitreya, the Silent, went
out (to a retired spot), for the sake of study. Then to him
there appeared the Holy Vāyu (in a materialised form).

Approaching him (Vāyu), the other Breaths (as well as Dālbhya) said : “ O Lord ! sing for us food, (*i.e.*, teach us how to pray to God, through Udgītha), so that we may eat; (we are verily anxious to learn it) —88.

MANTRA 2

तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध बको दाल्भ्यो
ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

तान् Tān, to them (to the smaller Breaths and to Dālbhya) ह Ha, indeed, उवाच Uvācha, said. इह Iha, here. एव Eva, even. to this very place, मा Mā, to me. प्रातर् Prātaḥ, in the morning. उपसमीयात Upa-sam-iyāta, come; approach, come together. इति Iti, thus. तद् Tad, then. ह Ha, verily. बकः दाल्भ्यः Bakaḥ Dālbhyaḥ, Baka, the son of Dālbhya ग्लाव वा मैत्रेयः Glāvaḥ vā Maitreyaḥ, or Maitreya, the Silent प्रतिपालयांचकार Prati-pālayām-chākara, waited. “Ha” should be construed with this word.

2. Vāyu said to them . “ Come to me to-morrow morning, at this very spot ” Then Baka, the son of Dālbhya, called also Maitreyaḥ, the Silent, waited for him there. —89.

MANTRA 2.—(continued.)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सश्रब्धाः
सर्पन्तीत्येव माससृपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dālbhya) ह Ha, verily. यथा Yathâ, as. एव Eva, even इदम् Idam, this (appointment). बहिष्पवमानेन Bahiṣpavamānena, with Bahiṣpavamāna hymns. स्तोष्यमाणाः Stoṣyamāṇāḥ, being praised, those who are praised. सश्रब्धाः Smrabdhâḥ, quickly. सर्पन्ति Sarpanṭi, glide along; move इति Iti, thus एव Evam, thus, so. आससृपुः Āsasṛipuḥ, moved along, crept along, *i.e.*, each sat in his appointed place, quietly, calmly and quickly, close to each other, without making noise, as if their mouths were shut, as if each held the tail of the other in his mouth. When they had thus approached him, with due respect, Vāyu taught them the prayer. Being thus taught by Vāyu, those Devas, in the form of Breaths, sitting down, began to praise the Lord dwelling in Vāyu, after uttering the syllable “hiṇ.” ते Te, ha, they then समुपविश्य Sam-upa-viśya, sitting together हि Hiṇ, the word Hiṇ. चक्रुः Chakruḥ, uttered, made the sound.

2. Just as (priests) going to sing Bahiṣpavamāna sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath.) (Then Vāyu

MANTRA 3

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु
बतेत्येव तदाहुरसामनो बतेति यदसाधु भवत्यसाधु बतेत्येव
तदाहुः ॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sâma and Sâdhu is given उत Uta, and. अपि Api, also आहु Âhuḥ, they say; the wise say साम Sâma, harmonious नः Naḥ, unto us बत Bata, truly. इति Iti, thus यत् Yat, because (the meaning of the word Sâma is) साधु Sâdhu, good भवति Bhavati, happens, becomes, is साधु Sâdhu, good बत Bata, truly, a mere expletive इति Iti, thus एव Eva, indeed तत् Tat, that; therefore आहु Âhuḥ, say they असाम Asâma, Asâma (evil) नः Naḥ, unto us बत Bata, a mere expletive, truly इति Iti, thus, यत् Yat, because असाधु Asâdhu, evil. भवति Bhavati, has happened, becomes असाधु Asâdhu, evil बत Bata, a mere expletive, truly. इति Iti, thus एव Eva, indeed, even तत् Tat, therefore आहु. Âhuḥ, they say.

3. And so also, the wise say, “because (Sâma and Sâdhu are synonyms)” therefore they say, “Truly it is harmonious for us, i. e., it is good for us;” and because Asâma and Asâdhu have the same meaning; therefore, they say “truly it is discordant for us, i. e., it is not good for us.”—97.

MANTRA 4

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनः
साधवो धर्मा आ च गच्छेयुरुपचनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Sah, he, the worshipper. यः Yaḥ, who एतन् Etat, this, the good and the Harmonious एवं Evam, thus; because He is good, therefore He is called harmonious विद्वान् Vidvân, knowing साधु Sâdhu, good साम Sâma, harmonious. इति Iti, thus उपास्ते Upâste, adores, meditates अभ्याशः Abhyâśah, quickly ह Ha, verily यत् Yat, which एनम् Enam, to him, the worshipper साधवः Sâdhavaḥ, good धर्माः Dharmâḥ, qualities, attributes. आगच्छेयुः Âgachchheyuḥ, approach. उप च नमेयुः Upa cha nameyuḥ, remain fixed, steadily: another reading is उपनमेयुः Upa-nameyuḥ, stand for his enjoyment च Cha, and

4. He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character).— 98

MADHVA'S COMMENTARY.

In the previous Adhyāya it was mentioned how to meditate on Udgitha and on the 13 Stobha letters or syllablos like Hāu, etc. That Adhyāya dealt with the Upāsana of a particular portion of the Sāma Veda, the present Adhyāya deals with the meditation on the entire Sāma Veda in its two-fold aspect of five-fold and seven-fold Sāma. The first Khanda teaches that the entire Sāma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sāma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good; therefore it is good to meditate on Viṣṇu called Sāman.

The word Sādhu translated as good means proper, how Sāma can be called Sādhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says:—

Since the entire or the Full is Sādhu, therefore the meditation of Viṣṇu called Sāman is Sādhu. That which is measured as Sāra or Essence, or who is the standard of all essences is called Sāma (Sā=Sāra or essence, and Ma=measured, therefore Sāma means that which is measured or known as essence). While Sādhu means that which is to be considered or conceived or held, (Dhāryam as essence, (Sā=Sāra or essence and Dhu=Dhāryam, to be held; thus Sādhu means that which is to be considered as essence). Therefore Sādhu and Sāma both have one and the same meaning.

The Commentator next explains the Śruti which says. If any one, knowing this thus, meditate upon the Sāma as Good, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nārāyaṇa, the Faultless, the Full, as the deity of all Sāmans, and as named Sāman, because He is Sādhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sāma Samhitā.

SECOND KHANDA.

MANTRA I

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वेषु । १

लोकेषु Lokeṣu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five-formed; that which has the five-fold nature like Hīṅkāra, &c साम Sāma, the Brahman called Sāma or Harmonious. उपासीत Upāsita, should be adored. let one meditate पृथिवी Pṛithivī, the Lord called Pṛithivī, because of His giving increase (prathana) to harvest &c, and residing

in earth **हिकारः** Hīkâra, as Hīkâra, because as the agent of creation, He is called Hīkâra, established by the Sâma Bhakti called Hīkâra, Pradyumna. **अग्निः** Agnih, the fire, Vâsudeva dwelling in fire, called Agni, because devouring (adana) everything **प्रस्तावः** Prastâvah, (as) Prastâva, established by the Sâma Bhakti called Prastâva, and as it means literally the First Emanation, it is the name of Vâsudeva, the first Avatâra **अन्तरिक्षं** Antariksam, the Ether, Nârâyana, dwelling in Antariksa, called also the same because He looks into (antarikšana) the hearts of all. **उद्गीयः** Udgīyah, (as) Udgītha, Nârâyana so called because He is sung by Om; a Sâma Bhakti called Udgītha. **आदित्यः** Âdityah, the sun; Hari named Âditya, dwelling in Âditya, called Âditya because He takes up (âdâna) all life **प्रतिहारः** Pratihârah, (as) Prâti-hâra. The Sâma Bhakti called Pratihâra, the Lord established by that Sâman; and so named because He constantly modifies (Pratihara) the world in every effect, and continually breaks old forms. It is the name of Aniruddha. **द्यौः** Dyauh, the heavens. Sankarṣana dwelling in the heaven Dyau = $\sqrt{\text{div}}$ 'to play' is a name of the Lord, because He is sportful, the creation is His sport **निधनम्** Nidhanam, (as) Nidhana, the Sâma Bhakti called Nidhana. It literally means "Destroyer." The aspect of Lord as Destroyer is so called. It is the name of Sankarṣana. **इति** Iti, thus **उर्ध्वेषु** Ūrdhvesu, in the regions one above the other, from below upwards, in an ascending line

I. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna in Prithivî (the earth), Vâsudeva in Agni (fire), Nârâyana in the sky, Aniruddha (the Evolver) in the Âditya (sun), Sankarṣana (the Destroyer) in Dyau (heaven). So in an ascending line.—99.

Note.—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna the creator called Hīkâra dwells in Prithivî (the earth and is called Prithivî, the scatterer of seed), Vâsudeva called Prastâva (the First Emanation) dwells in Agni (fire), and is called Agni (the Eater), Nârâyana called the Udgītha, dwells in the Antariksa (sky) and is also called so, because He looks into the hearts of all; Aniruddha called Pratihâra, (the Evolver), dwells in the Âditya (sun) and is called Âditya, because he takes up all, Sankarṣana called Nidhana, the Destroyer, dwells in Dyau, heaven and is called Dyau because He is sportful. So in an ascending line.

MANTRA 2.

**अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥**

अथ Atha, then, now. **आवृत्तेषु** Âvṛttesu, from above downwards, let one meditate on the five-fold Lord called the Harmonious. **द्यौः** Dyauh, Pradyumna, staying in heaven **हिकारः** Hīkârah, called Hīkâra. **आदित्यः** Âdityah, Vâsudeva, in the sun **प्रस्तावः** Prastâvah, as Prastâva **अन्तरिक्षं** Antariksam,

Nârâyana in the sky उद्गीय Udgîthah, as Udgîtha. अग्नि Agnih, Aniruddha, in the fire. प्रतिहारः Pratihârah, as pratihâra पृथिवी Prithivî, Saṅkarsaṇa in the earth निधनम् Nidhanam, as nidhana.

2. Now in a descending scale—Pradyumna in heaven ; Vâsudeva in the sun ; Nârâyana in the sky ; Aniruddha in fire, and Saṅkarsaṇa in the earth.—100.

MANTRA 3.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लो-
केषु पञ्चविधं सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्ते Kalpante, become accessible, belong ह Ha, indeed. अस्मै Asmai, unto him. लोका Lokâh, these regions ; worlds ; the Resplendent Ones. ऊर्ध्वाः Ūdhvâh, (from) below upwards च Cha, and आवृत्ता Âvṛttâh, above downwards. च Cha, and. यः Yah, who एतद् Etat, this एव Evam, thus. विद्वान् Vidvân, knowing. लोकेषु Lokesu, in the worlds पञ्चविधं Pañchavidham, five-fold साम Sama, Harî, the Harmonious उपास्ते Upâste, meditates

3. These (ten) Resplendent (Forms), (five) on the ascending and (five) on the descending arc, make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds —101

MADHVA'S COMMENTARY.

Now the Śruti teaches the meditation on the Lord, in the five-fold Sâman. In the sentence the earth is Hinkâra, etc., *prima facie* it would appear as if the earth and Hinkâra were one and the same, this is inaccurate Hinkâra, etc., being mere words or sounds cannot be objects like earth, etc. The Commentator, therefore, explains these five words first, namely Hinkâra, Prastâva, Udgîtha, Pratihâra and Nidhana. Because these words are of constant occurrence in these Khandas.

The word Udgîtha is the name of Nârâyana, because He is sung as the High, through the syllable Om. O He is called Udgîtha, because Avatâras, like Vâsudeva, etc., come out (Udgachchhanti) from Him. (The word Prastâva means Vâsudeva) Vâsudeva being the first Avatâra, or Form ; being the highest person or Male is called Prastâva, (Pra=first, stâva=born or emanation). Saṅkarsaṇa is called Nidhana, because Saṅkarsaṇa means the destroyer ; and Nidhana also means destruction ; therefore, Saṅkar-ana alone is Nidhana. (Hinkâra is now explained, it is the name of Pradyumna) The Lord Pradyumna is called Hinkâra, because he is the Creator or Maker of hi or creation, for hi means creation. Hi means

that which is well-known, and creation is well-known. The word *Pratīhāra*, is the name of *Aniruddha*, the Supreme Lord, because He nourishes continually this world, in all its activities; therefore, the sustainer (*Pratīhartā*) is called *Aniruddha*. Another meaning of *Pratīhartā* is that he who re-absorbs, all his forms, again and again (*Prati*) in himself.

Admitted that the words *Hinkāra*, etc., are names of the Lord how are they applied to the earth, etc. This the Commentator next answers.

These *Pradyumna*, etc., are always resident in earth, etc., as established in them and because these aspects of the Lord reside in earth, etc.; therefore, earth, etc., get the name of *Pradyumna*, etc. The word *Prithivī*, etc., in their etymological meaning, primarily denote the Lord, and secondarily, they denote earth, etc., on account of their connection with the Lord and existing for the sake of the Lord. Because the Lord makes the crops to grow (*Prathana*), therefore He is called *Prithivī* or the Crop-grower (and secondarily the earth is called *Prithivī* because the crops grow on it). Fire is called *Agni* because it devours (*Adana*) all, and the Lord is called *Agni* as He devours the whole universe. The Lord is called *Antarikṣam* because He sees (*īksau*) through all. And nothing can obstruct His gaze. This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze.

The Lord is called *Antarikṣa* because He sees into the interior of every thing; nothing obstructs His gaze, the sky is called *Antarikṣa*, because there is no object in it to obstruct one's gaze.

The Lord is called *Āditya*, because He takes up life and sap. The sun is called *Āditya*, because he takes up (*Adana*) vapours. The Lord is called *Dyaū* because He creates all as a *pastime*, (the *√div*=to play, to sport). The heaven is called *Dyaū*, because it is also a place of sporting or play. Thus all names verily apply to the Supreme Hari.

(The above *Śruti* passage is thus construed by some — 'the worlds in the ascending as well as the descending lines belong to him, who, knowing this thus, meditates upon the five-fold *Sāma* among the worlds.' This explanation is however, incorrect. The Commentator shows this by quoting an authority.)

It is said "he who worships the Supreme Lord Hari, in His five-fold forms, in the worlds; for him these five forms, which are ten-fold because of being five in the higher and five in the lower, or five on the ascending and five on the descending arc, give all his desires even up to *Mokṣa* or release."

THIRD KHANDA.

MANTRA 1

वृष्टौ पञ्चविधं सामोपासीत पुरो वातो हिंकारो मेघो जायते स
प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स
प्रतिहारः ॥ १ ॥

वृष्टौ Vṛṣṭau, in the rain पञ्चविधं Pañchavidham, the five-formed, the five-fold साम Sāma, the Harmonious ; Hari who is established by Sāma उपासीत Upāsita, one should adore, let one meditate. पुरो वातः Purovātaḥ, Pradyumna dwelling in purōvāta, the fore-wind, the wind that precedes the rain हिंकार Hinkāraḥ, Hinkāra, established by the Sama Bhakti called Hinkāra मेघ Meghaḥ, the cloud जायते Jāyate, becomes, gathers. स Sah, he प्रस्ताव Pras-tāvaḥ, as Prastāva वर्षति Varṣati, rains. य Yah, who उद्गीथ Udgithaḥ, Vāsudeva. विद्योतते Vidyotate, lightens. स्तनयति Stanayati, thunders स Sah, he प्रतिहार Pratihāraḥ, called pratihāra

1. Let one meditate on the five-fold Lord the Harmonious, in the rain; Pradyumna in the wind, that brings the rain clouds; Vāsudeva in the gathered clouds; Nârâyana in the raining; Aniruddha in thunder and lightning —102.

MANTRA 2

उद्ग्रह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधं सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्ग्रह्णाति Udgṛhṇāti, takes up, stops तत् Tat, that निधनं Nidhanam, as nidhana. वर्षति Varṣati, rains ह Ha, indeed. अस्मै Asmai, unto him वर्षयति Varsayati, makes to rain ह Ha, indeed यः Yah, who. एतन् Etat, this. एवं Evam, thus. विद्वान् Vidvân, knowing वृष्टौ Vṛṣṭau, in rain. पञ्चविधं Pañchavidham, five-fold. साम Sāma, Hari the Harmonious उपास्ते Upāste, adores.

2. Sankarṣana in the ceasing (when it stops raining). For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, as the five-fold Harmonious. —103.

MADHYA'S COMMENTARY.

He who meditates on Viṣṇu, in His five-fold forms, existing in the fore-wind, etc., obtains rain, and for him through His five aspects Janâdana showers all objects of enjoyment, which Mukta or released souls get.

The phrase he rains for him has no object in the śruti passage The Commentator supplies it by the words Muktagân, Bhogân, all enjoyments of Mukta-jivas. That is, the Lord rains for him all enjoyments, which souls get in the state of release.

FOURTH KHANḌA.

MANTRA 1

सर्वास्वप्सु पञ्चविधः सामोपासीत मेघो यत्संल्लवते स
हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्पन्दन्ते स उद्गीथो
याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वास्वु Sarvāsu, in all अप्सु Apsu, waters पञ्चविधं Pañchavidham, the five-fold. साम Sāma, Hari, the Harmonious उपासीत Upāsita, should meditate upon. मेघ Meghah, the clouds. यत् Yat, which. संल्लवते Samplavate, that collect together into dense masses, that move स Sah, that हिंकार Hinkārah, as Hinkāra form of Sāma Bhakti. यत् Yat, which. वर्षति Varsati, falls (in drops) स Sah, that प्रस्ताव Prastāvah, as Prastāva form of Sāma Bhakti. य. Yah, which (drops of waters) प्राच्य Prāchyah, to the east स्पन्दन्ते Spandante, flow स. Sah, that. उद्गीथ Udgithā, called Nârâyana or Hari. यः Yah, which प्रतीच्यः Pratichyah, to the west. सः Sah, that प्रतिहार. Pratihārah, called Pratihāra समुद्र Samudrah, in the ocean निधनम् Nidhanam, called nidhanam

1. Let one meditate on the five-fold Lord, the Harmonious in all waters. Pradyumna in the clouds when they collect together, Vāsudeva in the clouds when raining, Nârâyana in the rivers that flow eastward, Aniruddha in the rivers flowing west, and Saṅkarṣaṇa in the ocean —104.

MANTRA 2.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधः सामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. ह Ha, indeed, and. अप्सु Apsu, in waters प्रैति Prāiti, dies; because the Lord dwelling in waters protects him अप्सुमान् Apsumān, devoted to the Lord called Apsu; attains the Lord, gets Mukti भवति Bhavati, becomes. यः Yah, who. एतन् Etat, this. एवम् Evam, thus विद्वान् Vidvān, knowing. सर्वास्वु Sarvāsu, in all अप्सु Apsu, waters पञ्चविधं Pañchavidham, five-fold. साम Sāma, the Sāma, Harmonious उपास्ते Upāste, meditates.

2. He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning; (but getting Release) possesses the Lord of all waters.—105.

MADHYA'S COMMENTARY.

Having thus mentioned the meditation of the Lord in his five-fold aspects in the rain, now the Śrutī teaches the meditation on the Lord in all waters formed of rain. This Khaṇḍa, therefore, also appertains to God and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is five-fold even in waters, does not die by being drowned in water; because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa as dwelling in waters, becomes released. Or the word Apsumān may be explained as He who produces the waters (apaḥ sūte 'he who produces water') The long ū is shortened and thus we get apsumān

Note.—The word apsumān means devoted to Nārāyaṇa. How do you explain apsumān as Nārāyaṇavān? To this we reply, because Nārāyaṇa exists in waters, and another name of Nārāyaṇa is apsuṣad, he who dwells in waters, or he who moves on the surface of the waters. If apsuṣad be a name of Nārāyaṇa, then Nārāyaṇavān would be apsuṣadvān and not apsumān. To this we reply that the word apsumān is an example of that class of words, in which the middle term is elided. The full compound, of course, would have been apsuṣadvān, but apsumān is a shortened form. But Nārāyaṇa is the Inner Controller of all, He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign. To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of apaḥ, but is a word in the nominative singular; and denotes the Lord, and that it is a compound of two words ap+sū meaning water-producer. But if it is a compound of two words अप् (water) and सू (producer) then the form would be apsūmān with long ū, and not apsumān with short u. This anomaly is a Vaidic license.

FIFTH KHANDA.

MANTRA I

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Ritusu, in the seasons. √ऋ,=to go, to know. Thus ritu=season, right knowledge. पञ्चविधं Pañchavidham, the five-fold साम Sāma, the Harmonious उपासीत Upāsita, let one meditate वसन्त Vasantaḥ, the spring. हिंकारः Hīṅkāraḥ, Pradyumna ग्रीष्म Grīṣmaḥ, the summer. प्रस्तावः Prastāvaḥ, Vāsudeva वर्षा Varṣā, the Rains उद्गीथः Udgītha, Nārāyaṇa. शरत् Śarat, the autumn प्रतिहारः Pratihāraḥ, Aniruddha हेमन्तः Hemantaḥ, the winter. निधनं Nidhanam, Saṅkarṣana.

1. Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vāsudeva, in the Rains as Nārāyaṇa, in the Autumn as Aniruddha, in the Winter as Saṅkarṣaṇa—106

MANTRA 2

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वान्-
तुषु पञ्चविधः सामोपास्ते ॥ २ ॥

इति पंचमः खंडः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (release, &c), propitious ह Ha, verily अस्मै Asmai, to him, his ऋतवः Ritavaḥ, the seasons. ऋतुमान् Ritumān, Lord-protected protected by the Right भवति Bhavati, becomes यः Yah, who. एतत् Etat, this. एवं Evam, thus विद्वान् Vidvān, knowing ऋतुषु Ritugu, in the seasons. पञ्चविधः Pañchavidham, the five-fold. साम Sāma, Harmonious उपास्ते Upāste, meditates, adores

2. For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious.—107.

MADHYA'S COMMENTARY.

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The Śrutī teaches this next in this Khaṇḍa. But the seasons are six, while the divine forms are five only. How is it possible then to meditate on the six-fold seasons as an aspect of the five-fold Lord. This is done by taking the Hemanta and Śiśira seasons as one, thus reducing the numbers from six to five. The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover, the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vasanta means He who gives joy to the Devas in whom He dwells. It is a compound of two words, "Vasa" meaning jīva, literally "that in which the Lord dwells", and "ta" shortened form of the verb √tan, 'to extend', 'to give joy.' Vasa plus ta is equal to Vasanta, a nasal being added in the middle. The word Grīṣma is a compound of Gri plus ra, ra means 'to give' and gri means 'water,' the giver of water or it is derived from the root gri 'to drink or swallow', because the Lord swallows up the oceans and dries up all waters, and so is called Grīṣma. He is called Varṣa because He showers or rains (varṣana) all blessings on his devotees. He is called Śarat because He gives (rāti) prosperity (śam) to his devotees. He is called Hemanta because He causes cold (hima). Thus all these season names are primarily the names of the Lord.

We get the five-foldness of seasons by taking Hemanta (autumn) and Śiśira as one. The Lord has the names of the seasons either because He pervades the seasons, or because He is righteousness and therefore He is called Ritu; or because He gives to seasons their seasonableness or because He is all-knowing. One who meditates on the five-fold Viṣṇu

in this manner, for him that Lord gives salvation and all other desires, for Janârdana resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vasanta, because He causes happiness to the Jîva in which He dwells. He is called Grîsma because He swallows up the waters, He is called Varṣâ, because He rains all auspicious things. He is called Śarat because He gives happiness. He is called Hemanta because he causes cold.

SIXTH KHANDA.

MANTRA 1

पशुषु पञ्चविधः सामोपासीताजा हिंकारोऽवयः प्रस्तावो
गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशुषु Paśusu, in the animals. Paśu is the name of the Lord also. प=to protect शु=joy and bliss Paśu=the All-blissful Protector. पञ्चविधं Pañcha-vidham, the five-fold साम Sama, the Harmonious. उपासीत Upāsita, let one meditate अजाः Ajāḥ, the goats Ajā is the name of the Lord also. The √aj means to go, to throw. The root √añch means to honour. It also assumes the form √aj by changing ch into j, and eliding the nasal. He who is honoured or worshipped (añchana) by means of sacrifices is Aja. The root √yaj to sacrifice becomes aja by dropping y हिंकार Hinkārah, Pradyumna. अवय. Avayaḥ, the sheep. The word Avi means the Lord also, because He is the Protector √ava to protect. The sheep are called "avi" because their wool protects from cold when made into blankets, etc. प्रस्तावः Prastāvah, Vāsudeva. गाव. Gāvah, the cows, the Lord is called "gau" because He gives salvation "gati" उद्गीथ Udgīth, Nârâyana अश्वाः Aśvaḥ, horses. The Lord is called "aśva" because He is the *fastest* (aśu) mover of all प्रतिहार Pratihārah, Aniruddha. पुरुष Puruṣah, man. The man is classed among paśus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Puruṣa or the Dweller in the town निधन Nidhanam, Sankarṣaṇa.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals; Pradyumna in goats, Vāsudeva in sheep, Nârâyana in cows, Aniruddha in horses and Saṅkarṣaṇa in Man.—108.

MANTRA 2

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्प-
शुषु पञ्चविधः सामोपास्ते ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong ह Ha, indeed. अस्या Asya, for him पशव Paśavaḥ, animals. पशुमान् Paśumān, one who has or the Lord called Paśu, the blissful Protector भवति Bhavati, becomes. य Yah, who. एतन् Etat, this एवं Evam, thus विद्वान् Vidvān, knowing. पशुषु Paśusu, in the animals. पञ्चविधं Pañchavidham, the five-fold साम Sāma, the Harmonious. उपास्ते Upāste, meditates on, adores

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals.—109.

MADHYA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the Śruti now teaches meditation on the Lord in the animals. This Chapter also refers to the Lord and not to mere animals. The word Paśumān does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' su meaning 'joy,' u meaning 'he whose nature is thus' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss.' It is a name of the Lord. That released soul who is devoted to the Lord is called Paśumān. Or the word Paśumān may mean 'he who gets the Lord called Paśu, all-joy and protection, when released.' The words ajāḥ, avayah, gāvah, aśva, puruṣa, do not mean goats, sheep, cows, horses and man; but they are all names of the Lord. The Lord is called Aja because He resides in aja which means sadgati namely, salvation obtained through sacrifice. The √aj means 'to go,' 'to throw,' the √añchu means 'to respect,' 'to show honor' He who is worshipped (añchana) by sacrifice (aja) is called aja. The Lord is called avi, because He protects (ava) all. The Lord as Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of the sheep, one is protected from cold. The Lord is called Gau because he gives salvation to all, for Gau means to give or a good goal. He is aśva because he moves quickest of all. He is called Puruṣa because He is the cause of all fullness.

The Lord Janārdana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hau in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (añchana) by sacrifices. He is called Avi, when dwelling in sheep, because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goal. He, the Highest Person, dwells in cow. He is called aśva because of His swift motion. He is the swiftest of all goers. He is called Puruṣa because His causes (pūrti) fullness to all. The paśus or animals are thus words of two meanings, one as titles of God, others as the well-known names of the animals. But in the phrase bhavanti hāsya paśavaḥ the word paśavaḥ is taken in its well-known meaning of animals only. The words Ajāḥ, &c, are employed in the plural number in the Śruti, because the Lord has many-fold forms.

SEVENTH KHANDA.

MANTRA 1

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो
वाक्प्रस्तावश्चक्षुरुद्गीयः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाः
सि वैतानि ॥ १ ॥

प्राणेषु Prāṇesu, in the senses. पञ्चविधं Pañchavidham, the five-fold. परोवरीय Parovariyah, the Highest among the most exalted. Para=high Pato +u= Pato, higher, Pato+vara=Parovara, highest Parovariya, Higher than the highest साम Sāma, the Harmonious उपासीत Upâsita, let one meditate प्राण Prāṇaḥ, in the smell हिंकारः Hinkârah, Pradyumna वाक् Vak, in the speech प्रस्ताव Prastâvah, Vâsudeva चक्षुः Chakṣuḥ, in the eye उद्गीयः Udgîthah, Nârâyana श्रोत्रं Śrotam, in the ear प्रतिहार Pratibârah, Aniruddha मन Manah, in the mind, the common sensory निधन Nidhanam, Saṅkarsana. परोवरीयांसि Parovaryânsi, (they are all) higher than the highest. There is no difference in them all are the Most High : none being greater than the other, or inferior to it वै Vai, verily. एतानि Etâni, these (five-forms)

I. Let one meditate on the five-fold, the Most High (and) Harmonious, in the senses. Pradyumna in smell, Vâsudeva in speech. Nârâyana in the eye ; Aniruddha in the ear, Saṅkarsana in the mind (manas); verily (all) these are (equally) the Most High.—110.

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान् प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु
पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीय Parovariyah, the attainment of the Most High. ह Ha, indeed अस्य Asya, for him. भवति Bhavati, is. परोवरीयस Parovariyasah, the most high. ह Ha, indeed लोकान् Lokān, worlds, such as Vaikuntha, Anantâsana, Śvetadvîpa. जयति Jayati, conquers, obtains. यः Yah, who. एतन् Etat, this एवं Evam, thus. विद्वान् Vidvân, knowing. प्राणेषु Prāṇesu in the senses पञ्चविधं Pañchavidham, the five-fold. परोवरीय. Parovariyah, the Most High साम Sāma, Sāman, the Harmonious उपास्ते Upâste, meditates इति तु पञ्चविधस्य Iti tu pañchavidhasya, thus has been taught the meditation of the Lord having five forms

2. For him is the attainment of the Most High ; and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses.—111.

MADHVA S COMMENTARY.

Having mentioned the meditation on the Lord as dwelling in animals ; this Khaṇḍa now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word *parovarīyaḥ* occurs in the Śruti passage. The Commentator explains it thus :—

That which is higher than the high (*parama*) is called *paro* (*para* + *u* = *paro*). The *u* means better, higher, and is a sign of comparative degree. He who is higher than this '*paro*' is called *parovaram*. He who is higher than this '*parovaram*' even is called *parovarīyaḥ*.

Note.—The Commentator uses the word *pārovarīyakam* in his verse, it has the same meaning as *parovarīyaḥ*. Though in the 9th Khaṇḍa of the 1st Adhyāya this word was explained as "more excellent," that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority, in which this word or rather its syllables are explained.

Though the forms like *Pradyumna*, etc., are separate, and exist in separate objects, yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of *parovarīyaḥ*. Thus the Commentator next says :—

All these forms of Viṣṇu are each of them the Most High, the Most excellent, in every respect and everywhere.

This *parovarīya* attribute belongs not only to the five-fold aspects of Viṣṇu as dwelling in the senses, but to these five fold aspects of Viṣṇu wherever they may be, whether in the lokas, etc., or anywhere else. Therefore the Commentator has used the words "in every respect everywhere."

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high ? Though they are all equal among themselves, yet they are higher than everything else, so the Commentator says :—

But these are in every respect the Most High, as compared to anything else that exists.

(The words *prāṇa*, etc., primarily are the names of the Lord, secondarily they are applied to the senses).

Thus the Lord Viṣṇu is called *prāṇa*, because He is the Guide or Leader of all (*praneti*), He is called *vāk* (speech) because He is always the revealer or the speaker of all truths, or because all words are His names. He is called *chakṣuḥ* (eye) because He sees all, in all times. He is called *Śrotrom*, (ear) because He hears always, everything ; or because He gives to everything the power of hearing. He is called *manas*, because His is the prime thinker or the adviser (*mantri* or counsellor).

of all · or because He is the mantri or Guide of this whole visible, perceptible, cognisable, objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the Śruti passage "parovariyo hā sya bhavati," the word parovariya must be taken as "giver of release." How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers .—

Brahma becomes His parovariya, namely, his all in all, because He gives to him all that he wants

Note.—In this Chapter, in the preceding Khaṇḍas, we had such words as apsumān, Ritumān, paśumān, etc., all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as apsu, řitu, paśu," etc., so in this passage also the word parovariya must be so explained as to be in harmony with the previous explanation. Therefore the last Parovariya is explained as "one who has attained the Parovariya—the Most High."

EIGHTH KHANDA.

MANTRA I.

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत यत्किंच
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

अथ Atha, now सप्तविधस्य Saptavidhasya, of the Seven-fold, now is taught the meditation on the Lord having seven forms. वाचि Vāchi, in speech, in collection of words सप्तविधम् Saptavidham, Seven fold साम Sāma, Sāman, the Lord called the 'harmonious- उपासीत Upā-ita, let one meditate. यत् Yat, what, (sentence) किञ्च Kiñcha, whatsoever वाच Vāchah, of speech, in a sentence हुम् इति Humiti, the syllable hum, a sentence having hum in it In such a sentence resides the Pradyumna aspect स Sah, that हिंकार Hīnkārah, as Hīnkārah or Pradyumna यत् Yat, that (sentence) प्रति Praiti, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vāsudeva प्रस्ताव Prastāvah, the highly praised, Vāsudeva यत् Yat, what. आ इति Âiti, the syllable â आ; a sentence having the syllable â आ. सः Sah, that आदि Adih, the aspect of Lord called âdih, because in the beginning (Âdi) He appears as a boar (Varāha); this Varāha aspect is called Âdi

1. Now is taught the seven-fold. Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'hīn' in it, Vāsudeva in that which has 'Para'; Varāha in that which has 'â.'—112.

MANTRA 2

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यन् Yat, what (sentence) उद् इति Ut, iti, the syllable ut, the sentence having the syllable ut स Sah, that उद्गीय Udgīthaḥ, Udgītha, Nārayāna aspect. यन् Yat, what प्रति इति Prati iti, the sentence having the syllable prati is Pratihāra or Aniruddha यन् Yat, what sentence contains. उप इति Upa iti, the syllable upa, in that. स Sah, the Lord उपद्रव Upadravaḥ, called upadrava, the cause of calamity or upadrava In this aspect the Lord is called Nṛsiṃha and is the cause of all national calamities or misfortunes यन् Yat, what नि इति Ni iti, the sentence containing the syllable ni तन् Tat, that निधने Nidhanam, called Nidhana or Sankarsaṇa.

2. Nārāyaṇa is in that sentence which has the syllable "Ut" in it, Aniruddha in that which has "Prati," Nṛsiṃha in that which has "Upa" and Sankarṣaṇa in that which has "Ni" in it.—113.

MANTRA 3

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

इति अष्टमः खण्डः ॥ ८ ॥

दुग्धे Dugdhe, milks out, ११३, gives the reward The Lord as vāk or speech gives the reward to the worshipper अस्मै Asmai, to him वाग्दोह Vāgdoham, the milk of speech, ११३, Moksa, the reward of the speech or the knowledge of the Lord Release य Yah, who वाच Vāchah, of speech. दोह Dohah milk अन्नवान् Annavān, rich in food अन्नाद Annādah, able to eat food, healthy भवति Bhavati, is, becomes य Yah, who एतद् Etat, this एवं Evam, thus विद्वान् Vidvān, knowing वाचि Vāchi, in speech सप्तविधं Saptavidham, Seven-fold साम Sāma, Sāma उपस्ते Upāste, meditates on

3. The Lord gives to him Release which is the milk of speech He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven-fold Harmonious.—114.

MADHYA'S COMMENTARY.

Having thus described the five-fold meditation on the Lord, the Śruti now mentions seven-fold meditation on Him. The words Hīnkāra, Prastāva, Udgītha, and Pratihāra, have already been explained before, as the names of the various forms of the Lord; namely, Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha, and Sankarṣaṇa. Two more names are now

mentioned. They are Âdi, and Upadrava. The Commentator, therefore, explains these two words by quoting an authority :—

Thus it is said :—“The Lord is called Âdi because He is the cause of the beginning of a Kalpa, (and the word Âdi means *beginning*). The sportful Lord Keśava Himself in the beginning of a Kalpa assumed the form of a Vaiâha (boar), therefore, this form is called Âdi. The Lord is called Upadrava (or ‘public calamity’) in his Avatâra of Nṛ-simha, because in this form He destroyed the great evil-doer called Hiranyakaśipu.”

(Lest one may think that the syllables Hum, Pra, Â, Ut, Prati, Upa, and Ni are identical with Pradyumna, etc., the Commentator now explains this Śruti —

In a sentence containing the syllable ‘Hum,’ the Lord in His aspect of Pradyumna constantly resides; in a sentence containing the syllable “Â” the Lord in the form of Vaiâha (Boar) has His abode, in a sentence having Pra, dwells Vasudeva; similarly, the Lord in His aspect of Nârâyana is in that sentence which has the syllable “Ut,” in His aspect of Aniruddha, He is in the sentence which has the syllable “Prati”; in His aspect of Nṛsimha (man-lion), He is in that sentence, which contains the syllable “Upa”, in His aspect of Saṅkarsana, He is in the sentence that has the syllable “Ni.”

This shows that the syllables “Hum,” “Pra,” etc., are not names of mere syllables; had it been so, the proposition “one should meditate on the seven-fold Lord in the sentence,” becomes meaningless. These, therefore, are rightly explained as syllables occurring in a sentence. A question arises here, what is the Devatâ of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies.—

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatâs of the sentence.

If of these syllables any one is omitted, so many as remain will regulate the Devatâ of the sentence.

Thus he who meditates always on the All-pervading Viṣṇu called Vâk, in His seven-fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milker of all objects for him.)

NINTH KHANDA.

MANTRA I.

अथ खल्वमुमादित्यं सप्तविधं सामोपासीत् सर्वदा
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now. खलु Khalu, then. अमुं Amum, that आदित्यं Âdityam, Sun, Lord called Âditya, and dwelling in the sun. सप्तविधं Saptavidham, Seven-fold, having seven forms साम Sâma, the Sâman, Harmonious. उपासीत् Upâsita,

let a man meditate सर्वदा Sarvadā, always सम Samah, Sama, equal, impartial तेन Tena, therefore. साम Sāma, the Harmonious, the same. मां प्रति मां प्रति इति Mām prati, Mān prati ut, towards me, towards me thus (think all). सर्वेण Sarvena, by all, for all सम Samah, same, equally तेन Tena, therefore. साम Sāma, the Harmonious

1. Now then let a man meditate on that Lord called the Sun and residing in the sun, having seven forms and called Âditya. Because He is always the same, therefore He is called the Sāmā. Every one equally says "He looks towards me, He looks towards me," therefore He is called the Sāma, the Harmonious.—115.

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति
हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Viṣṇu having seven forms and dwelling in the sun)
इमानि Imāni, these. सर्वाणि Saivāni, all. भूतानि Bhūtāni, creatures, men, animals,
etc. अन्वायत्तानि Anvāyattāni, refuged, dependent इति Iti, thus विद्यात् Vidyāt,
let him know, let him meditate तस्य Tasya, of that (sun). यत् Yat, what.
पुरा Purā, before. उदयात् Udayāt, rising (viz., the time before rising, in that time)
स Sah, He हिंकार Hinkārah, Pradyumna तत् Tat, Him (dwelling before sun-
rise). अस्य Asya, of Him, i. e., the Lord called Sāma पशव Paśavaḥ, the animals
अन्वायत्ता. Anvāyattā, refuged तस्मात् Tasmāt, therefore ते Te, they हिंकुर्वन्ति
Hinkurvanti, Utter Him हिंकारभाजिन Hinkārabhājinaḥ, (they) share the
hinkāra, i. e., they are dependent upon and protected by Pradyumna, हि Hi,
because एतस्य Etasya, of the Lord in the sun. साम्नः Sāmnah, the Lord called
Sāman

2. Let him meditate thus "All these beings are refuged in Him." Pradyumna is that form of Him which exists in the time before the sun rises. By that form all animals are protected. Because they are protected by that form of the Harmonious called Hinkāra (Pradyumna) therefore they utter him before the sun rises.—116.

MANTRA 3.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते
प्रस्तुतिकामाः प्रशःसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

अथ Atha, now यत् Yat, which (form), प्रथमोदिते Prathamodite, in the first risen (residing) स Sah, He प्रस्तावः Pra-tāvah, Vāsudeva, तत् Tat, that, अस्य Asya, of His मनुष्या Manusyah, men अन्वायत्ताः Anvāyattāḥ, refuged, dependent तस्मात् Tasmāt, therefore ते Te, they. प्रस्तुतिकामाः Prastutikāmāḥ, desiring praise or love, undertakings, enterprise प्रशंसाकामाः Praśaṃsākāmāḥ, desiring celebrity or praise. प्रस्तावभाजिनः Prastāvabhājinaḥ, dependent on Prastāva (Vāsudeva), हि, Hī, because. एतस्य Etasya, of this Lord in the sun. साम्नः Sāmnah, of Harmonious.

3. Now that aspect of the Lord which is in the time when the sun has first risen is called Prastāva (Vāsudeva). On this form of His all men are dependent And because they are refuged by this form of the Harmonious called Prastāva, therefore, they love all enterprise and desire praise.—117.

MANIRA 4

अथ यत्सङ्गववेलायां स आदिस्तदस्य वयांस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भाजीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ Atha, now यत् Yat, which संगववेलायां Sangavavelāyām, the time when the cows have been milked and are allowed by the cowherds to suckle their young ones, १ २, when the cows are together with their calves, १ २, ३ muhūrtas or about २½ hours after the dawn स Sah, He आदि Âdī, Varāha called Âdī. तत् Tat, that अस्य Asya, of His वयांसि Vayāṃsi, the birds अन्वायत्तानि Anvāyattāni, refuged तस्मात् Tasmāt, therefore. तानि Tāni, they अन्तरिक्षे Antarikṣe, in the sky अनारम्भणानि Anārambhaṇāni, without support आदाय Âdāya, holding आत्मानं Âtmānam, themselves. परिपतन्ति Paripatanti, fly about. आदिभाजीनि Âdibhājini, dependent on the Âdī or Varāha form हि He, because. एतस्य Etasya, of His साम्नः Sāmnah, of the Harmonious

4. Now that form which is in the time of Saṅgava, that is called the Âdī or Varāha On that form of His, Birds are dependent. Because they are dependent on this form of the Harmonious called Âdī, therefore, they fly about in the sky without support, holding themselves.—118.

Note.—The birds, perhaps, here mean Siddhas who by holding themselves (âdāya âtmānam) that is, by self-restraint and control of breath acquire the power to move in the air. Who are masters of Khecharī Mudrā. These Siddhas or adepts are higher than men, but lower than Devas. Since Varāha or the Lord of gravitation is their protector, they transcend the law of gravity and move about freely from planet to planet, from stars to stars.

MANTRA 5.

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वा-
यत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य
साम्नः ॥ ५ ॥

अथ Atha, now यत् Yat, which (form) सम्प्रति Samprati, just at मध्यन्दिने Madhyandine, in the midday, noon. स Sah, He. उद्गीथः Udgitha, Nârâyana. तत् Tat, that form. अस्य Asya, of His. देवा Devâh, the devâs अन्वायत्ता Anvâ-yattâh, refuged तस्मात् Tasmât, therefore ते Te, they सत्तमा Sattamâh, best. प्राजापत्यानां Prajâpityânâm, among the descendants of Prajâpati उद्गीथभाजिनः Udgithabhâjinaḥ, dependent on Nârâyana हि Hi, because एतस्य Etasya, of His साम्नः Sâmnah, of Harmonious

5 Now that form which is in the time of exact noon or midday that is called Nârâyana. On that form of His, the Devâs are dependent. Because they are dependent on this form of the Harmonious called Nârâyana and are His worshippers, therefore they are the best of all the descendants of Prajâpati.—119.

MANTRA 6

अथ यदूर्ध्वं मध्यंदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो
ह्येतस्य साम्नः ॥ ६ ॥

अथ Atha, now यत् Yat, which ऊर्ध्वं Ūrdhvam, after मध्यन्दिनात् Madhyandinât, midday. प्राक् Prak, before अपराह्णात् Aparâṅghât, afternoon स Sah, He प्रतिहार Pratiharaḥ, Aniruddha. तत् Tat, that अस्य Asya, of His गर्भा Garbhâh, germs. अन्वायत्ता. Anvayattâh, refuged. तस्मात् Tas mât, therefore. ते Te, they प्रतिहृता Pratihritâh, carried from (the body of the father to the womb of the mother) न अवपद्यन्ते Na avapadyante, do not become destroyed. प्रतिहारभाजिनः Pratihârabhâjinaḥ, dependent on Aniruddha. हि Hi, because. एतस्य Etasya, of His. साम्नः Sâmnah, of Harmonious

6. Now that form, which is in the time after midday and before afternoon is called Aniruddha. On that form of His all germs are dependent. Because they are dependent on this form of the Harmonious, called Aniruddha, therefore they are not destroyed when carried from (father to the mother).—120.

Note.—The gorms or garbhas are those jivas which have failed to evolve themselves into Devas or Siddhas (Birds) or men in one day of Brahmâ or a Kalpa. These Jivas are

carried from the old planet to the new planet by Aniruddha. They are all in a state of perfect unconsciousness. They become garbhas. The word pratihitā of the Ārutī is very expressive. It shows the carrying of the germs from a dying out system to a just born world. Aniruddha performs this function.

MANTRA 7

अथ यदूर्ध्वमपराह्णात्प्रागस्त मयात्स उपद्रवस्तदस्यारण्य
अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रव-
भाजिनो हेतस्य सात्मनः ॥ ७ ॥

अथ Atha, now यत् Yat, which. ऊर्ध्व Ūrdhvam, after अपराह्णान् Aparah-
nāt, afternoon. प्राक् Prāk, before. अस्तमयात् Astamayāt, sunset सः Sah, He.
उपद्रव Ūpādravah, Nrisimha तत् Tat, that. अस्या Asya, of His. आरण्या Āraṇ-
yāḥ, wild beasts, the animals of the forest अन्वायत्ताः Anvayattāḥ, refuged.
तस्मात् Tasmat, therefore. ते Te, they पुरुष Puruṣaḥ, men. दृष्ट्वा Dṛṣṭvā, seeing
कक्ष Kaksam, lurking or hiding place, a forest of dead-trees श्वभ्रम् Śvabhram,
a den, a hole. इति Iti, thus (thinking that it will protect). उपद्रवन्ति Upādravanti,
run (towards them) उपद्रवभाजिनः Upādravabhājinaḥ, dependant on Upādrava-
hi Hi, because एतस्य E tasya, of His सात्मनः Sātmnāḥ, of Harmonious.

7. Now, that form which rules the period between the afternoon and the sunset is called Nrisimha. On that form of His, wild beasts or Āranyas are dependent. Because they are dependent on this form of the Harmonious called the Nrisimha, therefore, they run towards the forest and the dens, when they see a man (a hunter).—121.

Note—These Āranyas are semi-human beings, which dwell in the caves and dens of the dying out world. They are higher than the Garbhas and lower than the Pitṛis.

MANTRA 8

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्त-
स्मात्तान्निदधति निधनभाजिनो हेतस्य सात्मन एव खल्वमुमा-
दित्यं सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now यत् Yat, which प्रथमास्तमिते Prathamāstamite, at first
setting तत् Tat, that निधन Nidhanam, Sankarsana तत् Tat, that अस्य
Asya, of His पितरः Pitarah, pitṛis अन्वायत्ताः Anvayattāḥ, refuged. तस्मात्
Tasmat, therefore तान् Tān, them (pitṛin) निदधति Nidadhati, put down
(पिडान् इति शेषः piḍan) निधनभाजिनः Nidhanabhājinaḥ, dependents on Nidhana.
हि Hi, because एतस्य E tasya, of His सात्मनः Sātmnāḥ, of Harmonious. एव Evam,
thus. खलु Khalu, indeed. अमुं Amuṃ, that. आदित्य Ādityam, the sun (dwelling in
the sun). सप्तविधः Saptavidham, seven-fold साम Sāma, Sāmin. उपास्ते Upāste,
one meditates upon.

8. Now that form which rules the period when the sun first sets, is called Saṅkarsaṇa. On that form of His the Pitris are dependent. Because they are the dependents of this form of the Harmonious called Saṅkarsaṇa, therefore, the ignorant even put down the funeral cakes for them. Thus he who meditates on the Lord called Sâman, in His seven-fold forms residing in that sun, in this way (gets release.)—122.

MADHAVA'S COMMENTARY

The author now mentions the meditation on the Lord, under seven-fold Sâman. According to old commentaries the present Chapter is thus described —“In the first Adhyaya, among the five-fold, it has been explained how one ought to think of the members of Sâma as the sun. What is laid down now is that one ought to think of the sun as the complete Sâma, with due regard to its members and then he ought to meditate upon the seven-fold Sâma.” The old commentators have thus taken it to apply to the visible sun. This is, however, incorrect. Because the visible sun is not always the same to all, and it is not the refuge of all creatures. These, however, are the attributes applied to Âditya of this Khanda. Therefore, the Âditya mentioned here, cannot mean the physical sun. So the Commentator says

So also :—“Let one meditate on the Supreme Viṣṇu called Âditya, residing in the sun. He has seven aspects or forms, He is called Sâma, because He is always the same (Sîma—same.. He is called Sâma also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say ‘He favours me, He faces me’” Thus because He is seen by all in one’s own direction, therefore, He is called Sîma, from Sîmya dîṣṭi or sameness of vision.

Objection.—The Lord Viṣṇu residing in the sun, is not visible to all, how is it possible then to say that because He is same to the eyes of all, therefore, He is called Sâma? This objection is answered next by the Commentator —

“The sameness of the vision of all is with regard to the solar orb, and Viṣṇu is the cause of this, therefore, all see Viṣṇu or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb, therefore, He is the real producer of this sameness of vision.) In this Lord Viṣṇu alone are verily refuted all these creatures.

“Before rising, this Lord Viṣṇu is called by the name of Pradyumna (Pra=before .dyu=light) He is the support of all animals, He is the self on whom depend all animals. On rising He is Vāsudeva similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly, the Lord in His aspect of Varaha resides in the sun at the time called Saṅgava, (namely, when cows are taken to be milked.)

At the Saṅgava time—at the time when the rays are put forth; or, at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the Ādi Bhakti, i. e., the syllable 'Om' This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gavah) — the astral plane which is midway between the Human and the Deva - Super-human but sub-divine

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called Nārāyaṇa, dwells in the midday sun, and He is the support of the Devas. Next to it is Anuruddha. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called Nṛ-Simha and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called Saṅkarsana. He is the refuge of the Pitṛis. This seven-fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Samsāra."

Note.—This describes an evolutionary period, or the Day of Brahmā. Just before sunrise, i. e., before the advent of man on this earth, animals appear on its surface, and the Lord as working through animals, from His seat in the sun, is called Pradyumna, and the cosmic note of the animal world is hring. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called Vāsu Deva. When through course of ages humanity evolves into psychic beings called Birds or movers-in-space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space, going from one planet to another, and not tied down to this earth as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period, comes the Deva period of humanity. The man is now free to move, not only in the physical and astral, but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva-like. This is the culminating point of humanity, and the Lord in this aspect is called Nārāyaṇa. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestating state, in the higher plane. This state is called Garbha or womb; and the Lord presiding over this state is called Anuruddha. After that comes the manifestation of beings, half men and half beasts. These beings called upādriava—calamities, misfortunes, monsters, are on the astral plane and are called Āraṇyas or wild beasts also. These are the Terrible Ones, the great calamities. The Lord presiding over them, is called Nara-Simha, the Man-lion. When the close of the day of Brahmā comes, these souls which are still on the subtler plane, become the seeds of future evolution, they are called the Pitṛis. The Lord presiding over them is called Saṅkarṣaṇa. These Pitṛis take birth on the new globe of the new system and are followed again in the same order by men, Birds, Devas, etc. But what became of the men who had evolved up to Devas? These beings either remain as rulers of the new world, or pass out to higher evolution. Only the Garbhās, the Āraṇyas and the Pitṛis evolve as a rule on the new globe; and not the Devas, the Birds, and the men of the past Day.

The Commentator now explains the phrase "therefore they move in the air without any support."

As Varāha (the Lord as Varāha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support

[May not Varāha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varāha aspect of the Lord.]

The Commentator now explains the passage "Therefore they make the sounds of him....because they are sharers of this sâman."

They make the sound hiñ. because they are dependent upon the Lord named Hiñkâra (Pradyumna)

This also explains the phrase "sharers of hiñkâra," i. e., refuged in the Lord called Hiñkâra.

The Commentator now explains the passage "Therefore they love prastuti and prasamsâ....because they are sharers of Prastâva." The two words prastuti and pra+amsâ are not synonyms

Because men are dependent upon or refuged in Prastâva (Vāsudeva) therefore, they are lovers of prastuti, i. e., of novel undertakings, adventures and enterprises, and of prasamsâ or praise and celebrities. This is so, because Vāsudeva called Prastâva is first of the Avatâras or manifestations, and the presiding deity of praise and celebrity

The Commentator next explains the passage "therefore they are the best of the descendants of Prajâpati, because they are sharers in Udgithâ. The Devas have not become best merely because they are dependent upon and refuged in Nârâyana, for then the animals and men also would have become best, because they also are dependent upon and refuged in the Lord in His form of Pradyumna and Vāsudeva, and all forms are equal in greatness. The Commentator answers this objection -

The Devas have become the best of all descendants of Prajâpati, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word Nârâyana itself. It is this *worship* which has made the Devas pre-eminent and nothing else

An objector says how do you say that the Devas became best of all creatures by the mere *worship* of Nârâyana as full of all excellent qualities, when we find that in Madhu Vidyâ, etc, mention is made that the Devas became best of all creatures by worshipping Vāsudeva, etc. So the worship of Nârâyana alone is not sufficient. To this the Commentator answers.

If the other forms like Pradyumna, Vāsudeva, &c, are worshipped as full of all perfect qualities, then such worship also becomes the worship of Nârâyana indeed, and produces the same effect

But how the worship of other forms can become the worship of Nârâyana, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers.

Because the word Nârâyana means literally He who is full of all excellent and perfect qualities; therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Nārāyaṇa in its literal sense.

Ara means evil, fault. Na + ara = nāra, "free from blemish or fault." Qualities in which there are no blemishes or faults, are called nārā or faultless, excellent perfect qualities. Ayana means refuge, abode. He who is the abode of all faultless, excellent and perfect qualities is called Nārāyaṇa.

Since the germs are under the special protection of Anruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother) On the contrary, they increase therein. On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed, but not so the germs when they enter the body.

But what is the authority that the Lord as Anruddha protects the germs. The Commentator quotes a Śruti in support of it.

As says a Śruti (Rig Veda, X. 181. 1. "May Dhātā lay the germ for Thee." Because Dhātā here means the Lord Anruddha and not the four-faced Brahmā.

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu.

Because in the preceding three lines or padas Viṣṇu, Tvastar and Prajāpati are mentioned and in the fourth line Dhātā occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, Vāsudeva, Saṅkarsana, Pradyumna and Anruddha.

The whole stanza of Rig Veda is as follows.—

"May Viṣṇu form and mould the womb, may Tvastā duly shape the forms"

'Prajāpati expel the foetus, and Dhātā lay the germ for thee."

But how do you say that this Viṣṇu, Tvastā, &c., denote the four forms of Viṣṇu, and are not the names of separate deities? This the Commentator answers by quoting an authority.

As says a text—"The forming and moulding of the womb is from Vāsudeva; the shaping of the form belongs to Saṅkarsana, the act of ejecting the child from the womb called Niṣeka and translated above as expel the foetus is the work of Pradyumna, while maintaining the germ in the womb and nourishing it there, is the act of Anruddha."

('Forming and moulding the womb') means the power to produce the son, or it may mean the purification of the womb. 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the foetus. The 'ejection' means expulsion of the child from the womb, when the time of delivery has approached. Letting the germ means upholding the foetus. If Vāsudeva, &c., perform these functions, why does the Vedic Śruti not mention these names, and why does it use names like Viṣṇu, Tvastā, &c.? To this the Commentator answers by showing that these names etymologically are the same:—

Viṣṇu comes from the √Viśṛi 'to pervade,' and Vāsu Deva also means the Lord who pervades all; and thus both are one. Tvastā comes

from the √Tvas 'to shine,' and Saṅkaiṣaṇa also means the same. Prajāpati means 'he who causes the offspring (Prajā) to fall (pāta) from the womb, on the ground, and Ni-eka means coming out of the womb; therefore Prajāpati (or he who ejects the foetus from the womb) is Pradyumna. While Anuruddha is Dhātṛ because he upholds (Dhātṛaṇa) the foetus

Admitted that these four names found in the Vedas may be thus identified with the four names, Vāsu Deva, etc., but what are the two Aśvins mentioned in the next stanza which runs as follows —

"O Sinvālī, set the germ, set thou the germ, Sarasvatī ·

May the Twain Gods bestow the germ, the Aśvins crowned with lotuses.

To this the Commentator answers.

Kiṁna and Rūna are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

'Because the form of Nṛi Simha dwells always in forests and dens; therefore, the wild animals, when frightened, instinctively run towards forests and dens, for protection, even though they know not that their protector Nṛi Simha is always there. Because when the wild animals are frightened the Lord as Nṛi Simha is always their protection

Because Saṅkaiṣaṇa is said to be the refuge of the Pitṛis, therefore, even the ignorant put down or offer funeral cakes (Pindas) to them; otherwise, how could these offerings, thus given, reach the dead ancestors? (Because Sankaiṣaṇa is the Lord of the Pitṛis, he carries these offerings to them)

Though there is no difference, among these (four) forms either in quality or in name, (for any name is as good to call upon the God as the other, for all these forms are equally the Most High) yet His most particular favourite name is said to be Nârâyana. Because verily all the other names conjointly denote what the single word Nârâyana does. Or because any one of those names is equal to that of Nârâyana, and can be as effective as that name, then only, when it is meditated upon with the full significance of the word Nârâyana, that is, with the notion that the Lord is full of all auspicious, excellent and perfect qualities and the name denotes the same

(It was mentioned before that the Devas became pre-eminent over all, because they knew the meaning of the name Nârâyana and understood it to mean the fullness of all excellent qualities. Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajāpati.

TENTH KHANDA.

MANTRA 1.

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधः सामोपासीत
हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha khalu, now then आत्मसमितं Atmasammitam, self standard, one that cannot be compared to anything else than its own self, as gagana or space has nothing else to compare it with than itself. Or it may mean equal to each other. Uniform to itself. अतिमृत्यु Atimrityu, deathless, one who has crossed over death, conquered death सप्तविधः Saptavidham, seven-fold, (in the forms of Pradyumna, etc) साम Sâma, Saman, the Harmonious उपासीत Upâsita, let one meditate हिंकार Hinkara, as Hinkara, (has three syllables) त्र्यक्षरं triakṣaram, three syllables प्रस्तावः Prastavah, Prastava (has three syllables) इति Iti thus तत् tat, therefore. सम Saman, equal.

1. Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless. Hinkâra has three syllables and Prastâva has also three syllables. Therefore, both these forms (Pradyumna and Vâsudeva) are equal to each other (in knowledge, bliss and power).—123.

MANTRA 2

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं
तत्समम् ॥ २ ॥

आदि Âdih, First, Varaha. इति Iti, thus द्वि Dvi, two. अक्षरं Aksaram, syllable. (But how do you make it three syllables? Ans—by adding pra from Pratihâra which has four syllables) प्रतिहार Pratihâra, Anruddha. इति Iti, thus चतुर Chatur, four. अक्षरं Aksaram, syllables. तत Tatah, from that, viz, from Pratihâra इह Iha, to this, viz, to Âdi should be added एकं Ekam, one, viz, the syllable pra तत् Tat, therefore सम Saman, equal.

2. The word Âdi has two syllables and the word Pratihâra has four syllables, taking one syllable from the last and adding it to the first, both become tri-syllabic. Therefore Varâha and Aniruddha are equal (in knowledge, bliss and power).—124.

MANTRA 3.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः
समं भवत्यक्षरमतिशिष्यते ह्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथ Udgīthah, Narāyana called the Udgītha. इति Iti, thus. त्रि-अक्षरं Iry-aksaram, three syllables उपद्रव Upadravaḥ, Nṛsiṃha इति Iti, thus चतुरक्षरं Chatuṛaksaram, four syllables त्रिभिः Tribhiḥ, with three त्रिभिः Tribhiḥ, with three सम Samam, equal भवति Bhavati, become (Two names become equal.) अक्षर Aksaram, one syllable, i.e., the last syllable of Upadrava अतिशिष्यते Atiśiṣyate, remains over, viz., the syllable Vah is excessive त्रिअक्षर Iry-aksaram, three syllables, viz., Vah has also three syllables v, a, h, व अ) तत् Tat, therefore. समं Sāmam, equal (to the other names like Hinkāra, etc.)

3. The word Udgītha has three syllables, the word Upadrava has four syllables. The three and three are equal, the one syllable (of Upadravaḥ) which is left over, is also tri-syllabic; therefore, it also is equal to the other names, (like Hinkāra, Prastāva, etc., and it is the name of Kṣirābdhisāyin).—125.

MANTRA 4.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिरक्षराणि ॥ ४ ॥

निधन Nidhanam, Saṅkarsana इति Iti, thus त्रि अक्षर Triy-aksaram, three syllables तत् Tat, therefore. समं Samam, equal एव Eva, certainly भवति Bhavati, becomes तानि Tāni, these (forms, Hinkāra, etc.) ह Ha, verily वै Vai, indeed द्वाविंशति Dvāviṃśatiḥ, twenty-two अक्षराणि Aksarāṇi, syllables

4. The word Nidhana has three syllables; therefore, this name of the Lord is also verily equal to the other names. Thus altogether there are twenty-two syllables.—126.

MANTRA 5

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याजयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekaviṃśatyā, by the knowledge of the twenty-first, viz., by Kalki denoted by the syllable "न" "Na" of Nidhana आदित्यं Ādityam, the sun, the Lord residing in the sun आप्नोति Āpnoti, gets एकविंश Ekaviṃśah, Twenty-first from Keśava in the forehead वै Vai, verily. इतः Itah, from this, viz., from this body from the Lord Keśava residing in the forehead असौ Asau, that

Kalki आदित्य Âdityah, in the sun द्वाविंशेन Dvaviṁśena, by the knowledge of the twenty-second, *viz*, of Valḥ, the name of Kṣîrâbhdhisâyin परं Pa'am, above आदित्यान् Âdityân, the sun. जयति Jayati, obtains, conquers तत् Tat, that (the twenty-second) नाक Nâkam, free from sorrow, blessed तत् Tat, that विशोक Viśokam, destroyer of grief of His devotees.

5. By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun); for Kalki is verily the twenty-first from here (Keśava in the forehead). By the knowledge of the twenty-second, he attains what is beyond Kalki. He is the Griefless and He is the Destroyer of grief (of His devotees) —127.

MANTRA 6

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति
य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधं सामोपास्ते
सामोपास्ते ॥ ६ ॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Âpnoti, gets इह Iha, here (in the earth the form Jâmadagni, etc) आदित्यस्य Âdityasya, of the sun (of Kalki.) जयं Jayam, victory, attainment. परं Parah, above, higher qualifying जयः. इ Ha, indeed अस्या Asya, of this, *viz*, of the worshipper आदित्यजयात् Âdityajayât, after attainment of the Lord in the sun, *viz*, Kalki जय Jayah, attainment. भवति Bhavati, becomes. य Yah, who. एतत् Etat, this Lord Viśnu. एव Evam, thus विद्वान् Vidvân knowing. आत्मसंमित Âtmasammitam, uniform to itself अतिमृत्यु Atimrityu, deathless सप्तविध Saptavidham, seven-fold. साम Sâma, Harmonious उपास्ते Upâste, meditates. साम Sâma, Harmonious उपास्ते Upâste, meditates.

6. He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless, attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (*viz*, reaching Kṣîrâbhdhisâyin).—128.

MADHVA'S COMMENTARY.

The Śruti now teaches the meditation on the seven-fold Lord called Sâma, by showing that when thought of with regard to the attributes of knowledge, bliss and power, there is always difference between Jîvas, from Brahmâ downwards; yet there is no such difference in Pradyumnâ, &c., which are the forms of the Lord. All these forms have this peculiarity, and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge, bliss and power, wisdom, intelligence, joy and activity; yet these Divine Forms are absolutely equal to each other, so far as these three qualities are concerned.

The old view is that this Khaṇḍa relates to the well-known Sāma Veda. That is wrong. For it is impossible for any scripture or for the Sāma Veda, which consists of mere words, to possess the attributes of being "Ātmā Sammita," "uniform with itself," or of "leading beyond death." Such, however, are the attributes given to it here. The qualities moreover of being "griefless," etc., are inapplicable to any scripture. "But," says an objector, "even if it be taken as applying to the Lord, how can the Lord be said to be "uniform with itself," because differences appear in the various forms that He assumes from time to time. For though the words "Gau" and "Go," both denote the same thing, namely, "a cow," yet they are not the same, so far as the words are concerned. Therefore, the epithet that the Lord is "uniform-in-itself" is not appropriate. To this the Commentator answers by quoting an authority —

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "Ātmā Sammita;" such is Viṣṇu. He is called "beyond death," because He is deathless. That Viṣṇu exists seven-fold, having seven forms called Pradyumna, Vāsudeva, Varāha, Nārāyaṇa, Anuruddha, Nṛ Siṃha and Saṅkaraṇa. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words Hinkāra and Prastāva are called equal, and are said to be the names of Sāma Veda. This is an erroneous explanation, and is due to not understanding the full significance of the words "Tat Sāma" which occur so many times in the Khaṇḍa. The Commentator shows that all these names Hinkāra, Prastāva, etc., when analysed, resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllabic by adding a syllable from another name, or rejecting one. Thus we have eight forms and names mentioned in this Khaṇḍa, each of which is the name of the Lord, and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear. —

Name.	Knowledge.	Bliss.	Power.
1. Hinkārah Pradyumna ...	Hiā	kā	rah
2. Prastāvaḥ Vāsudeva ...	Pra	stā	vaḥ
3. Ādipra Varāha ...	Ā	dī	pra
4. Tihārah Anuruddha ..	Ti	hā	rah
5. Udgithaḥ Nārāyaṇa ...	Ut	gī	thaḥ
6. Upadra Nṛsiṃha ...	U	pa	dra
7. Nidhanam Saṅkaraṇa ..	Ni	dha	nam
8. Vaḥ Kṣīrābhisāyīn ...	V	a	ḥ

According to Madhva, Vaḥ denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean.)

The three syllables of all the names Hinkāra, etc., belonging to the various forms of the Lord, always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form

not only possesses these three attributes, but its very names also denote the same fact.

Though Âdi has only two syllables yet taking the syllable *Pia*, from the beginning of the word *Pratihua* and joining it to the name *Âdi* (which thus becomes *Âdipra*), we get both names of the Lord tri-syllabic (one as *Âdipra* and the other as *Tihâra*)

The word *Upadrava* has four syllables. Its last syllable is taken separately, as making one word (and itself consisting of three letters *Vah*.)

Though in *Upadrava* the syllable "*vah*" is left off as excessive, yet it is also the name of *Nârâyana*, and designates that form of *His*, which sleeps on the ocean of milk. But in the case of this word, instead of syllables, we take the three letters *vah* as denoting the three attributes, knowledge, bliss and power. thus this *vah* becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge, bliss and power, and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word *vah* attains the Lord sleeping on the ocean of space. But by knowing Him in the remaining twenty-one syllables, the Lord presiding in the solar orb is obtained.

This verily Lord *Viṣṇu* thus becomes possessed of twenty-two forms, of which twenty-one consist of triads of three syllables while the last consists of one syllable only (*vah*), and designates the Sleeper on the ocean of milk. Thus the Lord has twenty-two forms.

The four forms *Pradyumna*, *Vasudeva*, *Varâha* and *Nârâyana* have each a triad in it, and thus they become twelve ($3 \times 4 = 12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with *Keśava* and the rest.

The fifth *Aniruddha* has three forms, the sixth *Nṛi Simha* is also a triad, the triad of *Aniruddha* and the two forms of *Nṛisimha* form a pentad, and this pentad presides over the five seasons in the form of fish, &c.

The third form of the triad of *Nṛisimha* (two already have been appropriated by the seasons), resides in earth and is called *Jamadagnya*. The triad of the seven namely of the *Sankarsana* consists of three forms, namely, *Rama*, *Kṛṣṇa* and *Kalki* which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord, one goes to that form of the Lord which resides in that particular locality: that is, one goes to that *Loka* on which that form presides. By knowing

the twenty-second form, called the Lord-sleeping-on-the-ocean-of-milk, one attains the indestructible form, the highest Mukti

This incidentally shows that Mukti is not attained until the Yogi reaches the Śveta-dvīpa where sleeps Kṛīṇābhīṣayin

This twenty-second form is called Nīkam, because it is free from all sorrow and grief. *K* means happiness, *aka* means absence of happiness. Nāka means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy, because He is essentially full of intense bliss. He is called Viśoka because He destroys all the sorrows of "His devotees". Thus in the Sāma Samhitā.

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the loka on which that Lord presides. An objector says this assertion is not absolutely correct, because it has also been said that the worshipper of the form of the Lord presiding over earth, gets to the Solar world also, because all forms are uniform to each other. This objection is answered by the Commentator by taking up the sixth Mantra of this Khanḍa and explaining it.

The phrase "He obtains here victory over the Sun" is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun, since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase "To Him accrues a victory higher than the victory over the Sun," is now explained. After attaining to the Lord who is called Āditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper-on-the-ocean-of-milk.

For this the Commentator quotes an authority. "Though it is true that one by worshipping a particular form of Viṣṇu can attain that form, and he thereby can attain all other forms of the Lord, because of the uniformity of all forms; yet the worship of other forms is not a redundancy; because by such worship there accrues *increase* of happiness to the devotee; therefore, it is always good to worship as many forms of the Lord as one can.

And there is attainment of the twenty second form more easily. The word "victory" of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word Jaya, 'victory' here means attainment; just as we find it in the following Mantra of the White Yajurveda, XV. 8:—

Iman no deva savitar yajñam prapaya devavyam sakhividam sattia
jitam dhanajitam svarjitam.

God Savitar speed this God-loved sacrifice of ours, friend-finding, ever-conquering, winning wealth and heaven.

As in the above mantia the word Jaya means attainment, so here also

Next the phrase 'verily twenty-first is that which is in the Sun' This shows that the Lord in the Sun is twenty-first in order and that this counting begins from here *itah*. But the word 'here' is ambiguous. To what does it refer? If it refers to the form in the earth, namely to Jâmadagnya, then the form in the Sun is not twenty-first from it. The Solar form Kalki is twenty-first, if counted from Keśava. This does not refer to their being in the months or seasons but it refers to Keśava, &c., presiding over the various organs of the body commencing with the forehead. Therefore, the Commentator says—

The twenty-first is to be counted from the form of Keśava presiding on the forehead and so on, namely —

On the forehead Keśava ; stomach Nārāyaṇa, heart Mādhava ; throat Govinda ; right side of the stomach Viṣṇu ; on the right arm Madhusudana, ear right Trivikrama, left of the stomach Vāmana ; left of the arm Śrīdhara, left ear Hriṣīkeśa, back Padmanābha, shoulder Dāmodara

But the *śruti* says the twelve months, the five seasons and the four Lokas constitute twenty-one. How do you reconcile your explanation with the text? To this the Commentator answers—

He himself is known by the twelve names of the months. He is called the Chaitra because He brings about the union of the moon with Chitrâ Nakṣatra, and so on for other names. He is called Loka because He is all-resplendent (āloka equal to light)

He is called Āditya because He eats up (Ādana) or evaporates all waters by his rays

ELEVENTH KHANDA.

MANTRA I

मनो हिकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः
प्राणो निधनमेतद्गायत्रं प्राणेषु प्रोतम् स य एवमेतद्गायत्रं प्राणेषु
प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योर्जीवति महान् प्रजया
पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥ १ ॥

इत्येकादशः खण्डः ॥ ११ ॥

मनः Manah, in the mind हिकार Hinkārah, Hinkāra Pradyumna. वाक् Vāk, in the speech प्रस्ताव Prastāvaḥ, Vāsudeva. चक्षु Chakṣuḥ, in the eye or sight उद्गीथ Udgīthaḥ, Nārāyaṇa श्रोत्रं Śrotam, in the hearing प्रतिहार. Pratihārah, Aniruddha. प्राण. Prāṇaḥ, in the breath. निधनम् Nidhanam, Saṅkar-ṣana. एतद् Etat, (this refuged in Viṣṇu dwelling in Prāṇa) गायत्रं Gāyatram, the Lord called Gāyatra Sāma प्राणेषु Prāṇeṣu, in the prāṇas, in the forms of the Viṣṇu residing in the senses प्रोतं Protam, interwoven, expressive of that

controlled by that Lord Viṣṇu सः Sah, he यः Yaḥ, who. एव Evam, thus. एतत् Etat, this गायत्रं Gāyatrīṃ, the Lord called Gāyatrī Sāman. प्राणेषु Prāṇeṣu, in the senses. प्रोतं Protam, interwoven, refuged, controlled by वेद Veda, knows प्राणीभवति Prāṇībhavati, becomes beloved of Viṣṇu dwelling in the senses. सर्वे Sarvaṃ, whole, all, entire आयु Āyuh, life, viz., release, Mokṣa एति Eti, attains ज्योक् Jyok, all-knowing जीवति Jivati, lives महान् Mahān, great. प्रजया Prajayā, through offspring or wisdom. पशुभिः Paśubhiḥ, with cattle, or with Vedas. भवति Bhavati, becomes महान् Mahān, great. कीर्त्या Kīrtiā, with fame. महानना Mahāmanāḥ, high minded. स्यात् Syāt, let (him) be तत् Tat, his. व्रतम् Vratam, vow, motto

Let one realise the glory of the five-fold Harmonious called Gāyatrī Sāman in the senses.

1. Pradyumna in mind, Vāsudeva in speech, Nārāyaṇa in sight, Aniruddha in hearing, and Saṅkarṣaṇa in smell. That is, the Gāyatrī Sāman as refuged in the Lord, residing in the senses He who thus knows this Gāyatrī refuged in Viṣṇu, dwelling in prāṇas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge), great in fame; and his vow is "Be high-minded."—129.

MADHVA'S COMMENTARY.

(In this and the ten succeeding Khaṇḍas is again mentioned the glory of the Lord as expressed by such terms as Gāyatrī Sāman, Rāthantara Sāman, etc., and as the controller of those. The present Khaṇḍa shows that the Lord dwells in the senses and is to be meditated upon as in Khaṇḍa seven, with this addition, that He is expressed by the term Gāyatrī Sāman, &c., and is the Controller of the same. The words Manas is Hīn-kāra, &c., do not require any explanation, since they have been already explained before, in Khaṇḍa seventh. The only new words in this Khaṇḍa are explained now. (Namely, gāyatrī, protam, prāṇī, sarvaṃ, āyus, and jyok.)

The Gāyatrī Sāman is always interwoven in Hari dwelling in Prāṇa. The word "interwoven (protam)" means "being an expression of His" and "being an entity controlled by Him" (Thus Gāyatrī Sāman is the name of the Lord and is controlled by the Lord)

The word *etad*, "that" is a Demonstrative Pronoun and always refers to some word that has gone before, but Gāyatrī Sāman was nowhere mentioned before, to what does then the word *etad* in the first Mantra of the 11th Khaṇḍa refer? To this, the Commentator answers:—

The force of "etad" is to show that the Gāyatrī Sāman being mentioned near to Viṣṇu dwelling in the Prāṇa is also refuged in Viṣṇu dwelling in Prāṇa. This is the force of the word *etad*,

(Says an objector :—Admitted that the force of the word *etad* is to show that the *Gâyatra Sâman* is in the Lord, but what is the force of the word *etad* in the last Mantra of the tenth Khanda ? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to *Viṣṇu* Himself ? This objection is answered by the Commentator next).—

In some places the word *etad* refers to *Viṣṇu* himself, by the very fact of its demonstrative force (as in Mantra six of Khanda ten).

(The words *Prâṇi* has been explained by old commentators as “None of his senses loses its activity.” This is wrong, as the Commentator shows, .—

The devotee is called *prâṇi*, because he is fondled by the Lord *Viṣṇu* dwelling in the *prâṇa*.

(The words “*sarvam âyus eti*” have been explained by old commentators as “gets hundred years of life” The Commentator explains it thus).—

The *Mokṣa* is called “*saiva âyus*” because it is the Life Eternal. Similarly, the word *jyok* does not mean brightly, but all-knowing

TWELFTH KHANDA.

MANTRA I

अभिमन्यति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति
स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनं
संशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महन्प्रजया पशुभिर्भवति महान्कीर्त्या
न प्रत्यङ्ङग्निमाचामेन्न निष्ठीदेत्तद्व्रतम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमन्यति *Abhimanthati*, rubs the fire stick. स *Sah*, he हिंकार *Hinkārah*, *Pradyumna* धूमः *Dhūmah*, smoke जायते *Jāyate*, is born, rises स *Sah*, he. प्रस्ताव *Prastāvah*, *Vāsudeva*, ज्वलति *Jvalati*, burns. स *Sah*, he. उद्गीथः *Udgīthah*, *Nārāyana* अङ्गारा *Āngārāh*, glowing coals. भवन्ति *Bhavanti*, becomes. स *Sah*, he प्रतिहार *Pratihārāh*, *Aniuddha*. उपशाम्यति *Upaśāmyati*, goes down, extinguishes तत् *Tat*, that. निधनं *Nidhanam*, *Saṅkarsaṇa* संशाम्यति *Samśāmyati*, completely goes down तत् *Tat*, that. निधनं *Nidhanam*, *Saṅkarsana*. एतत् *Etat*, this. रथन्तरं *Rathantaram*, *Rathantara Sāma* अग्नौ *Agnau*, in the fire. प्रोतं *Protam*, interwoven स. *Sah* he. य *Yah*, who. एवं *Evam*, thus. एतत्

Etat, this रथन्तर Rathantaram, Rathantara Sāma अग्नौ Agnau, in the fire, प्रोत Protam, interwoven, refuged, controlled by वेद Veda, knows. ब्रह्मवर्चस्वी Brahmvarchasvī, the person whose energy has increased owing to his worshipping Brāhman or Viṣṇu, viz, who has become released अन्नाद Annādāh, able to eat large quantity of food, viz, healthy भवति Bhavati, becomes. सर्व Saivam, all eternal. आयुः Āyuh, life एति Eti, gets ज्योक् Jyok, all-knowing. जीवति Jivati, lives. महान् Mahān, great प्रजया Prajayā, through offspring पशुभिः Paśubhiḥ, through cattle भवति Bhavati, becomes. महान् Mahān, great कीर्त्या Kīrtiyā, with fame न Na, not प्रत्यक् Pratyak, facing अग्नि Agnim, fire आचामेत् Āchāmet, let (him) eat न Na, not निषीवेत् Nīsthivet, let (one) spit, or throw out phlegm तत् Tat, that व्रतम् Vratam, vow.

Let one realise the glory of the five-hold Harmonious Lord called Rathantara Sāma in the fire

1. Pradyumna in the rubbing of the firesticks, Vāsu-deva in the rising smoke, Nārāyaṇa in the burning fire, Aniruddha in the glowing coals, and Saṅkarṣaṇa when it has gone down partly, and Saṅkarṣaṇa also in the fire which has gone down completely. This is the Rathantara Sāman as refuged in the Lord dwelling in the various forms of fire. He who knows thus this Rathantara Sāman, as refuged in the Lord, dwelling in the fire, evolves all Brāhmic powers, becomes healthy, gets Life Eternal, lives all-knowing, great in children and cattle (mighty through wisdom and learning), great in fame His vow is "do not eat facing the fire or spit before it."—128.

MADHVA'S COMMENTARY

He who meditates on Janārdana in fire, as the cause of the various actions connected with the ignition of fire, as the Supreme Lord Hari existing in the act of rubbing of fire-sticks, etc., and who is the refuge of Rathantara Sāman and has five forms, he verily gets release from the ocean of Samsāra.

Note.—This explains the fruit of the realization that Rathantara Sāman is refuged in and controlled by the Lord Hari, in his five-fold aspects as existing in fire.

THIRTEENTH KHANDA.

MANIRĀ I

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते
स उद्गीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति
तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥ १ ॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति
मिथुनान् मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया
पशुभिर्भवति महान्कीर्त्या न कांचनपरिहरेत्तद्व्रतम् ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamantrayate, thinks, constantly meditates स Sah, that
हिंकारः Hīkārāh, Pradyumna. ज्ञपयते Jñāpayate, anticipates pleasure, fervently
prays स Sah, that प्रस्ताव Prastāvah, Vāsudeva स्त्रिया Striyā, wife, the
Beloved Lord. सह Saha, with शेते Śete, sleeps, reposes in, loses conscious-
ness स Sah, that उद्गीथ Udgīthah, Narayana. प्रति Prati, opposite स्त्री
Strī, (facing) the wife. The word prati is to be construed with the next śete
सह Saha, with. (प्रति) शेते Prati śete, watches Comes out of trance opposite of
śete ; and therefore *works* स Sah, that. प्रतिहार Pratihārāh, Aniruddha. काल
Kālam, time. गच्छति Gachchhati, goes, vanishes तत् Tat, that निधन Nidhanam,
Sankarsana पार Pāram, space गच्छति Gachchhati, goes, vanishes तत् Tat,
that निधन Nidhanam, Sankarsana एतत् Etat, this (is) वामदेव्यं Vāmadevyam,
Vāmadevya मिथुने Mithune in union, in generation प्रोत Protam, interwoven,
refuged, controlled by सः Sah, he य Yah, who एव Evam, thus एतत् Etat,
this वामदेव्य Vāmadevyam, Vāmadevyam. मिथुने Mithune, in generation प्रोत
Protam, interwoven. वेद Veda, knows. मिथुनी भवति Mithuni bhavati, never
abandons his wife, becomes God-united मिथुनात् मिथुनात् Mithunāt mithunāt,
from every intercourse, from every union with the Lord प्रजायते Prajāyate,
he begets a child ; He pours down life-giving energy on humanity. न Na, nor
कांचन Kāñchana, any wife परिहरेत् Parihareṭ, should abandon (if he has more
than one wife).

Let one realise the glory of the five-fold Lord called Vāmadevya
Sāman in the act of generation.

Pradyumna in the thinking of wife, Vāsudeva in
talking with her, Nārāyaṇa, etc., in sleeping, etc. This is the
Vāmadevya Sāman refuged in the various acts which bring
about union of husband and wife. He who knows this

Vāmadevyā Sâman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Let no wife be abandoned."—129.

Note—Pradyumna in thinking of the Lord, Vāsudeva in fervent pouring out of the heart to the Lord, Nārāyaṇa in loss of consciousness and reposing in the Lord, Aniruddha in regaining consciousness and working as the instrument of the Beloved, and Sankarṣaṇa in rising above time and space. This is the Vāmadevyā Sâman refuged in the Union. He who knows this Vāmadevyā Sâman, thus refuged in the Lord of Union, remains ever united with the Lord, becomes strong, &c. His motto is "Let no one be despised."

Note.—This Khanda is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khanda is sacred to a Rishi called Vāmadeva, one who is described in the Veda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon." (Rig Veda, IV-26 I Br. U, I 4 10). This is the Rishi of this Khanda. I, therefore, lay this suggestion before the scholars of Sanskrit, to consider seriously whether the whole Khanda here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upaniṣad in the first Adhvyāya as the name of the primary couple, produced by Brâhman, namely, spirit and matter, Prâna and Râya, or the Chief Breath and Sarasvatî. It is the union of these two that has produced the whole universe. Madhva has done, no doubt, a great service, by rescuing this Khanda from the obscenity said to attach to it. In their simplest, plain meaning, the words of this Khanda describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi, and the fact that he was one of those few God-absorbed, God-intoxicated sages, we cannot but come to the conclusion, that this Khanda describes, in a poetical language, the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God, intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance, and works with Him. He becomes now the agent of the Lord, and the last when he is absorbed, when time and space vanish. When Kala or time, and pâra or space are gone (gacchati) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuni or God-united sage is nakâūchana pariharel, let him not reject anybody or anything, to him everything is divine, such a sage would drink ambrosia and poison with equal indifference. For he sees God everywhere and in the bliss of his union cries like his master Vāmadeva, I am the Sun, I am the Moon, yea, I am everything.

MADHVA'S COMMENTARY.

A person who meditates on the Lord Puruṣottama in the five-fold acts of generation, and as having the five-fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note.—The phrase *mithunī bhavati* of the text means one who never abandons any one of his wives, but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this Khanda, and the words 'na kâñchana pariharet' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This, however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one, but equally deal with them, so far as marital relations are concerned.

The words *mithuno protam* means dependent upon or refuged in the Lord dwelling in *mithuna*. This word when literally analysed means the Lord, as the Commentator shows.—

The Lord is called *Mithunam* because He brings together (*nayati*) two peoples (*mitho*), the *ṛ* of *mitho* becomes *u*.

FOURTEENTH KHANDA.

MANTRA I

उद्यन्ंहिकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत्तद्वतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यन् Udyan, rising हिकारः Hinkārah, Pradyumna उदित Uditah, risen.
प्रस्ताव Prastāvah, Vāsudeva मध्यन्दिन Madhyandnah, mid day उद्गीथ Udgīthah,
Nârâyana अपराहः Aparāhnaḥ, afternoon प्रतिहारः Pratihārah, Aniruddha.
अस्तं Astam, setting यद् Yat, what निधन Nidhanam, Sankarṣaṇa एतद् Etad,
this. बृहद् Brihat, Sâman आदित्ये Âditye, in the sun प्रोत Protam, inter-
woven, refuged, controlled by, etc. तेजस्वी Tejasvī, refulgent. तपन्तं Iapantam,
heat of the sun न निन्देत् Na nindet, never complain.

1. Pradyumna in the rising sun, Vāsudeva in the risen sun, Nârâyana in the midday sun, Aniruddha in the afternoon, and Saṅkarṣaṇa in the setting sun. This is the Bṛihat Sâman as refuged and controlled by the Lord, in the sun. He who knows the Bṛihat Sâman as interwoven in the

sun becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning great in fame His vow is "Never complain of the heat of the sun"—130.

FIFTEENTH KHANḌA.

MANTRA 1(a)

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्ग्रह्णाति तन्नि-
धनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhrāṇi, mists संप्लवन्ते Samplavante, gather स. Sah, that हिंकार Hinkārah, Praydumna मेघ Meghah, cloud जायते Jayate, becomes स Sah, that. प्रस्तावः Prastāvah, Vāsudeva वर्षति Varsati, rains स Sah, that उद्गीथः Udgīthah, Nārāyaṇa विद्योतते Vidyotate, lightens स्तनयति Stanayati, thunders. सः Sah, that प्रतिहार Pratihārah, Aniruddha उद्ग्रह्णाति Udgrihṇāti, ceases. तत् Tat, that. निधनं Nidhanam, Saṅkarsaṇa एतत् Etat, this वैरूप Vairūpam, the Vairūpa Sāman पर्जन्ये Parjanya, in the cloud प्रोतम् Protam, interwoven, refuged, controlled by

1(a) Let one realise the glow of the five-fold Harmonious Lord called Vairūpasāman in the cloud

Pradyumna in gathering of the mists, Vāsudeva in the cloud which has risen, Nārāyaṇa in the rains, Aniruddha in the flashes, and thunders and Saṅkarsaṇa in the stopping or ceasing (of the clouds) This is the Vairūpa Sāman as refuged in the Lord dwelling in the clouds—131.

MANTRA 1(b)

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या वर्षन्तं न निन्देत्तद्रूपम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah, he. य Yah, who. एव Evam, thus वैरूप Vairūpam, the Vairūpa पर्जन्ये Parjanya, in the clouds प्रोतं Protam, interwoven, refuged, controlled by वेद Veda, knows विरूपान Virūpān, badly shaped च Cha, and.

सुरूपान् Surūpān, handsome च Cha, and, पशून् Paśūn, the cattles. अवहन्धे Avahandhe, gets, obtains. सर्वं Saivam, full आयुः Āyuh, life एति Eti, reaches ज्योक् Jyok, well, long, all-knowing जीवति Jivati, lives महान् Mahān, great प्रजया Prajayā, with children पशुभिः Paśubhiḥ, with cattles. भवति Bhavati, becomes महान् Mahān, great. कीर्त्या Kīrtiā, with fame. वर्षन्तं Varsantam, raining. न Na, not निन्देत् Nindet, decry, complain तत् Tat, that व्रतम् Vratam, rule, vow

(c) He who knows the Vairūpa Sāman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds"—132.

SIXTEENTH KHANDA.

MANTRA I.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रति-
हारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्यर्तुं न निन्देत्तद्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तः Vasanth, spring हिंकारः Hīkārāḥ, Pradyumna ग्रीष्मः Grīsmah, summer प्रस्तावः Prastāvah, Vā-udeva. वर्षा Vaisā, rainy season उद्गीथः Udgī-thah, Nārāyana शरत् Śarat, autumn प्रतिहारः Pratihārāḥ, Anuuddha हेमन्तः Hemantah, winter निधनः Nidhanam, Sankarsana. एतत् Etat, this वैराजः Vairājā, named Vairāja (Sāman) ऋतुषु Ritusu, in the seasons प्रोतम् Protam, interwoven सः Sah, he. यः Yah, who एव Evam, thus. एतत् Etat, this (Vairāja Sāman). वैराजः Vairājā, Sāman called Vairāja ऋतुषु Ritusu, in the seasons प्रोतम् Protam, interwoven, refuged, controlled by वेदः Veda, knows विराजति Virājati, shines. प्रजया Prajayāḥ, mighty in knowledge पशुभिः Paśubhiḥ, mighty in Vedas ब्रह्मवर्चसेन Brahmvarchasena, through glory of countenance सर्वं Saivam, all along आयुः Āyuh, life एति Eti, gets ज्योक् Jyok, all-knowing. जीवति Jivati, lives महान् Mahān, great प्रजया Prajayā, with children पशुभिः Paśubhiḥ, with cattle. भवति Bhavati, becomes महान् Mahān, great कीर्त्या Kīrtiā, with fame ऋतुम् Ritum, the seasons न Na, not निन्देत् Nindet, complain तत् Tat, that. व्रतम् Vratam, vow, rule

1. Let one realise the glory of the five-fold Harmonious Lord called Vairāj Sāman in the seasons.

Pradyumna in the spring, Vāsudeva in the summer, Nārāyaṇa in the rains, Aniruddha in the autumn, and Saṅkarsaṇa in the winter. He who knows this Vairāja Sāman as /refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons"

SEVENTEENTH KHANḌA.

MANIRA I.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुदगीयो दिशः प्रति-
हारः समुद्रो निधनमेताः शक्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
लोकान्न निन्देत्तद्व्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithivī, the earth हिंकार Hinkārah, Pradyumna अन्तरिक्षं Antarik-
sam, sky प्रस्तावः Prastāva, Vāsudeva. द्यौ Dyauh, heaven उदगीय Udgīthah,
Nārāyaṇa दिश Diśah, directions, quarters, when applied to the Lord it means
the Commander (देशेन). प्रतिहार Pratihārah, Aniruddha समुद्र Samudrah, ocean,
when applied to the Lord it means complete (सम्यक्) abundance (उद्वेक) निधन
Nidhanam, Sankarsana एता Etah, these शक्यं Śakyaṇah, called Śakvari,
लोकेषु Lokesu, (in the Lord dwelling) in the worlds प्रोता Protāh, interwoven,
refuged, controlled by स Sah, he यः Yah, who. एव Evam, thus एता Etah,
these. शक्यं Śakvaṇah, called Śakvari लोकेषु Lokesu, (in the forms of the
Lord dwelling) in the worlds प्रोता Protah, interwoven, refuged, controlled by
वेद Veda, knows. लोकीभवति Lokibhavati, becomes dweller of the superior worlds
(The rest as above)

1. Let one realise the glory of the Harmonious Lord called Sakvari Sāman in the worlds

Pradyumna in the earth, Vāsudeva in the sky, Nārāyaṇa in the heaven, Aniruddha in the quarters, Saṅkarsaṇa

in the sea. These are the Sakvari Sâman, refuged in the Lord, dwelling in the worlds. He who knows these Sakvari Sâman as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame; and his vow is "Never complain of the worlds"—134.

EIGHTEENTH KHANDA

MANTRA I

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्व-
मायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् निन्देच्छद्रुतम् ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

अजा Aja goats (rest the same as in Khanda six) एता Etāḥ, these रेवत्यः Revatyan, Revati Sâman पशुषु Paśuṣu, in the five-fold Lord dwelling in the animals. प्रोता Protāḥ, interwoven, refuged in, controlled by
(The rest as above.)

1 Let one realise the glory of the five-fold Harmonious Lord called Revati Sâman in animals.

Pradyumna in goats, Vāsudeva in sheep. Nārāyaṇa in cows, Aniruddha in horses, and Saṅkaraṇa, in men. These are the Revati Sâman, as refuged in the Lord, dwelling in the various forms of animals. He who knows these Revati Sâman as refuged in the Lord dwelling in the animal, gets the blessed protector, the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame; and his vow is "Never complain of animals."—135.

NINETEENTH KHANDA.

MANTRA I

लोम हिंकारस्त्वक्प्रस्तावो मांस्समुद्गीथोऽस्थि प्रतिहारो
मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विहूर्च्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या संवत्सरं मज्ज्ञो नाश्नीयात्तद्वृतं मज्जु नाश्नी-
यादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body Loma as applied to Lord means the destroyer.
(लोपक) हिंकार. Hinkārah, Pradyumna. त्वक् Tvak, the skin. The Lord is called त्वक्
because He is refulgent and brilliant tavaś equal to prakāśa light. प्रस्ताव Pras-
tāvaḥ, Vāsudeva. मांस Māmsam, flesh When applied to the Lord it means glad-
dening (मादन) essence (सार) अस्थि Asthi, bone When applied to the Lord it means
firm-seated (स्थिर आसनं) मज्जा Majja, marrow When applied to the Lord it means
producer of ecstasy (मदस्य जननात्). यज्ञायज्ञीय Yajñāyajñīyam, the Sāman called
so अङ्गेषु Angesu, in the limbs, in the forms of the Lord residing over the limbs.
When applied to the Lord अङ्ग means the nearest, standing near (अन्तिक near
गत existing) अङ्गभवति Angibhavati, becomes possessed of strong limbs अङ्गेन
Angena, in any limb, like hands, feet, etc. न विहूर्च्छति Na vihūr chchhati, not crippled,
become crooked संवत्सर Saṃvatsaram, for a year as Bāhmachārī. मज्जेना mājñah,
marrow, intoxicated, drunk, being excited. न अश्नीयात् Na Aśniyat, should not eat
मज्जु Majñu, intoxicating things

1. Let one realise the glory of the five-fold Harmonious Lord
called Yajñāyajñīya in the members of the body

Pradyumna in the hair, Vāsudeva in the skin, Nârâ-
yana in the flesh, Aniruddha in the bone, and Sankarṣana
in the marrow. This is the Yajñāyajñīya Sāman as refuged
in the Lord, dwelling in the various members of the body.
He who knows this Yajñāyajñīya as refuged in the Lord
dwelling in the various members of the body, becomes
possessed of strong limbs, he is not crippled in any limb,
gets the Life Eternal, lives all-knowing, becomes great in
wisdom and learning, great in fame. His vow is "Do not
eat for a year while in a state of excitement ; " or " do not
eat any intoxicating thing at all. "—135.

TWENTIETH KHANDA.

MANTRA I

अग्निर्हिकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानां
सलोकतां सार्ष्टितां सायुज्यं गच्छति सर्वमायुरेति ज्योग्जी-
वति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्दे-
त्तद्वृतम् ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

अग्नि Agni, Lord dwelling in the fire called Agni हिकार Hukārah, Pradyumna. वायु Vayuh, the Lord dwelling in the air and also called Vāyu, because He is knowledge (Va) + life (āyu); or the life + wisdom प्रस्ताव Prastāvah, Vāsudeva आदित्य : Ādityah, the Lord dwelling in the sun and called also Āditya नक्षत्राणि Naksatāni, stars, the Lord dwelling in the stars and called also Naksatra, independent He who has (na न) no governor (īśattām) over him. चन्द्रमा: Chandramāh, the moon, the Lord dwelling in the moon and called also Chandramāh, the gladdener, Supreme bliss, from the root चन्द to give joy. राजन Rājanam, the Rājana Sama. देवतासु Devatāsu, in the devatās एतासां Etāsam, of these, viz., Agni, etc. एव Eva, indeed देवतानां Devatānām, of the devatās सलोकतां Salokatām, the state of being in the same loka or world as the devatā, viz., to be in the same plane as the devatā सार्ष्टितां Sarstītām, to be in the company of, the state of being near the devatās सायुज्यं Sayujyam, unity, having one and the same body. Becoming a part of the body of the devatā गच्छति Gachchhati, gets, (the rest as above.) ब्राह्मणान् Brāhmanān, the knowers of Brahman

1. Let one realise the glory of the five-fold Harmonious Lord called the Rājana Sāma in the Devatās.

Pradyumna in Agni (the fire), Vāsudeva in Vāyu (the air), Nārāyaṇa in Āditya (the sun), Aniruddha in Nakṣatra (the stars) and Saṅkarsaṇa in Chandramā (the moon). This is the Rājana Sāman as-refuged in the Lord dwelling in the Devas. He, who knows this Rājana Sāman, refuged in the Lord dwelling in the devas, obtains the same world, the same company and the same body as of these very devatās. He gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not speak evil of the knowers of Brahman."—136,

TWENTY-FIRST KHAṆḌA.

MANTRA I.

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचयः स प्रतिहारः
सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥ २ ॥

त्रयी विद्या Trayīvidyā, the Rīg, the Yajus, and the Sāman, these three Vedas; the Lord dwelling in these three Vedas ; the form of knowledge Every one of the forms Pradyumna, etc., is triple. हिंकार Hīnkārah, Pradyumna त्रय इमे लोकाः Trayāḥ ime lokāḥ, these three worlds, Bhuh, Bhuvah and Svah The Lord dwelling in these three worlds. प्रस्ताव Prastāvah, Vāsudeva अग्निर्वायुरादित्य Agnir Vāyur Ādityaḥ, the fire, air, and the sun, the Lord dwelling in these, Agni, Vāyu, and Āditya. उद्गीथ Udgīthah, Nārāyaṇa नक्षत्राणि वयांसि मरीचय Naksatrāṇi vayāṁsi marichayah, the stars, birds and the rays. The Lord dwelling in the stars (Naksatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays. These words also are the names of God. Naksatra means independent, Vayas means the mover in space and Marichī means light प्रतिहार Pratihārah, Aniruddha. सर्पा Sarpāḥ, serpents, when applied to the Lord it means the great motion गन्धर्वा Gandharvāḥ, Gandharvās, when applied to the Lord it means the upholder of worlds (गौ gau, world) or cows (गौ=cow) or of knowledge (गौ=knowledge) पितरः Pitarah, pitṛis; when applied to the Lord it means the Great Father of all. The Creator तत् Tat, that. निधनं Nidhanam, Sankarasaṇa एतत् Etat, this साम Sāma, Sāman सर्वस्मिन् Sarvasmin, in the full, the Lord possessing the full and perfect qualities. प्रोतं Protam, interwoven, refuted, controlled by. सर्व Saivam, full, perfection according to his capacity and merit. ह Ha, indeed. भवति Bhavati, gets (from the self of perfection).

1. Let one realise the glory of the five-fold Sāman in the Harmonious called the Full (Sarvam).

Pradyumna in the three-fold knowledge, Vāsudeva in the three worlds, Nārāyaṇa in the three devatās, viz., Agni, Vāyu and Āditya, Aniruddha in the three movers-in-space, viz., the stars, (Logoi) the Siddhas, and the Rays, (Rijus) and Sankarasaṇa, in serpents, Gandharvās and Pitṛis. This is the Sāma refuted in the Full. He who knows thus this Sāman as refuted in the Full, gets perfection (from the Full, according to his capacity).—137.

ANIRA 2

तदेष श्लोको यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः
परमन्यदस्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्व॰सर्वा दिशो बलिमस्मै हरन्ति सर्व-
मस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तद् Tat, in this matter, regarding this एषः श्लोक Esah Ślokaḥ, this verse ; the verse next given. यानि Yāni, which, Pradyumna, etc पञ्चधा Pañchadhā, in five forms. त्रीणि त्रीणि, Tīni tīni, three three. तेभ्यः Tebhyah, than these forms न Na, not परज्याय Param jyāyah, higher than the greater The Most High अन्यन् Anyat, anything else. अस्ति Asti, is य Yah, who तद् Tat, that, *viz*, these forms of the Lord as being the Most High वेद Veda, knows. स Sah, he. वेद Veda, knows. सर्वे Sarvam, all scriptures, Śāstras सर्वा दिशः Sarvādisāh, (per- sons living in) all quarters बलि Balim, offering, tribute अस्मै Asmāi, to him, to such knowers Primarily this applies to the Chaturmukha Brahman who is the real jñāni. This is literally true in his case, and partially so in the case of jñānis lower than Brahman हरन्ति Haranti, bring. सर्वे Sarvam, full of all quali- ties. अस्मि Asmi, the Supreme Brahman called Asmi. The great I AM इति Iti, thus उपासीत Upāsita, let one meditate तद्व्रतं तद्व्रतं Tat vratam tat vratam, this is his vow, this is his vow

2. Regarding it is the following verse. These five forms existing in triad of three and three are the highest. There is no other object higher than these. He who knows this, knows the true meaning of all the Śāstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvam Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138.

MADHVA'S COMMENTARY.

Khandas 14—21.

These eight Khandas are taken together by the Commentator and he explains in it the eight Sāmanas, namely, (1) He who realises or knows the Brihat in the sun, (2) He who realises the Vairūpam in the rain, (3) He who realises the Vairāja in the seasons, (4) He who realises the Sakvari in the lokas, (5) He who realises the Revatī in the animals, (6) He who realises the Yajñāyajñīyam in the members of the body, (7) He who realises this Rājanam or brilliant in the devātas, (8) He who realises this Sāman in the Full. The Com- mentator explains these eight passages by quoting an authority :—

When the Lord Janārdana is meditated as five-fold in the sun and called Āditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body, and in the Devas and in all, under His various names of Āditya, Pañjanya, Ritu, Loka, Paśu, Atga, Devatī, and Sarva which not only mean the sun, the rain, the seasons, the world, the cattle, the members, the devas, and all, but which also are the means of the Supreme Lord Himself, and he who knows the various Sāmans called Bṛhat, Vairūpa, etc., undoubtedly gets release or Salvation.

(In these eight Khandas, the words are almost the same, which have occurred in the previous Khandas, and they have there been explained already. The Commentator, however, now takes up two of those words and shows again, that they are the names of the Lord. These words are Samudra, and Dīśa, which ordinarily mean 'ocean and 'direction or points of the compass.' He shows that these words denote the Lord also.)

The Lord is called Samudra because He is complete (samyak) increment or fulness (udīka). So, Samudra means 'the completely evolved,' 'the completely full,' 'the full increased,' 'the vast,' 'the infinite.' The word Dīśa means one who commands (deśana); it therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the words loma, tvach, māṃsa, asthi, majjā and āṅga. These words generally mean 'hair of the body,' 'touch or skin,' 'flesh,' 'bone,' 'marrow,' and 'limbs,' respectively. The Commentator shows that interpreted by the key of letters these words are the names of the Lord also.)

He is called Loma, because He causes the vanishing (lopa) or destruction, He is called Tvach, because He has the form of light (tva).

He is called Māṃsa because he is exhilarating (madana) and because he is the essence (Sīra) of all, therefore Māṃsa means the exhilarating essence, He is called Asthi because He is firm (sthūm) seated (āsana) or He is the firm-postured, He is called Majjā because He produces (Janana) intense excitement or ecstasy (mada), He is called Atga because he exists (gata) as nearest of all (Antika).

(The Commentator now explains the words Vāyu, Nakṣatra, Chandramā, and Trai-vidyā of Khandā 20 or 21).

He is called Vāyu because He is knowledge (Va) and Giver of life (Ayu), namely wisdom and life; He is called Nakṣatra because He is Independent (that which does not decay or gets wounded—Kṣatra—is called Nakṣatra or He who has no one like a Kṣatra or Protector above Him; therefore it means Self-protected, Self-ruling, and not ruled by another). He is called Chandramā because he is the highest joy (Chandra comes from the √Chand "to gladden," "to give joy") He is called Trai-vidyā because His essential nature is wisdom and knowledge. The word Trai-vidyā means He who is known by the three or through the three Vedas.

(The Commentator explains next the words Vayāmsi and Marīchi, Sarpa, Gandharva, Pitarā, of Khapla 21. These words generally mean birds, rays, serpents, gandharvās and father).

The word Vayāmsi means He who moves in space, whose abode is space, because Vi means space, and he that moves (Ayana) in this Vi is called Vayāmsi. Thus the Lord is called Vayas or mover in space. He is called Marīchi because His 'Ruch' or light or splendour is well-known (Pramita, well-known, well-demonstrated). He is called Sarpa, because He is all-moving (Sarpana 'to move,' motion), He is called Gandharva, because He supports the globes (Gau=earth or knowledge), because He is the foundation of knowledge. He is called Pitar, because He is the Father of all, and the cause of creation. He is called Sarva because He is Full of all excellent attributes, thus the Lord Parusottama is designated by all these names.

Sarvam ha bhavati explained. Unity versus Plurality.

Now the Commentator enters into a discussion. The occasion for this is given by the words "sarvam ha bhavati," of Khanda 21. These words are generally taken to mean "he becomes everything," i.e., the knower of Brahman becomes everything. The Commentator refutes this view by quoting an authority.

As it is said — "It does not mean that 'he becomes everything' or 'gets the form of everything,' but that he comes in sympathy with all, (there is no sarva-svaiūpti, but sarva-bhāva). This is based on the law, that the progress to perfection of a being, depends upon the capacity of that being, the perfection of a being is conditioned by the position occupied by it in the scale of evolution and is given to it by the Lord who is Full and perfect." The attainment of the power of assuming all forms (sarva-svaiūpti) is not moreover the end of man (puruṣārtha), not the goal or the ideal for which he should strive.

No religion has held out that to be the aim of life. On the contrary sarva-bhāva or universal sympathy, is the ideal of all religions. The power of loving all, is fruit of all meditations and worship.

If assuming all forms were the fruit of worship, then one would assume the form of the denizens of hell also. Nor should these words "Sarvam bhavati" be taken in a different sense (namely, the removal of the ignorance that one is limited). Because there is no proof (that the human soul is essentially capable of assuming all forms and that its not being able to assume all forms, is due to its ignorance).

"But there is authority for it" says an objector, "the words sarvam asmi iti upāsita—'let one meditate as I AM EVERYTHING'—clearly show that one is taught to meditate that he is everything, why should not then one become everything?" The Commentator shows that the words "sarvam asmi" do not denote "I am everything," but something totally different.

As says a text —“The Supreme Hari is called *ASMI* because He is all-knowledge and wisdom (*mī*=knowledge) and *asana*=all dispelling; *i e*, all ignorance is expelled (*asana*=expelling, ejecting, destruction); or the All-wise Destroyer (of ignorance) Let one meditate on Him as *Saiva*, *i e*, All-full, for *saivatā* means fullness ”

Says an objector —Why not take the word “*asmi*” as the First Person Singular of *√as* ‘to be,’ and meaning “I am,” and why explain it as a compound word ? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says :

If the words “*sarvam asmi*,” be taken to mean “I am all,” in the sense that “every thing else is false,” then it would contradict the very next words of this verse of Khanda 21 “*tebhyo na jyāyah paramanyad asti*,” “greater than these there is nothing else ” For then the words *jyāyas* ‘greater,’ and *param* ‘higher,’ would be redundant, for there is no one else than the “I” with which any comparison could be made. (For according to this theory, every thing other than the “I” is false and non-existent. In fact, then the Śruti, instead of saying “there is nothing else greater or higher than these” would have said “there is nothing else than these ”)

Thus this Śruti (Khanda 21) proves that there are other things also (truly and really, besides the Lord)

The word *tebhyah*, “than these,” should be explained as *tatah* “than Him,” for the triad there represents the Trinity or rather the unity in trinity

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti, (and not that every thing else is false)

Says an objector :—In your system also the word *jyāyah* and *param* are tautologous, for higher and greater have the same meaning To this the Commentator says :—

The word *Jyāyah* refers to *Lakṣmī*. She is the greater, while the *Parama jyāyah* or higher than the Greater is the Lord alone

(Thus this text shows that there is no one equal to the Lord even.)

Thus having refuted the theory that “every thing else than the I is false,” the Commentator now takes up the other theory that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that “I” is the only consciousness underlying all consciousnesses.

If the phrase *saivam asmi* meant that there was only one individual consciousness (*Jīva*) in this world, then it would contradict the next words of this very Śruti, which says “*yas tad veda sa veda saivam*”—“he who knows That knows every thing ” For the word *tad* “That,” would be redundant, for the consciousness being one only, there would be no

"That" to be known. For if the worshipper has the same consciousness as the worshipped, he would not be aware of any "That" there (This shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śruti would have said).—

"He who knows his own self knows every thing," but it says "he who knows That knows every thing."

Says an objector —There is no such contradiction as you apprehend. The text *sarvam asmi* does declare the unity of consciousness, and that there is only *one* Jīva in the world, and that the text 'he who knows that knows every thing,' does not contradict the first. The latter text only repeats the well-known common sense view that there are different things and objects in the world, and its very mention of this difference, to believe which every unilluminated intellect is naturally prone, shows that this common-sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference, as the difference is proved. The knowledge that "I am all" is proved only by the Revelation, hence the necessity for the Śruti to declare "*sarvam asmi*," "I am all." The text "he who knows That knows all," is a weak one and must give way before the stronger texts declaring identity, such as "I am all." To this the Commentator replies —

This text ("he who knows That knows every thing,") is not an *anuvāda* merely, a statement of a well known fact, i. e., difference. Without the Revelation we could not have known the very existence of God and His attributes, much less the fact that He is different from the Jīva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common-sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jīva, which is essentially God, to have ignorance, etc. So Jīva must always know himself. But if it be said that Jīva and Brahman though identical, have become separate owing to *upādhi* or limiting adjuncts, then this *upādhi* would affect both equally, because both are identical, and so Jīva and Brahman both become ignorant by force of the *upādhi* acting equally upon them. And it would follow that the evils of *upādhi* would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the *upādhi*; the effect upon them would be the same. If it be said that the effect of *upādhi* in one would be different from the effect of *upādhi* in the other, that the relation of *upādhi* in the case of one, is not the same relation with the *upādhi* in the case of the other, and so though in the case of Jīva it would become

ignorant through upâdhi, but not so the Īśvara, then it would follow that the difference of this and that, between Jīva and Īśvara, is not the result of upâdhi but of something inherent in them both. Therefore, upâdhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space)

'But,' says an objector, 'plurality or difference is a matter of perception. The difference between man and God is *perceived*, and as it is perceived, it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical. For our argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Īśvara be the thing to be distinguished then the Jīva would be the opposite, and if the Jīva be the thing to be distinguished, then Īśvara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are *both* matters of perception. But God is not a matter of perception, but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jīva or one with it. Therefore when bheda Śrutis are found in the Revelation you cannot say that they are mere anuvādas.

Now the Jīva is proved, because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning, because there is always possibility of error in reasoning. Therefore, without revelation we cannot know anything about the existence or nature of God. In other words, the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that a *priori* subjective evidence there is none, either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation, declaring difference between God and man, cannot be taken to be a mere anuvāda or the statement of a fact already known by some other proof, such as perception, reasoning, &c. Therefore, the Śrutis like "he who knows That, knows everything," cannot be said to be mere anuvāda, and so it follows that this very Śruti sets aside the abheda Śrutis, (the Śrutis that establish identity). Therefore the abheda Śrutis must be so interpreted as not to be in conflict with the bheda Śrutis. Another reason against holding that the Jīva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious it follows that Jīva must also always retain its consciousness, for both are one, and Nescience should never attack the Jīva. And the latter can and must know Brahman or rather itself, by its innate knowledge, without śravaṇa (study) manana (meditation), &c. And thus the Jīva would always know Brahman for Brahman is always Self-conscious. There is the other alternative, that Brahman may not be Self-conscious, though it may be all-consciousness. But this view is against Śruti, and would make creation impossible.

But says an opponent, let Brahman be self-conscious, but owing to upâdhi, the Jīva is ignorant. To this the reply is, if the upâdhi has made the Jīva ignorant, it would make the Brahman also ignorant, because both are identical. Not only this, it would make them both subject to pain, birth, death, &c. But it may be said that upâdhi would produce

its effect only on the Jīva and not on Brahman, for the upādhi related to the Jīva only and not to Brahman. Thus as the upādhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed, &c, owing to the defects in the upādhi called mirror and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jīva is such a reflection of Brahman in matter, then the theory of identity goes. For here the difference existed from before, and was not caused by the upādhi, the rays proceeding from the face were different from the face, the picture existed separately in the rays, the mirror only manifested the picture. Another illustration of the upādhi causing difference where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus, strictly speaking, the difference caused by upādhi affects a thing which is always identical with itself, as the upādhi called pot affects space. But even here also the upādhi called pot does not create the difference in space, the difference existed from before, one locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upādhi never originates difference, but only manifests a pre-existing difference, the Commentator quotes a Nyāya text.

MADHYA'S COMMENTARY

Those which are different in themselves from before, 'such as different localities in space, but which the ignorant ordinarily do not realise, those alone are made manifest by upādhi, and brought within the scope of the perception of the ignorant. The upādhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifest of a pre-existing bheda (difference) to the undiscriminating. (The upādhi never creates the many, the many exists from before. But is there manifoldness in space also? The Nyāya answers it in affirmative) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahman taita.

Therefore it follows that the Jīva and Īśvara are not identical. man and God are different. As says the Parama Samhitā — "Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself." The following Śrūtis also prove that the Jīva and Brahman are not identical —

"The Lord cannot be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord, however, is full of all excellencies, and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is even smaller than the Jīva whose size is that of an atom. He is inconceivable" (Katha, II. 8).

"This belief which thou hast got, cannot be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many" (Katha, II 9)

"The Deva of eye cannot fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us" (Kena I 3).

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him." (Katha, II 14).

"The Eternal among the eternal, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmanas to many Jivas, the tranquil-minded ones who see Him seated in their Âtma, get eternal happiness, but not the others" (Katha, V 13).

"As pure water poured into pure water becomes *like* that, O Gautama, so the Âtma (Lord) of the wise sage, namely Brahman himself, becomes *like* that Brahman, when he gets release, but never becomes *identical* with Brahman, much less any inferior being" (Katha IV 15)

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Men's dawn nor at world's ending are they distributed" (Gitâ, 14 2)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following Rik —Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and illimitable (not limited by time, space or causality) he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under his control" (Taita, II 1)

This passage also shows that the enjoyment of the Muktas are under the control (Saha = under) of the Lord. As says a text "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)"

(The Commentator now takes up the second verse of Khanda 21. "Regarding it is the following verse —These five foras existing in triad of three and three or the highest. There is no other object higher than these."

The five forms (Pradrumna, Vāsudeva, Nâîṭyana, Annuddha, and Sahkarsana) become triads according to the places they occupy in the Rik, etc. But though they become separate and different, yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Sâma Samhitâ

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside as unreal it can only be done so by reasoning, but not so is there any necessity of reasoning if one has to establish the reality of such an object, for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception, the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments, similarly, if there are no arguments to prove its reality, that also is so much the better and there is no fault in the reality of the object. In fact, the absence of reasons to prove its falsehood and unreality is a grave defect.

In other words, reason cannot strengthen the conviction of the reality of things, given by intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons, the absence itself is an ornament, because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover, there is no difference or distinction between the theory of void (Śūnyavāda of the Buddhists), and this theory that the world is absolutely unreal and false.

[But, says an opponent, by Mithyā we do not mean absolutely false, but something mysterious, something which cannot be explained (Anirvachanīya)]. To this the Commentator replies —

There is no proof of the existence of such an (Anirvachanīya), or an object which is both true and false, at the same time, which is real and unreal, which exists and does not exist, which is *sat* and *asat* at the same time. It, therefore, follows that the Bheda or the multiplicity of objects, is a reality and not false. This difference between objects, between God and man, between man and man, between them and the world, is a real and true difference and not a mere Mirage.

(Let it be granted that difference is a reality, that Bheda is Satya. But we say it is only a conventional reality (Vyavahārika), and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom, at some time, this

reality became an unreality, to whom it was known as false and phenomenal only) And, therefore, the Commentator says.—

But no one has the notion as direct knowledge that this Bheda never existed, does not exist or will not exist, and since no one ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. This is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only; and since they cannot produce any such person, we do not admit that their theory as to the world being a conventional reality is true.

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śūnya).

There are, on the other hand, express Śūtris, declaring that the world is real. As for example the following text of the Rig Veda, IV. 17-5 :—

Satyam Enam Anuvīṣve Mālaṁti “All rejoice (in Him) having attained Him as the true.” (This shows that even in Mukti, there is difference.)

All Śūtris declare that the Bheda is real and not fictitious. Then there are other texts also, as for example, the following verses of the Māṇḍuka Upaniṣad (Verses 24 and 25 —

Note.—We give these two verses again here, in the original, with their word meaning as now given by the Commentator

प्रपञ्चो यदि विद्येत निवर्त्तत न संशयः ।

मायापात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchah, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na, not. Sañśayaḥ, doubtedly. Māyā, by the wisdom of the Lord. Mātrām, cognised and delighted in, i.e., the Bheda; which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is Bheda. If there was no Bheda, how could the Lord have sported with Brahmā, &c. Idm, this. Dvaitam, difference, duality. Advaitam, the Lord called the ‘One without a second,’ the peerless. Paramāṁtataḥ, is the Highest Entity or End.

Note.—If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however, a reality, in which the Lord by his power and wisdom takes delight and cognises it as such. He alone is Differenceless, Simple Element (Advaita), He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥

Vikalpah, false notion, that the Lord is not Advaita but has differences in Him. Vinivarteta, would cease to exist. Kalpita, created, imagined. Yadi, if. Kenachit, by some one. Upadeśāt, by instruction. Ayam, this. Vādaḥ, saying. Jñāte, being known. Madhva reads it Ajñāte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvaitam, the duality. Na, not. Vidyate, exists.

Note.—If however, any one has imagined that the form of the Lord is not a simple substance (but has differences in it), then that wrong notion of his will be removed by right instruction. This is the truth, [that when knowledge arises, the false notion (that Lord has differences in Him), ceases to exist, or] in the Unknown Lord there is no plurality. He is homogeneous.

1. If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHVA'S COMMENTARY.

The word *Prapañcha* means *Bheda* or plurality (or difference.) The word *vidyeta* means *bhavyeta*, *utpadyeta*, “if it were brought into existence,” “if it were produced.”

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Jiva and the Lord, etc., is not created, but on the other hand it is eternal.

The word *Mâyā* means the knowledge or the consciousness of the Lord. The word *mātra* means that which is cognised (*matam*) and delighted in (*ratam*) by the Lord. The whole word *mâyā-mātram* thus means that the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words *advaitam paramâthataḥ* mean that the Lord alone in His Form or Body is the real *advaita* (or Undifferentiated, homogeneous, free from plurality.) The word *Paramâtha* denotes the Lord. The Lord, through His Form, is alone *Advaita*—the Undifferentiated, homogeneous substance.

Therefore, what is called *Advaita* refers to this Lord, the *Paramâtha*. That is to say, there are even no inherent differences in the Lord (as it is in a tree, for example, that has leaves, branches, flowers, fruits, e.c., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity; unlike any other organised body.)

2 The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation He is homogeneous

Note—If plurality was due to mere imagination of us mortals, then like all other fancies, it would cease as soon as any one would declare the truth Thus when a man falsely imagines a rope to be a snake, that false notion ceases as soon as any one tells him, this is a rope and not a snake But not so the notion of plurality. In spite of monistic teachings, the notion of plurality still remains

MADHVA'S COMMENTARY

Not is plurality due to mere imagination If any one, through ignorance, had imagined this plurality, it would then also be sublated and so cease to exist, (but it is never so sublated, therefore, it is not an imagined thing)

Says an objector—The Smṛitis teach that plurality does cease, and Monism is cognised. In fact, this very Śruti says when knowledge is attained (jñāta) the plurality ceases (to exist).

To this the Commentator says—No one has ever experienced Monism, it is a theory based upon instruction only

But the instruction itself is based upon the wrong interpretation of the Śruti text The proper reading is “Ajñāte dvaitam na vidyate,” “In the Unknown Lord there is no plurality”

Therefore from the teaching (Upadeśāt) of the Śruti this is the theory which is established—Ajñāte dvaitam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown In that Unknown there is no plurality. He is a simple, undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation) says the Brahma Tarka.—“The difference (bheda) is of five kinds First between the Jivas and the Lord, second, between the Jivas *inter se*, third, between the Jivas and the insentient objects; fourth, between the Lord and the insentient object; fifth, between insentient objects *inter se* As the difference is of five sorts, it is called Prapañcha. (Thus Prapañcha has come to mean plurality or that which is five-fold). (The word Pañcha would have also denoted plurality derived from the substantive pañcam five, and the affix ञ् 1), with the force of jātiyā). The force of the word pra in Prapañcha is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release, hence this knowledge is called pra or excellent.

Thus Prapañcha means the Excellent--Release-Giving knowledge of the five-fold difference. Or Prapañcha is so called because it is the most excellent pentad,—(a pentad, the knowledge of which gives Mukti.)

“If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning”—The line *mâyâ mâtiam* far from supporting the advaita view, is an authority in favour of the Dvaita view —

“The word *mâyâ* means the object of knowledge or consciousness of Viṣṇu.”

The plurality is an object of Divine knowledge. He the Lord cognises it. But cannot the Lord cognise an unreality. The answer to that is —The plurality is not only a *mâyâ*, an object of Divine knowledge, but it is *Mâtiam* also.

“Since it is measured or cognised (*Matā*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord, more so, because the Lord delights (*amata*=in) in this plurality and Viṣṇu would never take delight in mere illusion. But in the case of *Harī* called the *Paramârtha* there exists no differentiation, as in the case of sentient or insentient beings.”

“If you say the plurality is merely an imagination,’ we ask why does it not come to an end? (For all imagined things—like dream, &c, come to an end sometime or other.)

(But says an objector. The *Māndūkya Upaniṣad* starts with a declaration of monism—“the Past, Present, Future, Yea all that is beyond the three-fold time is Om.” This shows that there is a Unity called Om, which is every thing, and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an advaita sense) as to be consistent with the initial statement. To this the *Brahma Taika* says you have misunderstood the initial statement. It does not mean all objects—whether in the past, present or the future are “Om.”

“But all times whether called Past, Present or Future or beyond these exist simultaneously in the Lord *Janârdana Omkâra*. (To Him there is no such thing as Time).”

(The line *Ajñate dvaitam na vidyate* means) —“In the Lord called *Ajñâta* there is no difference or plurality. He is a homogeneous substance.”

(The word *vidyate* has been explained as produced, ‘created.’ The Commentator now shows why he has so explained this verb).

The word *vidyate* is derived from the $\sqrt{\text{Vid}}$ “to accidentally manifest,” “to take form by chance,” “to happen.”

But in the ordinary *Dhâtupāṭha* no such meaning is given to the $\sqrt{\text{Vid}}$, where do you get this meaning? To this the Commentator answers. —

Vidyate has this meaning just as *bhidyate* means destroyed, though in the *Dhâtupāṭha* the $\sqrt{\text{bhid}}$ means ‘to split up,’ only.

In fact, verbal roots have many meanings and the proper meaning is to be ascertained from the context. The Dhātupāṭha does not give all the meanings. In the sentence Advaitam Paramârthataḥ, the force of the affix *tas* in Paramârtha is that of the Locative.

The word Paramârthataḥ means paramârthe (locative) 'in the Lord.' The affix *tas* has the same force here as in *visvatas chakṣu*, &c., "in all parts of body are his eyes—or his eyes are in every place."

The meaning of the sentence *advaitam paramârthataḥ* means "in the Paramârtha or the Supreme End (the Lord) there is no plurality." The God is one homogeneous substance.

Or it means the Paramârtha or the Supreme Self is Advaita. Here Paramârtha is taken in the Nominative case and not in the Locative; and the affix *tas* is superfluous.

The word *vidyeta* cannot be translated here "if it exists." For then the sentence would stand thus "if the plurality existed, it would undoubtedly come to an end." It is an absurd statement, for the rule is that a thing that *exists* (has a real existence), never ceases to be. While the general rule is that a thing which is *produced*, sometimes does cease to exist, as such, for production implies destruction. The eternal entities like the souls, (*jīvas*), the Lord, the *Prakṛiti*, etc., never cease to exist, though they are *existing* objects.

Had the above text wanted to establish that the plurality was an imagined reality only (like that of a dream), then it would not have used the word *Yadi* or "if." Had the *Śruti* meant to establish the imaginary nature of plurality, it would not have used the two *Yadis* "ifs." It would have plainly said *avidyamāno'yam prapañcho vinivartate, kalpitas vikalpa, vinivartate*—this five-fold plurality is non-existent (in reality) it therefore ceases, this plurality is imagined, therefore it ceases. But the *Śruti* has not used this form of statement. It has used a hypothetical form, and has used the verb *nivarteta* in the Potential Mood. The form of hypothetical assertion, therefore, shows that the *Śruti* view is that the *Prapañcha* is real, and not a product. (In fact, a hypothetical proposition is always a very strong form of making an assertion. As, "Had the volcano not been active, there would be no smoke," really means that the volcano is active. Similarly the hypothetical proposition. Had the plurality been produced or imagined it would cease to exist or be sublated. really means:—'The plurality is neither produced nor imagined, for it is never found to be non-existent or sublated').

As the plurality does not cease to exist or be sublated, it follows that the above *Śruti* text is in support of the reality of plurality and its eternity.

Not only does the above text establish the reality of plurality but the Gîtâ also censures them who think the world is unreal and a void - (Gîtâ, XVI. 8) "The universe is without truth, without (moral) basis, they say; without a God, brought about by mutual union, and caused by lust and nothing else" "The Vidyâ or true knowledge consists in realising the difference between the Jîva and the Highest Self."

While the following Śruti praises the knowledge of plurality and realisation of this difference (Śvet, 1. 6). "In that vast Brahma wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the Self (in him) is different from the mover (the God, the Lord) When he has been blessed by him, then he gains immortality."

The word *Asmi* is the name of the Lord in the Śruti text, and is compounded of two words *asana* 'throwing' (from *√as*, to throw), and *mi* 'knowledge.' So *Asmi* means "the knowledge from which all imperfection has been thrown out."

Note.—Thus Madhva again reverts to his great discovery that *Asmi* is the name of the Lord. Had he known that *Asmi* ("I Am") is still the most favourite name of the Lord among the cognate Aryan race, the Pārsis, and perhaps borrowed from them by the Jews, who called the God, "I Am That I Am," he would not have been at such pains to give a meaning to the word *Asmi*, other than that which it ordinarily possesses: and would have boldly said, God's name is "I Am."

The *Sarvam Asmi* would simply mean "The Perfect or Full I Am" And the whole sentence would mean —Let him meditate on the Lord called "The Full I Am"

TWENTY-SECOND KHANDA.

MANTRA I.

विनर्दिसाम्नो वृणे पशव्यमित्यग्नेरुद्गीथो निरुक्तः प्रजा-
पतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य
क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव
वर्जयेत् ॥ १ ॥

विनर्दि Vinardi, deep-sounding note, like the voice of a bull-calf one year and a quarter old, or like the sound of cloud साम्नः Sâmnah, of the Lord called Sâman (The Udgîtha sung to the Lord should have the tone just mentioned. Or the tone in which the Lord utters the Udgîtha is Vinardi) वृणे Vrine, (I) choose, I choose the Lord, as He is the Highest Or I choose this note, because it is the best पशव्यं Paśavyam, like the cattle, *viz*, like the female cattle, cow इति Iti, thus. अग्नेः Agneḥ, of Agni The note in which Agni chants the Udgîtha is like that of a cow. उद्गीथः Udgîthah, the Udgîtha

sung in honour of Agni should have the note of a female cow for Agni sings so अनिरुक्त Aniruktah, unmentioned, undefined, (of which no comparison is given in the scriptures. The deep as the note of a bull under 20 years of age) प्रजापते Prajāpateh, of Prajapati, or Brahmanā (The Udgitha sung in honour of Brahmanā should have the above note for he sings it in that note) निरुक्त. Niruktah, mentioned, defined. Whose comparison is given (The note like the sound of bell or gong) सोमस्य Somasya, of Soma, (of the Udgitha sung in the honour of Soma) for Soma sings in that note मृदु Mridu, mild, soft (like the sound of thunder cloud, like the sound of a bull above 20 years old) deep sound शलक्ष्य Ślakṣyam, deep. वायो Vāyoh, (the Udgitha sung in honour) of Vāyu Vāyu's note is this शलक्ष्य Ślakṣyam, deep. बलवत् Balavat, strong (like the sound of thunder) इन्द्रस्य Indrasya, (the Udgitha sung in honour) of Indra; or sung by Indra कौञ्च Krauñcham, like the note of the bird, heron बृहस्पते Brihaspateh, (the Udgitha sung in honour) of Brihaspati, or sung by Brihaspati अपध्वान्त Apadhvantam, note like the sound of broken bell metal. Discordant, unharmonious, jarring वरुणस्य Varunasya, (the Udgitha sung in honour) of Varuna, or by Varuna तान् Tān, these (notes) सर्वान् Sarvān, all उपसेवेत Upaseveta, let (the Udgitha singer) cultivate वारुण Vārunam, the note sacred to Varuna तु Tu, but एव Eva, only वर्जयेत् Varjayet, let (him) avoid

1 I choose the deep-sounding Udgitha, sacred to the Lord. (as the best of all notes) The Udgitha sung in the note like that of the she-cattle belongs to Agni, that sung in the deep note of a bull under 20 years of age belongs to Brahmanā, that sung in the well-defined note of a bell belongs to Soma, that sung in the soft and deep note of a bull above 20 years old belongs to Vāyu, that sung in the deep and strong note of thunder belongs to Indra, that sung in the note of heron belongs to Brihaspati, that sung in the note of a broken bell-metal belongs to Varuna. Let the singer cultivate all these, except that one only which belongs to Varuna

MANTRA 2.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां
मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन
आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

अमृतत्वं Amṛtatvam, release, immortality देवेभ्य Devebhyaḥ, for the Devas आगायानी Āgāyāni, may I sing. The Udgātā should make this resolution (संकल्प)

"may I by my singing, procure mokṣa for the Devas" This is possible only when the Udgātā is Vāyu, the Beloved Son of God. But when the Udgātā is a human being, he should make the resolve "Let the Vāyu, within my heart, sing out for the release of the Devas" इति Iti, thus. आगायेत् Āgāyet, let one sing. स्वधां Svadhām, pleasure, svadhā, power of self-determining will. पितृभ्यः Pitribhyah, for the Pitris. आशां Āśām, hope, desired object, blessing मनुष्येभ्यः Manuṣyebhyah, for men. दूयोदकं Trinodakam, fodder and water पशुभ्यः Paśubhyah, for animals स्वर्गे लोकं Svargam lokam, heaven world यजमानाय Yajamānāya, for the sacrificer, host, patron अन्नं Annam, food आत्मने Ātmane, for himself, with regard to the Supreme Self dwelling in Prāṇa. आगायानि Āgāyāni, may I sing एतानि Etāni, these मनसा Manasā, with mind, ध्यायन् Dhyāyan, reflecting अप्रमत्त अप्रमत्ताः, without being heedless स्तुवीत् Stuvīta, let (the Udgātā) sing praises

2. Let the Udgātā sing with this resolution :—May I, by my singing, procure immortality to the Devas, will-force to the Pitris, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgātā sing praises without being heedless

MANIRA 3

सर्वे स्वरा इन्द्रस्यात्मानः सर्वे ऊष्माणः प्रजापतेरात्मानः
सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषुपालभेतेन्द्रः शरणं प्रपन्नो
अभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all स्वराः Svarāḥ, vowels इन्द्रस्य Indriasya, of Indra Indra here means Vayu, because through His power he gives every thing to all (इदं राति ऐश्वर्यं ददाति) आत्मानः Ātmanah, bodies, images, symbols सर्वे Sarve, all ऊष्माणः Ūsmānah, sibilants, (are symbols) प्रजापतेः Prajāpateḥ, of Prajāpati, viz, Viṣṇu the protector (पति) of all creatures (प्रजा) आत्मानः Ātmanah, symbols, bodies, images. स्पर्शा Sparśāḥ, consonants other than sibilants and semi-vowels; viz, from क to म मृत्योः Mṛtyoh, of Rudra; called Death, because he is the Regenerator आत्मानः Ātmanah, symbols, etc तं Tam, him (udgātā) यदि Yadi, if स्वरेषु Svareṣu, with regard to vowels though rightly pronounced उपालभेत Upālabheta, should (an Asura) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing" इन्द्रं Indram, to Indra, viz, Vāyu, the Lord of vowels. शरणं Śaranam, refuge, shelter प्रपन्नः Prapannaḥ, taken, attained. अभूवं Abhūvam, I have become सः Saḥ, he, i.e., Vāyu त्वा Tvā, thee प्रतिवक्ष्यति Prativakṣyati, will teach (you) एनं Enam, him ब्रूयात् Brūyāt, let (him) say.

3. All vowels are symbols of Vāyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.

If any (Asuraḥ) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vāyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee."

MANTRA 4

अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः
शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then यदि Yadi, if. एन Enam, him (udgātā) ऊष्मसु Ūsmasu, sibilants उपालभेत Upalabheta, reprove. प्रजापति Prajāpatim Viṣṇu (the Lord of the sibilants) शरण Śaranam, refuge. प्रपन्नः Prapañnah entered upon, taken. अभूव Abhūvam, I have become. स Sah, he (Viṣṇu). त्वा Iva, thee प्रतिपेक्ष्यति Pratipekṣyati, will smash इति Iti, thus एन Enam, him (the Asura). ब्रूयात् Brūyāt, let (him) say. अथ यदि Atha yadi, and if एनं Enam, him (udgātā) स्पर्शेषु Śparśeṣu, in consonants उपालभेत Upalabheta, should reprove मृत्यु Mṛtyum, Rudra (the Lord of the consonants). शरण Śaranam, shelter, refuge प्रपन्न Prapañnah, taken, attained अभूव Abhūvam, I have become. सः Sah, he (Rudra, the Lord of the consonant-) प्रतिपेक्ष्यति Pratidhaksyati, will reduce to ashes. इति Iti, thus एन Enam, him (the Asura). ब्रूयात् Brūyāt, let him say

4. If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Viṣṇu, the Lord of sibilants, let Him smash thee." And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes"

MANTRA 5.

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति ।
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं
परिददानीति । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all स्वरा Svarāḥ, vowels. घोषवन्त. Ghōṣavantaḥ, with sound, with voice The ghosa is a particular kind of Dhvani बलवन्त Balavantaḥ, with force, with strength sonorously, with emphasis The grammatical prayatna or

effort is meant by bala. वक्तव्या Vaktavyāḥ, should be pronounced (with the saṅkalpa that I may hereby give strength to Vāyu) इन्द्रे Indre, to Vāyu बल Balam, strength ददानि Dadāni, may I give इति Iti, thus सर्वे Sarve, all ऊष्माणः Usmāṇaḥ, sibilants अग्रस्ता Aḡrastāḥ, not swallowed, not thrown internally; not perceptible, not uttered with too much rapidity अनिरस्त Anirastāḥ, not thrown out, not uttered too slowly विवृताः Vivṛtāḥ, well opened. वक्तव्या Vaktavyāḥ, are to be pronounced (with the saṅkalpa) --“I offer myself to Viṣṇu.” परिददानि Paridādāni, may I offer myself इति Iti, thus सर्वे Sarve, all स्पर्शा Sparśaḥ, consonants लेशेन Leśēna, slightly. अनभिहता Anabhīhataḥ, not touching (अनभिनिहिता.) Anabhinihītaḥ, without. वक्तव्या Vaktavyāḥ, should be pronounced. मृत्यो Mrityoh, to Rudra. आत्मान Ātmanam, myself, to become fit for mokṣa. परिहराणीति Pariharāṇi, may I extricate, may I withdraw.

5. With the prayer “May I give strength to Vāyu,” should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer “may I offer myself to Viṣṇu” should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat, nor thrown out. With the prayer “may I extricate myself from death and get mukti,” offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants.

MADHVA'S COMMENTARY.

(Thus has been taught meditation on the Lord under the name of Sāman the Same, the Harmonious, both collectively and separately. Now the Śruti teaches the different notes in which the Sāman hymn is sung by the Lord Himself, by His angels and arch-angels and how men should imitate those notes, so far as possible, when singing to the Lord and the Devas.)

(In the sentence Vināṇḍi Sāmno vṛine the word) Sunan means the Lord, because He is always the same, the Harmonious. The method of His singing is like the deep note called vināṇḍi, the sound of a bull or the roar of a thunder cloud.

(The word vṛine is to be separately construed.)

I choose Him alone because He is the Highest and the Best of all (This is the meaning of the word Vṛine)

(The Commentator now quotes an authority in support of his above interpretation) —

Says a text —The sound of Viṣṇu is like that of a bull or that of the roar of a thunder cloud, that of Agni (Fire Angel), like the sound of a female cattle (cow), that of the Lord Brahman a deep note unlike anything, while that of Soma is just like the ringing of the bell, that of Vāyu, like the soft roar of the thunder cloud, that of Indra like the harsh

roar of the thunder cloud, that of Brihaspati like the note of the bird called heron; while that of Varuna is discordant

It has been said that the sound of Viṣṇu is like that of a bull, of Vāyu like the soft roll of thunder, which is also like the sound of a bull, because the roar of the cloud and of the bull are alike. The note of Brahmā is also said to be deep, though for it no simile is given in the scriptures. Thus all these three have a common deep note. The quotation next gives the differences between these three.)

“The sound of Viṣṇu is like that of a bull calf one year and a quarter old, of the Vāyu like that of a bull under twenty years old; of Brahmā like that of a bull beyond twenty years of age”

Therefore let the human Udgâtâ sing with all these notes, *as far as possible*, but not with the discordant (Vāruṇa note)

(The sentence *Amṛtatvaṁ Devebhya āgāyany ity, āgāyet*, has been wrongly understood to mean “Let a man sing, wishing to obtain by his song, immortality for the Devas.” This would show, as if the ordinary Udgâtâ could confer immortality on the Devas. The text quoted further removes this doubt)

The Chief Prâṇa is the only person entitled always to sing the Sâman. He is the True Udgâtâ. Therefore he is able to grant mokṣa to the Devas and others. (The human Udgâtâ should never say ‘let me confer immortality on the Devas,’ but) the other (singers) should before Udgâna singing have this thought “Let Vāyu, dwelling in my heart, confer immortality on the Devas and the rest.”

Let him not entertain any other vain thought, for if he does so, he would be the despiser of the Devas (a blasphemer); for no man has (lordly) power to confer mokṣa on the Devas. Therefore, the mental resolution of the human Udgâtâ should always be — “The Chief Prâṇa dwelling in my heart confers immortality on the Devas.” For the Prâṇa is always the First or Primary Agent in this Saṅkalpa Utterance (formula): for the words “let me sing” are primarily appropriate in His case only

The Sankalpa formula here is “let me sing in order to confer Mokṣa on the Devas” This is the formula perfectly just and correct for the Beloved Son, the Chief Prâṇa and not for any human being. The human Udgâtâ must modify the formula as shown above.

The phrase *annam âtmanî āgāyâni* has been misunderstood as meaning “may I sing food for myself” The Commentator gives its true purport —

“The word *Âtmâ* here means the Lord Viṣṇu, the Supreme Person residing in the Chief Prâṇa (Let one sing out to the Lord begging) food from him; because (by the eating of the Lord Hari) dwelling in the Prâṇa there takes place directly and actually the feeding of Prâṇa himself.

(The other meaning is not appropriate for the additional reason, that the Chief Prâṇa being inside of all Devas, if one sing with the object of conferring immortality on the Devas, he thereby not only confers immortality on the Devas, but, he thereby accomplishes immortality on Prâṇa also which is absurd; for Prâṇa is the giver of all Release.

Therefore the true meaning is that Prâṇa sings to give Release to the Devas and so to himself.

"Because the primary fruit is the procuring of Release for Prâṇa even, because he is inside all Devas

(Prâṇa being inside all Devas, gets release when the Devas get release. But so the Lord Viṣṇu will also get release, because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object? No)

"The getting of the Release for Viṣṇu (who is inside all Devas) is not the primary object. Why not? Because He is *eternally* free (and though inside all Devas is not *bound* thereby)

(Now the Commentator explains the phrase Indre balam dadâmi "May I give strength to Indra")

"Let (the Chief Prâṇa) pronounce the vowels with force and sound, with the resolve "May I give strength to Indra" Let him pronounce the sibilants neither too fast nor too slowly, with the resolve "May I offer myself to Viṣṇu." Let him pronounce the consonants fully, with the resolve "May I make them free from death, fit to get release"

(Even here when the resolve is made by any other than the Chief Prâṇa he should modify the formula.)

"That is, let the Chief Prâṇa verily make the above resolves. Any being other than the Chief Prâṇa should modify the above Saṅkalpas by thinking "The Chief Prâṇa within me is alone able to do all these, let him produce these results" Let him think so always, otherwise he would be guilty of showing disrespect to the Devas, and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Viṣṇu, the Protector of all creatures, on Rudra, the Lord of Death, and say "I take refuge with ye" thus let him think and say always and everywhere

"The word Indra here means Vâyu because the word literally means "lordliness," and Vâyu has rule over all vowels always. Lord Viṣṇu called Prajâpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants

(How is this explanation congruous when the Udgâtâ is the Chief Prâṇa himself? He being higher than Indra and Mṛtyu, how can he say "I take refuge in Indra, &c.?" There is no incongruity. The formula of taking refuge applies to human Udgâtâs only, and not to the Divine Chief Prâṇa.)

With regard to human Udgâtâs the refuge is with (Vâyu, Viṣṇu and Rudra) with regard to Vâyu Udgâtâ, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c.)

(It has been explained above that Indra here means Vâyu. When the Udgâtâ is Vâyu himself how can he say "I take refuge with Indra, i.e., with Vâyu, i.e., with myself?" Or how can he say "I give strength to Indra, i.e., himself?" To this the answer is:—)

“Because many are the Beings who are deserving candidates for filling the cosmic post of future Vāyu, and called Indras. Therefore the saying —“May I give strength to Indra” is perfectly appropriate to the Chief Prâna who gives strength to such candidate Vâyus” Thus in the Sâma Samhitâ

(Some hold that imprecations like “Viṣṇu will answer thee,” &c., refer as applying to any man who finds fault whether he is a good or a bad man. The Commentator shows that it is not so. The curse shows that Asuras only are meant.)

So also—If Asuras, creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say “Visnu will answer thee,” “Rudra will burn thee,” &c, but never otherwise. (The good should never be cursed)

The phrase *mṛtyor âtmānam pariharāni* has been once explained as “may I withdraw them from death.” The Commentator further explains it —

(The phrase means) “I shall withdraw the selves from the vicinity of death”

(The word *Âtmānam* is a class name here, and so implies all selves or beings; therefore, though singular it denotes plural. The words *Prajâpati* and *Indra* were explained as meaning *Viṣṇu* and *Vāyu*. The commentary now gives another authority for this interpretation.)

So also The words *Brahmâ* and *Prajâpati* denote *Viṣṇu*, when referring to something else (Thus here they refer to sibilant letters.) Similarly, *Indra* denotes *Vāyu*, when expressive of something other than its proper name. The word *Brahmâ* derived from the root $\sqrt{\text{Bṛ}} + \text{mā}$ means full, expanding and is the name of *Viṣṇu*. *Prajâpati* means literally “Lord of creatures” and is thus an appropriate designation of *Viṣṇu*. The word *Indra* is a compound of *idam* this, and *râti* rules, gives—he who gives this.

TWENTY-THIRD KHAṆḌA.

MANTRA I.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य-
कुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृत-
त्वमेति ॥ १ ॥

त्रयः Trayah, three. धर्मस्कन्धा Dharmaskandhaḥ, the branches of religion or law; duty. यज्ञः Yajñaḥ, sacrifice अध्ययन Adhyayanam, study. दानं Dānam, charity, this first branch of the tree of Dharma represents the house holder,

इति Iti, thus प्रथम Prathamah, first तप Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापस) the hermit (वनस्थ) and anchorite (यति) एव Eva, only, द्वितीय Dvitiyah second branch of Dharma ब्रह्मचारी Brahmachārī, the Brahmachārī, the student आचार्यकुलवासी Āchārya kulavāsi, dwelling in the house of his preceptor तृतीय Tṛtiyah, third अयन्तं Ayantam, always आत्मान Ātmānam, himself आचार्यकुले Āchāryakule, in the house of his preceptor. अवसादयन् Avasādayan, mortifying सर्वे Sarve, all एते Ete, these (if not realising Brahman directly by Aparokṣajñāna) पुण्यलोकाः Puṇyalokāḥ, blessed, who obtain the regions of the meritorious or virtuous भवन्ति Bhavanti, become. With this difference the householders through sacrifice, study and charity go to the Soma world. All ascetics (Kutichaka, Bahudaka, Hamsa and Parama Hamsa) reach the Sūryaloka through austerity. The hermits (vānastha) go to the worlds of the Risis by the same means of austerity; while the temporary and the perpetual Brahmachārī by means of service to their teachers attain the world of the Vālakhilyas. Are not these (sacrifices, etc.) also means of attaining mukti? To this the Śruti answers ब्रह्मसंस्थः Brahmasamsthah, he who is established or firmly grounded in Brahman by obtaining direct vision or knowledge of Brahman (Aparokṣajñānam) he alone अमृतत्वं Amṛtatvam, immortality, mukti, एति Eti, gets, obtains. This shows that all are entitled to mukti whether householders or Sanyāsīs provided they have realised Brahman.

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch; austerity another; and to dwell as a Brahmachārī in the house of one's preceptor, always mortifying the body, while so dwelling, the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release)

MANTRA 2.

प्रजापतिलोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रा-
स्त्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्त्रवन्त
भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ऊँकारः संप्रास्त्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोँकारेण सर्वा वाक्
संतृण्णोँकार एवेदः सर्वमोँकार एवेदः सर्वम् ॥ ३ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

प्रजापति Prajāpatiḥ, Viṣṇu लोकां Lokan, all collection of words, entire literature अभ्यतपत् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) distilled the extract. तेभ्य Tebhyah, from them. अभितेभ्य Abhitaptebhyah, analysed, brooded over, being so distilled. त्रयी Trayī, three-fold. विद्या Vidya, knowledge, *i.e.*, the Rig, the Yajus, and the Sāma Vedas संप्राश्रवत् Samprāśravat, issued forth, became manifest ता Iam, her (the three-fold knowledge) अभ्यतपत् Abhyatapat, analysed, distilled the extract. तस्या Tasyah, from her (three-fold knowledge) अभितपाया Abhitaptayāh, from so distilled एतानि Etāni, these अक्षराणि Akṣarāṇi, syllables संप्राश्रवन्तः Samprāśravantah, distilled out, flowed out. भू Bhūḥ. Bhūh. भुव Bhuvaḥ, Bhuvaḥ. स्व Svah, Svar. इति Iti, thus- तान् Tan, them अभ्यतपत् Abhyatapat, distilled out the extract. तेभ्य Tebhyah, from them. अभितेभ्यः Abhitaptebhyah, so distilled. ओंकारः Omkārah, the syllable Om संप्राश्रवत् Samprāśravat, flowed forth. तत् tat, that यथा Yatha, like शकुना Saukunā, with stalk, with needle सर्वाणि Sarvaṇi, all पत्राणि Pannāni, leaves. सत्पत्राणि Saṃpṭṛṇāṇi, are attached to, are pierced (the root of this is वृद् to pierce, to cleave) व Evam, thus एतेन E'ena, by this ओंकारेण Omkāreṇa, with Om सर्वा Saivā, *ii*, whole वाक् Vak, speech. सत्पत्राणा Saṃpṭṛṇāṇa, is attached ओंकारः Omkārah, the syllable Om. एव Eva, only इदं Idam, this. सर्व Sarvam, all.

2. Viṣṇu distilled the entire literature. From that distillation flowed out the triple Vedas. He distilled them again. From that distillation were extracted these three syllables Bhūḥ, Bhuvaḥ, Svar. He distilled these again. They being thus distilled, came out OM. As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech. Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One.

MADHYA'S COMMENTARY.

(It has been mentioned before that the worshippers of individual Saman and of the entire Saman get Swarga and Release, respectively. This Khanda shows who got Mukti and who get merely Swarga).

The Māyavādins say the duties like sacrifice, study and charity belong to the householders, the duties like austerities, &c., belong to the Vanaprasthas, the duties of perpetual celibacy and studentship belong to the Nāsthika Brahmacharins. All these three classes of people, attain by means of the aforesaid duties, to the regions of the virtuous. The remaining fourth not mentioned by name in the Śruti is the Parivrat who stands firm in Brahma, in the right manner, and he obtains immortality, which is something beyond and distinct from the regions of the virtuous. According to these Māyavādins the mukti is only for the Sannyasin.

This view is contested by the Commentator and he quotes an authority to that effect.

So it is said :—"The persons belonging to any one of the four Āśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahman alone"

(The due discharge of Saṁnyāsa also leads to the regions of the virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Saṁnyāsī gets Brahma-jñāna, he gets Mokṣa).

(The Śruti says that Omkāra was distilled from all the Vyāhritis. The commentary now gives the reason for the same.)

Omkāra is the name of Brahman (of the all Full and possessing perfect and excellent qualities) It is the essence (Ātman) of all speech, because by explaining it (analysing and expanding it) All-words are evolved and explained, thus it is the essence of all speech

(The Śruti says Omkāra eva idam sarvam. Omkāra is all this. The commentary now explains this. The above phrase does not mean that Omkāra is this all, for palpably all is not Om, nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvam.)

This Omkāra, thus praised in the Śruti, is the Sarvam or Full of all excellent qualities, full of all meanings. In fact Sarvam means Full also. (Thus it follows that this Omkāra denotes also the fullness of every thing.)

(Says an objector.—The word Sarvam is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a Vaidic license. Or the word Sarvam is in the neuter gender, simply because neuter denotes all genders and so it is taken here in the masculine and thus there is no anomaly.)

As it is in construction with Sarvam there is no anomaly of gender. Moreover Sarvam also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yathā śānkuna, it shows that Omkāra is praised as superior to everything else.

(Omkāra is said to be the essence of the Vyāhritis. As the Vyāhritis are three so also Om has three letters. As the Vyāhritis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Om is the essence of the Vyāhritis, thus A is the essence of Bhūh, U is the essence of Bhuvah, M is the essence of Svar, respectively

(In the sentence Prajāpatiḥ lokān abhyatapat—tiayī vidya samprasāvat, the *prima facie* meaning is that the brooding of Prajāpati and the flowing out are one and the same. The commentary removes this misconception).—

As says a text.—The abhitāpana or brooding is the knowledge—*this is the essence of that*—it does not mean anything else here. Samprasāra means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman.

(This sets aside the view that the word Prajāpati here means Virāṭ or Kāśyapa, on the contrary, it means the Supreme Brāhman).

(Says an objector.—If by Prajāpati you take the Supreme Brahman here, how do you say that a certain idea rose in His mind, for His knowledge is eternal, and does not arise at a particular point of time. To this the commentary answers

As says a text —“Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat., otherwise it has no other meaning with regard to the Supreme Self”

(Says an objector —“According to your interpretation, only three Āśramas are mentioned, and not the fourth, for you take the word Brahmasaṁstha not as the name of the fourth or the Saṁnyāsa āśrama, as we do, but as meaning one who has the Brahma knowledge. How do you get the fourth Āśrama? To this the commentary answers :—)

The fourth or the duties of a Saṁnyāsīn are included in the word Tapas of the first Mantra. It includes both the Vānaprastha and the Saṁnyāsīn

“All the Āśramins, whether householders, or Vānaprasthas, Nais̥thika Brahmachārins, or Saṁnyāsīns, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their āśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise”

“By sacrifice, study and charity the householder verily goes to the region of the Moon, (Soma Loka) The Yatis (Saṁnyāsīns) by austerity go to the region of the Sun (Sūrya Loka), especially the four kinds of Saṁnyāsīns, (namely, Paramahamsas, Hamsas, Kutija and the Bahudakas.) The Vānaprasthas by austerity alone go to the regions of the R̥ṣīs, the perpetual students (Nais̥thika Brahmachārins) by the mere service of their teachers, go to the regions of the Vālakhilyas. But if they see the God Janâdana, directly, then they attain Immortality (Moksa), but not otherwise”

No one gets Immortality (Moksa) by mere saṁnyāsa. As says a Śruti.—“By knowing Him thus alone one gets here Immortality, there is no other way to attain it” (Śveta, III. 8). So also the words of Lord Bâdarâyana (Vedanta Sūtras, III. 3. 48) “Knowledge only is the means of Release as seen from the emphatic statement” So also the Lord (in the Bhâgavata Purāna) “Nothing compels me so much in granting Release, as Love. The due discharge of one’s duties the Sāṅkhya, the Yoga, the sacred study, the austerity, the renunciation (Saṁnyāsa) the charitable and religious works, do not bind (oblige) me to give mukti, O Uddhava!” So also in the Gītâ—“Not by mere renunciation (saṁnyāsa) doth he rise to perfection” (III. 3) So also the Śruti:—“His sons take his inheritance” shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text —“The Release is certain for persons of all castes and stages (āśramas) through knowledge alone, yea even of the out-castes and of the immovables, but still the Yati (Sannvāsin) is the best, for Renunciation is the means of getting mokṣa specifically.” As says a text —“Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c.” (Mundaka, III 2 6)

TWENTY-FOURTH KHANDA

MANTRA I

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्य-
न्दिनसवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmapadīnāḥ, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahman from their teachers). वदन्ति Vadanti, declare, ask (from their teachers) यत् Yat, it वसूनां Vasūnām, (under the control) of Vasus प्रातःसवनं Prataḥsavanam, sacrifice in the morning, morning-oblation (as the Bhūh loka is ruled by Vasus, therefore, the Vasus are the dwellers of Bhūloka) रुद्राणां Rudrāṇām, belonging to the Rudras (the antarikṣa loka is dwelt by Rudras, because they are the lords of antarikṣa who get the oblation given in the midday) माध्यन्दिनं Mādhyandīnam, midday. सवनं Savanam, sacrifice, oblation आदित्यानां Ādityānām, of the Ādityas विश्वेषां देवानां Viśvesām Devānām, of Viśvadevas (the heaven is ruled by those who get the evening oblation) च Cha, and. तृतीयसवनं Tṛtīya Savanam, third oblation (As all the three worlds are kept under control by the Vasus, the Rudras, the Āditya and the Viśvadevas) respectively and fully occupied by them कः Kva, where. तर्हि Tārhi, therefore यजमानस्य Yajamānasya, of the sacrificer (learned or ignorant) लोकः Lokah, world (for which he sacrifices, Bhūh, etc., are kept under control by different devas) इति Iti, thus स Sah, he यः Yah, who. न Nam, him (the way which will be described hereafter) न Na, not. विद्यात् Vidyat, knows कथं Katham, how. कुर्यात् Kuriyat, should do विद्वान् Vidvān, knowing कुर्यात् Kuriyat, should do

1 The (pupils) inquirers of Brahman ask their teacher—“If the morning oblation belong to the Vasus,

the noon oblation to the Rudras and the third oblation to the Ādityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc. (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2.

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योदङ्मुख
उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

लो ३ कद्वारमपावा ३ णू ३३ पश्येम त्वा वयꣳरा ३ ३ ३ ३
हुँ ३ आ ३३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥ ४ ॥

पुरा Purā, before. प्रातः Prātaḥ, morning अनुवाकस्य Anuvakasya, of the song, chant (the whole world prātaranuvāka means the matin chant) उपाकरणान् Upākaraṇān, commencement, beginning जघनेन Jaghaneṇa, behind गार्हपत्यस्य Gārhapatyasya, of the household altar. उदङ्मुख Udanmukhaḥ, looking towards the north, facing the north उपविश्य Upaviśya, sitting down वासव Vasavam, addressed to the Lord Viṣṇu residing in the Vasus. साम Sāma, the Sāma hymns अभिगायति Abhigayati, sings out (the following songs). लोकद्वार Lokadvāraṁ, the door of the world (earth) the door by which may I attain the earth. अपावार्णु Apāvāṇṇu, open पश्येम Paśyema, let us see. त्वा Tvā, thee वयं Vayam, we राज्ञाय Rājāya, for the sake of kingdom (that we may rule on earth) The prolated ā of १ā is chanted 7 times with the seed mantra "hum" inserted in the middle, *viz.*, rā ā ā hum ā ā ā, the prolated ā of jyā 3 times, etc. इति Iti, thus.

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sāman addressed to Viṣṇu dwelling among the Vasus thus.—Open the passage to the world of the Vasus so that we may see Thee and obtain terrestrial glory therein

MANTRA 2(b).

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दैष वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha, then. जुहोति Juhoti, sacrifices (to the fire) with the following mantras नम Namah adoration, salutation, hail अग्नेये Agnaye, to agni, viz., Viṣṇu (who is called Agni, the devourer). पृथिवीक्षिते Prithivikṣite, dwelling on the earth लोकक्षिते Lokakṣite, dwelling in the worlds लोक Lokam, world, appropriate for me मे Me, to me. यजमानाय Yajamānāya, to the sacrificer. विन्द Vinda, give, obtain for. एष Esah, thus वै Vai, verily यजमानस्य Yajamānsaya, of the sacrificer. लोक Lokah, world.

2(b). Then he offers oblations in the fire saying—"all hail, (1) Viṣṇu, dwelling in fire, dwelling on the earth, dwelling in all regions. Lead me, thy worshipper to the place appropriate for me, to that which is verily the world of the pious. (Lit. This is verily the world of the pious)."

MANTRA 2(c)

एतास्मि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघ-
मित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etāsmi, I shall go अत्र Atra, there. यजमान Yajamānaḥ, the sacrificer, the worshipper परस्तान् Parastāt, after. आयुष Ḍyusah, of the life, viz., when the life is over. This refers in the case of (अपरोक्षज्ञानी Aparokṣajñāni) the falling off or dropping down of the final body In the case of others ordinary death. स्वाहा Svāhā, take (this). अपजहि Apajahi, cast back परिघ Parigham, the bolt, the hindrance to the attachment of the enjoyments of the loka इति Iti, thus. उक्त्वा Uktvā, saying. उत्तिष्ठति Uttiṣṭhati, rises up, let him rise up. तस्मै Tasmai, to him वसव Vasavah, the particular forms of the Lord Viṣṇu dwelling in the Vasus, they being gracious प्रातःसवनं Prataḥ Savanam, morning oblation, all rites performed in the morning संप्रयच्छन्ति Sampriyachachhanti, fulfil, cause to be performed without hindrance.

2(c) After my life is over may I, the sacrificer, go there. Svāhā Then having said "Remove the obstacle, O Lord!" let him rise. For him the Lord, through the Vasus, makes perfect and complete his morning oblation.

MANTRA 3

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्यो-
दङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ ऋ ३३ पश्येम त्वा वयं वै रा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुरा Pura, before. माध्यन्दिनस्य Madhyandinasya, of midday सवनस्य Savanasya, oblation. उपाकरणान् Upakaranāt, commencement जघनेन Jaghanena, behind अग्नीध्रीयस्य Agnidhīyasya, the Agnidhīya altar (Dakṣiṇāgni) उदङ्मुख Udaṅ-mukhaḥ, north-facing उपविश्य Upaviśya, sitting. सः Sah., he रौद्रं साम Raudramsāma, the Sama hymns addressed to Viṣṇu dwelling in the Rūdras. अभिगायति Abhigāyati, sings out लोकद्वार Lokadvāram, door to the world. अपावर्ण्य Apāvāṇī, open. पश्येम Paśyema, let us see. त्वा Tvā, thee वयं Vayaṃ, we. विराज्याय Viraājyāya (another reading is वैराज्याय Vairājyāya), to obtain sovereignty of the intermediate world

3. Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇāgni altar, and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Rudras thus.—(Open the passage to the world of the Rudras so that we may see Thee and obtain astral glory therein

MANTRA 3 (a).

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं
मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तदायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनः सवनः संप्रयच्छन्ति ॥ १० ॥

वायवे Vāyave, to Vāyu, Viṣṇu called Vāyu, the giver of life (आयु Åyu) and wisdom (व Va) अन्तरिक्षक्षिते Antarikṣakṣite, dwelling in the intermediate region (the rest as above)

3(a) Then he offers oblations in the fire saying:—All hail, (O) Viṣṇu, dwelling in the Rudras, dwelling in the sky, dwelling in all regions, Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I, the sacrificer, go there. Svāhā! Then having said “Remove the obstacle, O Lord,” let him rise. For him the Lord through the Rudras makes perfect and complete his midday oblation.

MANTRA 4.

पुरा तृतीयसवनस्योपाकरणजघनेनाहवनीयस्योदङ्मुख
उपविश्य स आदित्यः स वैश्वदेवः सामाभिगायति ॥ ११ ॥

लो ३ कद्धारमपावा ३ र्णू ३ ३ पश्येम त्वा वयः स्वारा ३ ३ ३ ३
हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्धारमपावा ३ र्णू ३ ३ पश्येम
त्वा वयः साम्ना ३ ३ ३ ३ हुं ३ आ ३ ३ ज्या ३ यो ३ आ
३ २ १ १ १ इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविच्छिद्भ्यो लोकच्छिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादा-
युषः स्वाहाऽपहतपरिधमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छ-
न्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Ṛtītiya savanasya, third oblation, evening oblation. आहवनीयस्य
Āhavanīyasya, of the Āhavanīya altar आदित्य Ḍdityam, Viṣṇu dwelling in the
sun वैश्वदेव Vaiśvadevam, addressed to Viśvedevas स्वाराज्याय Svārajaṣya,
for celestial glory. साम्राज्याय Samārajaṣya, for perfect glory दिविच्छिद्भ्य Divik-
ṣidubhyah, dwelling in heaven अपहत Apahata, cast back, remove. यज्ञस्य मार्ता
Yajñasyamātrām (equal to Yajñamatram), the saviour (चर I rā) of the maker (मा
mā), of sacrifice, viz, Viṣṇu who saves the Yajamāna. Yajñamā is the same
word as Yajamāna He who saves the Yajñama is called Yajñamātrā

1. Before the commencement of the evening oblation,
the sacrificer sitting down behind the Āhavanīya altar and
looking towards the north, sings, the Sāman addressed to
Viṣṇu dwelling in the Ḍdityas and in the Viśvedevas thus:—
Open the passage to the world of the Ḍdityas and Viśvedevas
so that we may see Thee and obtain celestial and supreme
glory.

Then he offers oblations to the fire saying:—All hail,
(०) Viṣṇu ! dwelling in the Ḍdityas and in the Viśvedevas,
dwelling in the heaven, dwelling in all regions. Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I, the sacrificer, go there "Svâhâ" Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Viśvedevas perfects his evening oblation. He verily knows this Lord called Yajñamâtrâ, the Saviour of the pious, who knows him thus, who knows him thus.

MADHVA'S COMMENTARY

(In the previous Khanda has been taught the meditation on the Lord called Sâman, the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupils and teacher, meditation on the Lord through his forms of Vasus, etc., established by a portion of the Sâma Veda, which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth, etc. Lest one should make the mistake that the offering of the morning, midday and evening oblations are given to the well-known Vasus, &c., and that they are prayed to in order that they may open the door, the commentary says.—

By praying with the Mantras "Loka Dvâra, &c.," to the Lord God Hari residing in the Vasus, Rudras, Âdityas, and Viśvedevas and called also by those names, the sacrificer gets heaven if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate, heaven, &c., depends upon the worship of the Lord Hari alone. The difference is, if he is worshipped with knowledge, then mokṣa is gained, if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Rājya by the wise, to be eminent in the intermediate world is called Virājya, to be eminent in heaven is called Svarājya.

(But it has been said that the wise get Mokṣa in these worlds. How is that? For the worlds of the Release are Vaikuntha &c.? And those world names are not used here. Then also it is said that one must go to the Śvetadvīpa and see the Lord, there, in order to get Mokṣa. How then can men get Mokṣa in these inferior worlds like the earth, etc. To this the reply is that some Released souls remain in earth, etc., even after Release. They prefer to so remain, instead of going to Vaikuntha. But they also must make pilgrimage to the Śvetadvīpa, before getting Release.)

Even in these (earth, sky and heaven) there is Release for some special persons. They, however, go to Śvetadvīpa and after seeing the Lord Viṣṇu there and being permitted by Him, they remain on this earth, etc., enjoying happiness, and free from sorrow, as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu, Âditya, &c.).

The Śruti (Rig Veda, X 82 3)—"He who one alone bears the names of all the Devas," shows that the Lord alone has the names of Vasu, etc.,

also (These are primarily the names of the Lord, and secondarily applied to the Devas)

Admitted that the person who desires release should pray to the Lord, why should the person who does not want release, but heaven only, pray to him, when he can get these higher worlds, by praying to the presiding deities of those worlds, namely, to Vasu, etc. To this the Commentator says that all prayers are really offered to the Lord, with this difference, that some are addressed so consciously and wisely, and others unconsciously and ignorantly.)

Says the Gîtâ (9 20) :—The knowers of the three, the Soma-drinkers, the purified from sin, worshipping me with sacrifice, pray of me the way to heaven ; they ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being.

(But if the persons desiring Svarga also must pray to the Lord, how is it their reward is temporary only and they lose heaven after some time To this the commentary says —)

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord, (and conception of the Godhead) is not perfect and complete, and because they have attachment and prejudices still alive.

As says the Gîtâ (9 24) :—I am indeed enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall

(This shows that through partial knowledge of the Lord is attained a temporary Svarga).

So also the Gîtâ (9 21) .—They, having enjoyed the spacious heaven world, then holiness withered, come back to this world of death Following the virtues enjoined by the three, desiring desires, they obtain the transitory

This shows that desiring desires or attachment also leads to a transitory world.

By merely not knowing that Vişṇu is the highest and the best, one goes to blind darkness, what to say of those who hate Him or hate Brahmâ, etc Those who do not know the gradation and difference between Devas and Devas ; and between all the devas and the Lord Vişṇu, also go to darkness from which there is no extrication (easily)

(Let it be granted that there is darkness for one who hates Brahmâ, etc. But is darkness the fate of those also who worship them but have made mistakes in their worship. To this the commentary replies) .

If any one has done any offence with regard to these he verily goes to the lower worlds, (though not to the worlds of darkness, because

his offence was not premeditated) By not worshipping them at all, one is born beyond the pale of the four castes. He who does not perform all religious rites correctly and properly, does not go to heaven. He who does not possess direct vision of the Lord (Aparokṣadīṣṭi) can never get Mokṣa or Release.

(Says an objector — Admitted that a person possesses the knowledge that Hari is the highest, and that such a person is also generally free from the faults mentioned above, suppose some of those faults happen to occur in such a person, will these faults destroy the merit of his good works and will he go to hell like other persons who have constantly such imperfections. To this the commentary says) —

When a person has the above-mentioned good qualities (accompanied with the knowledge that Hari is the highest) and if subsequent faults (hatred of Brahṁā, &c.) should occasionally and subsequently mar his character, such faults cannot produce their effect (*i.e.*, can not degrade that man to hell). They can produce their effect in two cases (namely, if the person is ignorant of Hari being the best and also is full of hatred), together with hatred of Brahṁā, etc., coupled with ignorance of their gradation, in these two contingencies only there is fear of hell. (In other words, it is hatred of Hari and hatred of Brahṁā, etc., which leads to hell.) There is no Release for those who have not got direct vision (Aparokṣadīṣṭi).

Those who have got hatred of good or attachment for contrary objects, never get direct vision of the Lord. They get it only when attachment for prohibited objects is destroyed, and they have become disgusted with all objects, worldly or otherwise except for divine objects, and when they are full of devotion and are always WITHOUT HEEDLESSNESS they see verily the Supreme Hari. By HEEDLESSNESS is meant non-forgetfulness of the Lord Viṣṇu, remembering Him always, discarding false knowledge, studying scriptures, always being active, studious, hearing sacred scriptures, and thinking over their meaning, that is to say, studying scriptures intelligently, by constantly hearing them and by being energetic, renouncing all prohibited actions and always performing one's own duties, this is what is called "want of heedlessness." The scriptures are the five Vedas only, namely, the four Vedas *plus* the Bhārata, the Pañcharâtra, the original Rāmâyana, the Purânas called Bhāgavata, *i.e.*, dealing with Lord Viṣṇu alone. These (Bhārata, Pañcharâtra, &c.) are called the fifth Veda.

(The sentence "remove the bolt" does not mean "remove the sin which is an obstacle to the attainment of the worlds prayed for." Its true meaning is thus given in the commentary):—

There are three ancient Motes (or "rings-pass-not" between the three worlds, and they prevent the passage from one to the other, these rings-pass-not or) Motes or called Parighas or bolts.

Viṣṇu residing in fire, etc., when appealed to, removes this obstacle

(But, it is objected, we living on earth do not see this mote, this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned, we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet and are not prevented from entering it by the mote spoken of? To this the commentary says —

After death when the souls want to go to those places where joy is to be experienced this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to *enjoy* the happiness and Mukti

(Thus these motes are round a particular plot or locality on these three planes, they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes, the Antarikṣa and Svarga lokas. If it be asked that the physical heaven ought to be visible, at least to all human eyes the reply is that without the grace of Lord Viṣṇu no one can cross the mote, nor can find out the existence of this physical paradise even.)

The phrase Yajñasyamâtrâ means the Lord Hari because He is the Saviour of the performer of sacrifice. The word Yajñamâ means "the performer of sacrifice" (mâ means performer). Yajñamâtrâ means the Saviour (trâ means Saviour) of Yajñamâ, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains Mukti, if he is wise.

THIRD ADHYĀYA.

FIRST KHANDA

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवः
शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage. ॐ Vai, indeed, alone. आदित्यः Âdityah, the sun. Âdi=beginning, ta=all-pervading, Ya=wisdom,—the whole word means “the eternal, all-pervading wisdom.” देवमधु Devamadhu, honey to the Devas. “Madhu” here means happiness—“devamadhu” means “the giver of happiness to the Devas” तस्य Tasya, of him, of the Lord called Âditya and honey. द्यौः Dyauh, heaven. श्री, because she is all resplendent, “dyau” means light श्री possesses light and dwells in heaven, therefore she is called Dvau. एव Eva, indeed तिरश्चीनवः Tiraśchînavaṁśah, cross-beam, it is a name of श्री, because by her prostration (tiraśchîna) and devotion and obedience, she has brought the Lord Hari under her control. (Vamśa=vaśa, control) अन्तरीक्षः Antarikṣam, the intermediate region; the Vāyu is so called because he always sees the Lord Hari within himself (antar=inside, kṣa=to see). The Vāyu or air is called antarikṣa because he moves in the sky अपूपः Apûpaḥ, honey cells; “ap” means the âpyam, the goal, i.e., the Brahman, “upa” near. He, near to whom or in whom, Brahman always resides is apûpa. मरीचयः Marîchayah, the rays the Rîṣis called Marîchi and the rest, dwelling in the rays of the sun. पुत्राः Putrîâḥ, sons, makers of honey, the honey dwelling in the honey cells is the son of the bees, as produced by them.

1. That Lord is verily honey to the Devas. श्री is like the cross-beam Vāyu is the bee-hive. And the Rîṣis Marîchi, etc., the sons (or the honey-makers) —154.

Note —That Eternal, All-pervading Wisdom alone is the perfect joy, that supports the Devas. His spouse श्री, the Refulgent, has brought him under her control by her obedience. Vāyu, His beloved Son, is always absorbed in the contemplation of His glory, for He is the receptacle in which the Lord always dwells. The sages, like Marîchi, etc., are His children.

MANTRA 2.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्य ऋच
एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा
एता ऋचः एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमन्नाद्य ऋसोऽजायत ॥ २ ॥

तस्य Tasya, of Him the Lord called Âditya, of the Lord the inner controller of Savitṛi. ये Ye, those, which प्राचः=Prāñchah (existing in) the eastern-quarters. रसयः Raśmayah, rays. "ra"=delight, "śam"=auspiciousness, "mi"=wisdom. The forms of the Lord called Vāsudeva, etc dwelling in the rays of the sun. ता Tāh, those एव Eva, verily. अस्या Asya, of this, the honey-cell called Vāyu प्राच्यः Prāchyah, eastern. मधुनादयः Madhunaādyaḥ, honey-cells. "Madhu"=happiness, "na"=not "alam"=able, i.e., not able, none can obtain this happiness except through Vāsudeva ऋचः Richah of the Rig, the Riks are especially used in the morning oblation Vasus are called Rik, because they preside over the Rig-Veda and are, like bees, makers of honey एव Eva, indeed. मधुकृता Madhukṛitah, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called "Madhu" ऋग्वेद Rigvedah, the Rig-Veda एव Eva, even. पुष्प Puṣṣam, flower. that which nourishes wisdom, as the flower nourishes the bee. ताः Tāh, the words of Rig-Veda अमृताः Amṛitāh, nectar, deathless, because they are not the production of any human being, hence Amṛitā or eternal. आपः Āpah, waters, the best drink of the Devas (â=best, pa=drink) the juice in the flower. ता Tāh, they. वै Vai, verily एताः Etāh, these. ऋचः Richah, the Riks, viz, the Vasus like Agni, etc एतम् Etam, this ऋग्वेद Rigvedam, the Rig-Veda. अभ्यतपन् Abhvatapan, brooded over, drank, fully reflected upon, heated. तस्य Tasya of him. अभितप्तस्य Abhitaptasya, being heated यज्ञ Yaśah, fame, wisdom, because His form is wisdom तेज. Tejah, glory, bliss, his form is bliss. इन्द्रिय Indriyam, vigour, supreme lordliness, the Lord is called "Indriya," because He possesses supreme lordliness. वीर्यं Vīryam, strength, He is all strength. अन्नाद्य Annādyam, health, the power to confer boon and beatitude : magnanimity, literally food-support, He in-dwelling in food supports all. रसः Rasah, essence, He is called "rasa," because He is e-sence of all. अजायत Ajāyata, became manifest.

2. Of that Lord, the eastern rays are the eastern honey-cells. The Richas (the Vasus) are verily the bees. The Rig Veda is the flower. The juice in the flower is the nectar. Those Richas (the Vasus) distilled this flower called the Rig Veda. It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power.—155.

Note.—Of that Lord in the sun, the forms Vāsudeva, etc, dwelling in the eastern Raśmi and called so, because of their (Vāsudeva, etc.,) being full of delight, auspiciousness and wisdom, are the only means of attaining the Lord called sweet. Vasus verily are the bees (who manifest the sweetness of the Lord), the Rig Veda is the flower, as it nourishes the knowledge. The words of the Rig Veda are the eternal best drink (to be drunk by the ear) These Vasus studied closely the Rig Veda (physical laws, and discovered therein the Supreme Brahman, whose form is wisdom and bliss, supreme lordliness and power, vigour, strength, magnanimity and force,

MANTRA 3.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितः रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ २ ॥

तत् Tat, that (Supreme Brahman). व्यक्षरत् Vyakṣarat, flowed forth (the Dharma and Mokṣa for the Devas). तत् Tat, that (honey called Vâsudeva and revealed through the Rîgveda) आदित्य Âdityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, i.e., by the eastern side). अभित Abhitah, towards, by the side of (i.e., in the eastern rays). अश्रयत् Aśrayat, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this in the forms of fame, etc., called Vâsudeva and as manifested through the Rîg-Veda. यत् Yat, which. एतत् Etat, that. आदित्यस्य Âdityasya, of the sun. रोहित Rohitam, red. रूप Rûpam, form.

3. He (the Supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas); that honey (revealed through the Rîg Veda and called Vâsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vâsudeva) assumed red color and that is the red light of the sun.—156.

SECOND KHANḌA.

MANTRA 1.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्वेव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपः स्तस्याभि-
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लः रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ १ ॥

अथ Atha, now. ये Ye, which. अस्य Asya, his. दक्षिणाः रश्मयः Dakṣiṇâḥ Ras-mayah, the southern rays. ताः Tâḥ, those. एव Eva, verily. अस्य Asya, his. दक्षिणाः मधुनाड्यः Dakṣiṇâḥ Madhunâdyah, southern honey-cells. यजूंषि Yajûṁsi, the Yajus verses or the Rudras. एव Eva, verily. मधुकृतः Madhukṛtah, the honey-makers, bees. यजुर्वेदः Yajurvedah, the Yajurveda (Sankarṣana.) एव Eva, alone.

पुष्प Puṣṣam, flower. तः Tâḥ, those अमृतः Amṛitâḥ, nectars आपः Âpah, waters, तानि Tâni, those. वै Vai, verily. एतानि Etâni, these. यजूं नि Yajûmṣi, the Yajus verses, Rudras like Vâyu, etc., the presiding deity of the Yajur Veda एतत् Etam, this. यजुर्वेद Yajurvedam, the Yajur Veda. अभ्यतपन् Abhyatapan, heated, distilled, reflected over. तस्य Tasya, from that. अभितप्तस्य Abhitaptasya, being distilled ययः Yasah, fame, wisdom तेजः Tejah, glory, bliss. इन्द्रिय Indriyam, vigour, lordliness. वीर्यं Vîryam, strength अन्नाद्य Annâdyam, food, etc., magnanimity रसः Rasaḥ, essence. अजायत Ajâyata, became manifest. तत् Tat, that. व्यक्षरत् Vyakṣarat, flowed out. तत् Tat, that. आदित्य Âdityam, the solar orb अभितः Abhitah, by the side. अश्रयत् Aśrayat, became fixed. तत् Tat, there वै Vai, verily एतत् Etat, this. यत् Yat, which आदित्यस्य Âdityasya, of the sun. शुक्ल रूपं Śuklamrûpam, the white form (Sañkarṣaṇa).

1. Now those which are the southern rays of that Lord, they are verily His southern honey cells. The Yajus (the Rudras) are verily the bees. The Yajur Veda (Sañkarṣaṇa) is verily the flower. The juice in the flower is the nectar. Those Yajus (the Rudras) distilled this flower called the Yajur Veda : it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power. He (the Supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas). That honey revealed by the Yajur Veda and called Sañkarṣaṇa, took its place on the southern side of the solar orb. There verily He (Sañkarṣaṇa) assumed white colour and that is the white light of the sun.—157.

Note.—Of that Lord is the sun the form Sañkarṣaṇa dwells in the southern rays. These are called rays or Rasmî, because of their being full of delight, auspiciousness and wisdom. They are the only means of attaining the Lord called Sweet. Rudras verily are the bees who manifest the sweetness of the Lord. The Yajur Veda is the flower, because it nourishes that knowledge. The words of the Yajur Veda are eternal best drink. These Rudras verily distilled the Yajur Veda and manifested thereby the Supreme Brahman, whose form is wisdom and bliss, glory and power, vigour and strength, health and force.

THIRD KHANDA.

MANTRA 1.

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाढ्यः
सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येत५सामवेदमभ्यतप५ स्तस्याभि-
तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य५सोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित् .स्य
कृष्ण५ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha, now. Ye, which. Asya, his. प्रत्यक्षरत्तवः Pratyakṣarātṭavah, west-
ern rays. Tāh, those. Eva, verily. Asya, his. प्रतीच्यो नृधुनाद्यः Pratichyah
madhunādyah, western honey-cells. सामानि Sāmāni, the Sāman verses, the Âdityās ;
so called because they are equal (sama) with the twelve months * for each month
there is an Âditya. Eva, verily. Madhukritah, honey-makers, bees. सामवेदः
Sāmavedah, the Sāmaveda (Pradyumna) Eva, alone. Puṣpam, flower. Tāh,
those. Amṛtah, nectars Âpat, waters. Tāni, those Vai, verily. Etāni, these.
सामानि Sāmāni, the Sāman verses, Âdityas the presiding deity of Sāma Veda.
Etam, this. सामवेद Sāmavedam, the Sāma Veda. Abhyatapan, heated, distilled,
reflected over. Tasya, from that. Abhitaptasa, being distilled. Yaśah, fame,
wisdom. Tejah, glory, bliss. Indriyam, vigour, lordliness Vīyam, strength.
Annādyam, food, etc., magnanimity. Rasah, essence Ajāyata, became manifest.
Tat, that. Vyākṣarat, flowed. Tat, that Âdityam, the solar orb Abhitah,
by the side. Aśrayat, became fixed Tat, there Vai, verily Etat, this. Yat,
which. Âdityasya, of the sun. कृष्णरूप Kṛṣṇarūpam, dark form (Pradyumna).

1. Now those which are the western rays of that Lord, are verily His western honey cells. The Sāmans are verily the bees. The Sāma Veda is verily the flower. The juice in the flower is the nectar. Those Sāman verses (the devas called Âdityas) distilled this flower called Sāma Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power.

He, the Supreme Brahman, flowed forth Dharma and Mokṣa for the Devas, that honey revealed by the Sāma Veda and called Pradyumna, took its place on the western side of the solar orb. There verily He (Pradyumna) assumed dark color and that is the dark light of the sun.—158.

FOURTH KHANDA.

MANTRA 1.

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथ-
र्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपस्तस्या-
भित्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य परं
कृष्ण रूपम् ॥ ३ ॥

इति चतुर्थ खण्डः ॥ ४ ॥

Atha, now. Ye, which. Asya, his. उदचरमय Udañcharaśmayah, north-
ern rays. Tāh, those. Eva, verily Asya, his. उदीच्यो मधुनाड्य Udīchyah
madhunāḍyaḥ, northern honey cells अथर्वाङ्गिरस Atharvāṅgīrasah, Atharva and
Angīrasa verses. The Devas called Soma, &c, since they cause rain (adhara)
and are thus the essence (rasa) of the bodily organs (aṅga). Eva, verily. Ma-
dhukṛtaḥ, honey-makers, bees. इतिहासपुराणम् Itihāsapurāṇam, Itihāsa, and
Purāṇam. It includes the verses of the Atharva Veda also. Eva, alone.
Puṣṣam, flower. Tāh, those. Amṛtāḥ, nectars Āpah, waters. ते Te, those
Vai, verily. एते Ete, these Atharvāṅguśa, Atharva and Angīrasa verses,
Devas called Soma, etc. एतत् Etat, this Itihāsapurāṇam, the Itihāsa and
Purāṇas. Abhyatapan, heated, distilled, reflected over Tasya, from that.
Abhitaptasya, being distilled Yaśaḥ, fame, wisdom Tejaḥ, glory, bliss.
Indriyam, vigour, lordliness Vīryam, strength. Annādyam, food, etc, magna-
nimity. Rasaḥ, essence, power. Ajāyata, became manifest Tat, that. Vyak-
ṣarat, flowed Tat, that Ādityam, the solar orb Abhitaḥ, by the side.
Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this Yat, which.
Ādityasya, of the sun. पर Parah, deep black. कृष्णम् Kṛṣṇamūpam, deep
black form (called Aniruddha).

1. Now those which are the northern rays of that Lord, they are verily his northern honey cells. The hymns of the Atharvāṅgīras (Soma &c,) are verily the bees. The Itihāsa-Purāṇa (Aniruddha) is verily the flower. The juice in the flower is the nectar. Those Atharvāṅgīras (the devas called Somas) distilled this flower called the Itihāsa-Purāṇa, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Atharvâṅgiras and called Aniruddha, took its place on the northern side of the solar orb. There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun.—159.

FIFTH KHAṆḌA.

MANTRA 1.

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या
एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य
यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये
क्षोभत इव ॥ ३ ॥

ते वा एते रसानाश्च रसा वेदा हि रसास्तेषामेते रसास्तानि
वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥४॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now Ye, which Asya, his. ऊर्ध्वाः रश्मयः Ūrdhvâh raśmayah, upward rays. Tâh, those Eva, verily Asya, his. ऊर्ध्वाः मधुनाड्यः Ūrdhvâh Madhunaâdyah, upward honey cells गुह्याः Guhyâh, the occult, the secret. एव Eva, verily. आदेशाः Âdesâh, teachings, doctrines, the Perfect Ones called the Rîjus the Teachers of the Secret Madhukṛitah, honey-makers, bees ब्रह्म Brahma, the entire Veda, the Infinite Vedas Brahman comes from √brih=to be endless There is no end of the Vedas, therefore they are called Brahman or endless एव Eva, alone Puṣpam, flower Tâh, those Amṛitâh, nectars. Âpah, water. ते Te, those वै Vai, verily. एते Ete, these गुह्या आदेशाः Guhyâ Âdesâh, the Teachers of the Secret Doctrine, the Rîjus. एतद् Etad, this. ब्रह्म Brahma, the entire Vedas. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśah, fame, wisdom. Tejah, glory, bliss इन्द्रिय Indriyam, vigour, lordliness. Vîryam, strength Annâdyam, food etc., magnanimity. Rasah, essence, power Ajâyata, became manifest. Tat, that Vyākṣaṇat, flowed out. Tat, that. Âdityam, the solar orb. Abhitah, by the side. Âśrayat,

became fixed. Tat, there Vai, verily. Etat, this. यत् Yat, which. एतत् Etat, this. आदित्यस्य Ādityasya, of the Āditya मध्ये Madhye, in the middle. क्षोभते Kṣobhate, stirs. इव Iva, as if. ते Te, they, the forms like Vāsudeva &c वै Vai, verily रसानाम् Rasânâm, of the essences, of the five essences. रसाः Rasâḥ, essences वेदाः Vedâḥ, the Vedas. हि Hi, indeed. रसाः Rasâḥ, the best तेषाम् Teṣâm, of these (Vedas). एते Ete, these (Vāsudeva &c.). रसाः Rasâḥ, the best. तानि Tâni, these. वै Vai, indeed. एतानि Etâni, these (five forms, Vāsudeva &c) अमृतानाम् Amṛitânâm, to the Immortals. अमृतानि Amṛitâni, the givers of immortality. वेदाः हि Vedâḥ hi, the Vedas (the immortals) indeed अमृताः Amṛitâḥ, Immortals. तेषा Teṣâm, of them. एतानि Etâni, these. अमृतानि Amṛitâni, the givers of immortality.

Now those which are the upward rays of that Lord, they are verily His upward honey cells. The Secret Doctrines (Rijus) are verily the bees. The entire Vedas constitute the flower. The juice in the flower is the nectar. Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nârâyana), it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Entire Vedas and called Nârâyana took its place in the centre of the solar orb. That form which seems to stir in the centre of the sun is verily the Lord Nârâyana having the color of the rising sun. . . .

These verily (Vāsudevas &c.) are the Essences the essences For the Vedas are the essences (the best) and of them Vāsudeva, etc., are the essences (best). They are the Nectars of the nectars. For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity).—160.

MĀDHVA'S COMMENTARY.

In the end of the last Adhyāya, it was mentioned that the Vasus, the Rudras and the Ādityas have dominion over the morning, midday and evening oblations respectively. In the present Adhyāya the Śruti describes the glory of the Lord dwelling within the Sun, and which is the object of worship. His glory was not so fully described previously as was necessary. Old commentators have taken the word "Madhu" in its literal meaning of "honey," and they say that the sun is honey as a mere poetical metaphor. The Commentator sets aside this view, and shows that in the first five Khaṇḍas in this Adhyāya, the Brahma Vidyā is established and he does so by quoting an authority.

It is thus written in the Sāma Samhitā:—The Lord Viṣṇu, who dwells in the sun, is alone called by the name of Madhu. Because He is the store house (मद्: दीयते अस्मिन्) of happiness.

Here the word Mada means happiness (मद् + धी = मधु, mada + dhi = madhu ; by Nipātana *ad* is elided and *i* is changed to U). The word Mada generally means intoxication, but here it means happiness.

Thus having shown that Madhu is the name of the Lord, and that “Mada” means happiness, the commentary next shows how the word Mada comes to mean happiness, by giving the meanings of the very letters of this word.

The Letter A indicates exuberance or intensity, while the word “mada” derived from $\sqrt{mā}$ = ‘to know’ and $\sqrt{tan}$ = ‘to spread’ means “the expanse of consciousness” (Jñāna tati); that which possesses the expanse of knowledge in its intensity is called Mada or that which causes expansion of consciousness.

(But how does this word ‘mada’ come to mean happiness ? To this the Commentary answers):—

“Jñāna-tati” means “full of wisdom,” “the condition of being full with knowledge,” thus it means “he who has knowledge,” and consequently “he who experiences” or “that which is experienced in the highest degree” that which is experienced as the highest among all desired objects is called Mada. Now happiness is the highest object of experience in our consciousness. Therefore, Mada means happiness. In fact, all objects in consciousness are classified as high or low, according to the amount of happiness they confer. That which one experiences as the highest among all the objects of desires is called Mada, and all objects of enjoyment are considered as happiness, because they conduce to the expansion of consciousness, and every such expansion is accompanied by pleasure. Thus Madhu comes to mean that which holds happiness to the highest degree.

(But) the words ‘Mada’ happiness and ‘dhi’ holding, contain nothing to denote intensity. Where do you get this idea of the highest degree. To this the Commentator answers):—

The third letter U denotes intensity (for otherwise the combination of Mad + dhi = Madhi and not Madhu).

(Having thus explained the word Madhu, now the Commentary explains the words Deva Madhu.)

Because He is the shelter of the Devas (the refuge of the Devas) therefore He is called Deva Madhu, or the honey of the Devas (that which the Devas enjoy in the state of Mukti).

The Commentary now explains the word Āditya and shows that it does not only mean the visible sun, but the Lord also.

Because He is the beginning (Ādi = beginning), because He is all-pervading (ta = tata = all-pervading) and because He is all-knowing (Ya =

knowledge), therefore the Lord is called Āditya, i.e., the Primeval all-pervading wisdom.

The word Madhu has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here, and thus these verses are a simile. (Therefore the commentary says) :—

The Lord is like honey, viz., He satisfies the Devas

As he is like honey, to complete the simile there must be a cross-beam, bee-hive, bees, flowers, etc., to make honey. This the Commentary now shows thus :—Viṣṇu is Madhu, Śrī is the cross-beam, Vāyu is the bee-hive, the Devas are the bees, and the Vedas and religious literature are the flowers. The words used to denote these things 'cross-beams' etc., have also double meaning, one the ordinary well-known meaning, and the other as applying to Śrī, Vāyu, etc. The Commentary shows this now. The phrase "dyaurevatiśchinavam-āḥ" apparently means "the heaven is the cross beam." But an inanimate heaven and an inanimate cross-beam are not meant here. Dyaṁ means the Shining one, and is the name Śrī.

Śrī possessing the attributes of luminosity, etc., (dvi=to shine) and dwelling in heaven (dyu=heaven), is called Dyu; and She is connected with tirovamsā, etc., cross-beam, etc.

(Thus dyu means Śrī primarily, but not the loka; heaven is called dyu in the secondary sense, because Dyu or Śrī dwells there.)

She is the cross-beam, because she is the refuge of Vāyu. Vāyu is the bee-hive, because Madhu or Viṣṇu is specially contained or placed in him (as honey in the cells), Vāyu is also called Antarikṣa (lit. interior vision), because Hari is seen by him always within his heart.

The sky is called Antarikṣa, because Vāyu dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The Marichis are Rīsīs dwelling in the rays of the sun, and are called the sons

(Thus the Rīsīs Marichis, etc., dwelling in the solar rays are like the eggs or sons of the bees, the Devas, Vasus, Rudras, etc., are the bees, Vāyu is the bee-hive.)

(The commentary now explains the word Tirovamsa in its another sense, and shows that literally it is a very appropriate epithet of Śrī, the spouse of Hari. The word means "obedient," as shown below.)

Because the Goddess Ramā has brought Hari as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called Tirovamsā (Tira=obedient, vamsā=controlling, one who controls another by obedience and devotion) The word Tiryak means bowing down (therefore devotion and obedience). The cross-beam or rather the arched bamboo frame, from which the hive hangs is called Tirovamsā, because by its slanting posture it controls (Vasā=to control) the hive that hangs from it, and since it controls the hive, the cross-beam is named Tiraśchinavamsā.

Vāyu is called the bee-hive or Apūpa. The word Apūpa literally

means that in which is the Ap or the approachable, the goal, namely, the Lord God. The Vāyu is called Apūpa, because the Lord, the approachable is within him. The hive is called Apūpa because the honey, etc., is in it.

Thus Apūpa is a compound of two words Apa meaning Āpyam, the approachable, or the goal, and Upa meaning present. That in which the Āp is present is called Apu. Viṣṇu is called Āpa, because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apūpa, because there is present in it Āp, the liquid honey, etc. The word Āp in this connection means water and honey is called Āp or water, because it is a liquid and all liquids are called water.

(The commentary now explains the word Rasmi. It generally means rays, it means also here something else. Its literal meaning is that which is delight [ra=delight and śa=auspiciousness, and ma=wisdom]. Thus the whole word Rasmi means, he whose form is wisdom, auspiciousness and delight.)

The phrase dwelling in the Eastern rays means Lord Hari, called Vāsudeva, dwelling in the Eastern Rāśmi. The word Rāśmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nādi is now explained).—

The word nādi means part (na=not, alam=sufficient, not whole but a part). The aṁśa or part of Lord is called Nādi, because without these Divine Aṁśas (like Vāsudeva, Pradyumna, &c.,) no adhikāri can reach the whole, the Aṁsin, the Supreme Lord. (One must reach Him through one of these Aṁśa forms.)

(The commentary now explains the phrases :—the Riks are the bees, the Yajus are the bees, the Sāmans are the bees, the Atharva-Angirasas are the bees, the Guhya-Ādeśas are the bees. Even with the simile of the bees, these words do not mean the works called hymns of the Rig Veda, &c., but are names of particular classes of devas.)

The Riks are the devas called Vasus, the Chief of whom is Agni, because they preside over the Rik Veda, (they have the abhimāna of the Rig Veda). They are called Richs, because they are archya or worshipped as the first, especially, (i.e., in the morning the Vasus are the first worshipped). The Yajus are the names of the Rudras, the chief of whom is Indra, because Indra is the friend of Rudra. These are the devatās of sacrifice (yajña) and therefore called Yajus. The word Indra here does not mean the ordinary Indra, but it means Vāyu. He is the principal deva worshipped in the midday first of all, and Soma is drunk by him first, he alone is the chief of all the Rudras, with Śaṅkara at their head. The Sāmans are the Ādityas, because they are same with the months (i.e., one Āditya enjoys one month and thus the twelve months are enjoyed by twelve Ādityas). The phrase Varuṇena mukhena of Khaṇḍa VIII does not refer to the well-known Varuna. The word Varuṇa there means Indra called Puranḍara, because he is chosen (vriyate=elected) in every

sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Âdityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Âdityas and not Varuṇa, the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here.) The lord Viṣṇu is not meant here, because the enumeration here is of the bees or worshippers, and Viṣṇu being the worshipped, cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgirasas preside over the Itihâsas, Purâṇas, and the works called Atharva Aṅgirasas, with Soma as their chief. They are called Atharva Aṅgirasas, because they pour *down* (adhara) rain, therefore they are called Atharvas. Because they are the saps or controllers (asas) of the bodily organs (aṅgas), therefore they are called Aṅgirasas. In other words, the whole term Atharva Aṅgira means the rain-making controller of bodily organs. (The *dh* is changed to *th* anomalously) These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various prâṇas of the body. Hence, they are truly aṅgarasas or function-rulers.

The phrase Guhya âdeśa means Brahman and all those who are fit to hold the post of future Brahmâs, the Teachers (âdeśas) of all secret (guhya) doctrines, because they are verily the Teachers (Gurus) of all

(The term Guhya-Âdeśas is one word and is the name of those Teachers of the occult, who are themselves also hidden.) The name by which they are known is Rijavas or the PERFECT ONES, or the STRAIGHT ONES.

(The phrase brahmaiva puṣpam is now explained):—

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As says a Śruti.—anantâ vai Vedâḥ. The $\sqrt{bṛiha}$ from which comes the word brahma means also endlessness) (Now are explained the phrases like these Riks, &c., heated the Rik Veda, &c.)

These devas like Agni, &c., thoroughly pondered over the Rik Veda, &c., and thereby discovered or revealed the honey called the Supreme Brahman, and since they are the revealers of this honey, they are called bees or honey-makers. The Vedas are called puṣpas (flowers literally nourishers, puṣ=to nourish), because they nourish wisdom (poṣaka=nourisher). The ordinary puṣpas are so called, because they nourish the honey-makers, that is, the bees, with their nectar.

(The commentary now explains the phrase tâ amritâ āpaḥ):—

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

they are called *apa* or drink. The drinking of the Vedas consists in meditating over their meaning, in hearing them, and in reading them, and in nothing else, for they cannot be drunk like water

(The commentary now explains the five phrases "the Vedas being heated flowed out, &c." Others have explained the words *yaśas* by 'renown,' *tejas*, 'brightness of the body;' *indriyam*, 'the full activity of all the senses;' *viryam* 'power;' and *annādyam*, 'health.' This view is set aside here.)

From the Vedas thus meditated upon by the Devas, there became manifest *yaśas* (that is) wisdom, and *tejas* (that is) bliss, and *indriyam* (that is) supreme lordliness, and *viryam* (that is) strength or power, and *annādyam* (that is) the power to confer every beatitude on another. The Lord, the Adorable Hari, called *Rasa* or essence residing in the solar orb flowed out for the Devas *Dharma* (Religion), *mokṣa* (Release), &c.

Vāsudeva is the Supreme Person (or Male), has red colour and is called *Rik*. He verily resides in the eastern red rays of the sun, being red. *Saṅkarsana* has white colour, and is the Lord of *Yajurveda*. He resides in the southern white rays of the sun, and is white in colour. *Pradyumna* has blue colour (*śyāma*) and is described as (or in) the *Sāma-veda*. He dwells in the western blue rays of the sun, and is blue in colour. *Anuruddha* is deep blue in colour and is described as (or in) *Itihāsa*, *Purāṇa* and *Atharva-veda* and resides in the northern rays of the deep blue colour. In the middle of the solar orb dwells the *Nārāyaṇa*, in the rays that go upwards, having the colour of the rising sun, and, though not really moving, He appears as if moving, surrounded by the great mass of rays. He is described by all the Vedas. Thus the five-fold Hari is the essence of all the Vedas, and is the giver of eternity to the Vedas. Therefore, he is called the Nectar of nectars, and alone the Essence of essences. So it is in *Sāma-saṁhitā*

The worship of insentient objects cannot give *Purusārtha* (the highest end of man). Therefore, this *khaṇḍa* does not teach the worship of inanimate objects, like the sun &c. In fact, in the concluding passage (*Khaṇḍa XI*) the *Śruti* expressly says that the teaching herein given is *Brahma Vidyā* and not any lower *Vidyā*, for it says "Let the father tell this *Brahma Vidyā* to his eldest son." It further says, "He who knows this *Brahma Upaniṣad* thus," &c. How can the worship of inanimate objects give *Mukti* or *Brahma-pada*? That the whole of these *khaṇḍas* relate to *Brahma Vidyā*, is further shown by the statement made in *Khaṇḍa XI*, where the *Śruti* says, "In that place He neither rises nor sets" and "for Him there is perpetual day." These are applicable primarily to *Mukta Jivas* only. (Thus this portion of the *Upaniṣad* deals with *Brahma*

Vidyā only and not with aparā Vidyā, as understood by others.) Moreover, to whom can primarily belong the possession of yaśas—wisdom, tejas—bliss, indriyam—lordliness, vīryam—strength, annādyam—magnanimity and rasatvam—power, but to the Supreme Lord? For says a Śruti, “His name is the great yaśas”

In fact, the root-meaning of the word ‘bhaga’ shows the possession of complete lordliness, perfect strength (Vīrya), perfect fame (Yaśas), Śī, wisdom (Jñāna), and perfect knowledge (Vijñāna) He who possesses these six qualities, is called Bhagavan or the Adorable Lord. Another Śruti says :—*raso vai saḥ*—HE is a Flavour. (Taitt Up. III Valli.) Says another text :—I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme, residing in the heart, the Brahman, free from all evils, self-luminous, full with lordliness, dispassion, fame (wisdom), knowledge, power, and prosperity, and who is called Aham—the Great I—(According to Mādhva this “I” means the non-discardable, the Supreme.) So also another text says :—“That resplendent Inciter of light itself, Nārāyaṇa, the Puruṣa existing from the beginning.” That this Nārāyaṇa is to be meditated on in the solar orb, we learn from the well-known mantra, “*dheyaḥ sadā savitṛi maṇḍala*” &c.—“Nārāyaṇa residing in the middle of the solar orb should always be meditated upon” Moreover, the attributes of lordliness, &c., applied to the Sun, in this Upaniṣad, cannot apply to any inanimate object, like the physical sun, but is appropriate with regard to the Lord alone As says a Śruti :—“The Adorable is full of wisdom, the Adorable is full of lordliness, the Adorable is full of power.” So also Lord Bādarāyana in the Vedānta Sūtras (III 3 1)—“Brahman is the object of that knowledge which results from the conclusion of an enquiry into all scriptures, for the injunctions, &c., are not special.” So also :—“He has all names, all forms, may that Brahman, the Great Glory be propitious.” So also the text :—“That Goal which all the Vedas declare.” (Kath. Up.) So also the text :—“Verily all these Riks, all the Vedas, all the sounds are the names of one Being only, and that is the Prāṇa, (all are of one uniform nature, because all denote freedom from imperfections, and full of all excellent qualities). So also :—“In the Vedas, in the Rāmāyaṇa, in the Purāṇas, in the Bhārata, Viṣṇu is sung everywhere, in the beginning, middle and end.” So also :—“They call him Viṣṇu the Supreme, in whom all names are appropriate.” Moreover, the Mantra and Brāhmaṇa portion of the Vedas may treat of karmas (and worship of inanimate objects), but never so the Upaniṣads. They never can teach any thing inferior to

Brahman. (Therefore, this Chhândogya Upaniṣad could not be interpreted as teaching the worship of any insentient object like the sun, and they are wrong who explain these sections as teaching the worship of the sun.) As says a text —“ Viṣṇu is declared by all the Vedas, especially so by the Mantra portions of these, and more especially in the Âraṇyakas nothing else is taught but Viṣṇu. Even in the Brâhmaṇa portion of the Vedas, the primary topic is Viṣṇu alone, though as a subordinate topic the performance of Karmas is also taught in them. But in the Âraṇyakas nothing else is absolutely taught but Viṣṇu.” Of course in some portions of the Âraṇyakas, the worship of Vāyu is taught, as the Sûtra âtmî or the thread soul, but that is also done in order to bring into prominence the great superiority of Viṣṇu. “The worship of this Vāyu is taught in some places in the Âraṇyakas, because he is the highest body or the vehicle or idol through which God may be worshipped, as he manifests himself in all his glory in this Vāyu. This worship of Vāyu is taught only for the sake of teaching the better worship of the God Viṣṇu.” Thus in the Brahmânda Purâṇa. So also in the Bhâgavata Purâṇa. —“O dear, all those books which do not contain my sacred name, nor deal with my activities, such as the creation, sustenance, and dissolution of the worlds, nor describes the acts done by me in my many lîlâ avatâras (incarnations), all those books are barren, let no wise man waste his time on them. Just as the hoarded wealth of a miser is the source of great misery, because of its want of right application by not being given to a proper person, so is that book which does not contain my name. Those who hear books not describing the Lord Hari, the Saviour from all sins, or who hear books dealing with bad subjects, destructive of intelligence, are verily unfortunate, for they are thrown into Darkness from which there is no coming out, and where there is no one to help them.” So also (Âruṇeya Upaniṣad 2):—“Out of all the books let him read the Âraṇyakas again and again, of these let him study the Upaniṣads again and again and again.” This reiteration shows that the Upaniṣads deal only with the Lord, and the censure against other reading also shows the same. Thus the Upaniṣads deal with the Lord alone. So also in the Skanda Purâṇa:—“Let him study the Adhiyajña treatises (the Brâhmaṇas or rituals), especially the Adhidaiva books (dealing with mantra portion of the Vedas), and still more especially the Adhyâtma books (the Âraṇyakas), for the Lord is described in all these three and thereby known.” So also the text.—“All Śrutis enjoining karmas do so with regard to me (that is they teach my worship through those karmas), all Śrutis referring to various Devas

like Indra, &c., refer to me, the four kinds of speech have reference to me alone, all prohibitions (like let him not drink intoxicants) refer to me. I am directly the heart of all Śrutis, there is nothing else to be known than myself, I know alone the purport of all the Śrutis" All this shows that the worship of the Lord alone is taught everywhere.

SIXTH KHANDA.

MANTRA 1.

तद्यत्प्रथमममृतं तद्रसव उपजीवन्त्यग्निना मुखेन न वै देवा
अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

तत् Tat, that. यत् Yat, which. प्रथम Prathamam, first अमृत Amṛitam, nectar, viz, Vāsudeva. तत् Tat, on that. वसवः Vasavaḥ, the Vasus, the Devas holding the post of Vasus उपजीवन्ति Upajīvanti, live upon, get aparokṣa jñāna, understand with study, meditation, etc. See Him by meditation : get the higher life, live the higher life अग्निना Agniṇā, with Agniṇā मुखेन Mukhena, as the mouth, viz., as the chief or teacher of inferior Devas of this order. That is, Agni, who is one of the Vasus, teaches lower Vasus. न Na, not. वै Vai, verily देवाः Devāḥ, the Devas अश्नन्ति Aśnanti, eat, so long as seeing the immortal Hari they are satisfied, i.e., get Mukti. This shows that the condition of getting direct vision (upajivana) is Vairāgya—not eating and drinking, i.e., not being drawn by sensual attractions. न Na, not. पिबन्ति Pibanti, drink, viz., they become perfectly desireless, virakta. (Eating and drinking are illustrative of other desires also, by not eating and drinking is meant they are disgusted with all sensuous enjoyments and thus they get aparokṣa jñāna (upajivana—higher life). एतत् Etat, this. एव Eva, verily. अमृत Amṛitam, nectar, the divine form of Vāsudeva. दृष्ट्वा Dṛiṣṭvā, having seen. तृप्यन्ति Tripyanti, become satisfied. ते Te, they. एतत् Etat, this (Vāsudeva) एव Eva, verily. रूप Rūpam, form अभिसंविशन्ति Abhisamviśanti, enter into. एतस्मात् Etasmāt, this. रूपात् Rūpāt, form (of Vāsudeva). उद्यन्ति Udyanti, come out.

1. The Vasus behold along with their chief Agni the first of these Nectars. Verily, because these Devas neither eat nor drink, therefore they are perfectly content with looking at this Nectar (in Mukti). They enter into that Form and they rise out of that Form.—161.

Note.—That which is the first nectar (Vāsudeva) gives the higher life to the Vasus, with Agni at their head Verily, because these Vasu devas remain perfectly indifferent to all other enjoyments, therefore they see this Glorious Form. They neither eat nor

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

The Vasus behold with the first of these Nectars their chief Agni. Verily, because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar (got Mukti) They enter into that Form and they rise out of that Form

MANTRA 2.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखे-
नैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्मा
द्रूपादुदेति ॥ २ ॥

४ Sah, he. Having described in the last mantra the Sâyujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge regarding those who have fitted themselves to hold the post of Vasus in future worlds ४: Yah, who. एतत् Etat, this. एव Evam, thus अमृत Amritam, Nectar. वेद Veda, knows वसूना Vasûnâm, among the Vasus. एव Eva, surely. एकः Ekah, one भूत्वा Bhûtvâ, being, becoming, i.e., becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway. अग्निना Agninâ, with Agni. एव Eva, surely. मुखेन Mukhena, as chief, as taught by Agni. एतत् Etat, this. एव Eva, indeed. अमृत Amritam, Nectar. दृष्ट्वा Dṛiṣṭvâ, having seen. तृप्यति Tripyati, becomes satisfied. ४: Sah, he. एतत् Etat, this एव Eva, indeed. रूप Rûpam, form. अभिसंविशन्ति Abhisamvisanti, enters into. एतस्मात् Etasmât, from this. रूपात् Rûpât, from form. उदेति Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—162.

Note.—The human Adhikârî who knows this Nectar (Vāsudeva) and how the Vasus get Mukti by the vision of the Glorious Form, becomes one of the Vasus, with Agni as his Teacher. He also gets the vision of this form, and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेताँ वसूनामेव
तावदाधेपत्य स्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥६॥

४: Sah, he. यावत् Yâvat, so long, 31 Ghaṭikâs and two Kâṣṭhâs and that length of space crossed in that time, i.e., 12 hours, 30 minutes of time and 187½° of space out of the total 24 hours of time, and 360° of space. That is from 5¼ A.M.

to 5½ P M आदित्यः Âdityaḥ, the sun पुरस्तात् Purastât, in the east, in the Udayâ-dri (the hill from which the sun is said to rise). उदेत् Udetâ, rises, rising. पश्चात् Paścât, in the west, in the Astâdri. अस्तयेत् Astmetâ, sets, setting. The time of the Vasus is 31 Ghatikâs and two Kâṣthâs. The space is the whole stretch of country between the Udaya or rising point and the setting point. In any particular longitude, it would cover all countries within 93½° longitude east of it and 93½° longitude west of it. वसूना Vasûnâm, of the Vasus. एव Eva, alone. तावत् Tâvat, so much. अधिपत्य Âdhipatyam, sovereignty, the jurisdiction of the Vasus extends over the country between the Udayâdri and the Astâdri स्वापत्य Svârâjyam, supremacy, enjoyment of all objects of desire. He who enjoys (iñjayati) or satisfies himself (sva) is called Svarâj; the state of Svarâj is called Svarâjyam. पर्येत् Paryeta, attains.

3. The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west. (The knower of this Vidyâ) attains (that sovereignty and supremacy).—163.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction, i.e., between the Udayagiri in the east and the Astagiri in the west and so long as the Vasus reign therein.

SEVENTH KHANDA.

MANTRA 1

अथ यद् द्वितीयममृतं तद्गुद्रा उपजीवन्तीन्द्रेण मुखेन न वै
देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. द्वितीयं Dvitiyam, second Amṛitam, nectar, viz, Saṅkaraṣaṇa. Tat, on that. गुद्राः Rudrâḥ the Rudras. Upajîvantî, behold live upon, get aparokṣa jñâna, understand with study, meditation etc See him by meditation. इन्द्रेण Indreṇa, with Indra (Vâyû). Mukhena, as the chief or teacher of inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink, viz., they become perfectly desireless, virakta. Etat, this. Eva, verily. Amṛitam, nectar, Saṅkaraṣaṇa. Dṛiṣṭvâ, having seen. Tripyanti, become satisfied. Te, they. Etat, this Saṅkaraṣaṇa. Eva, verily. Rûpam, form Abhisamviśanti, enter into. Etasmât, from this. Rûpât, form (of Sankaraṣaṇa) Udyanti, come out.

1. The Rudras behold with their chief Vâyû the second of these Nectars. Verily (because) these (Devas)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form.—164.

Note—That which is the second nectar Sankarṣaṇa gives the higher life to the Rudras with Vāyu at their head. Verily, because these Rudra Devas remain perfectly indifferent to all other enjoyments, therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

Note.—The Rudra Âditya, Soma and Sâdhya worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in the lower hemisphere we should find that after sunset till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hours the direction of its motion would be from north to south, and for the last 45 minutes (*i.e.*, just before sunrise) the sun would appear to move *vertically* up (a tangential motion). This is what is meant by the phrases—the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the *direction* of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west, (2) rising south, setting north; (3) rising west, setting east; (4) rising north, setting south; (5) rising up, setting down.

MANTRA 2

स य एतदेवममृतं वेद रुद्राणामेवैका भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Saḥ, he Yaḥ, who Etat, this. Evaṃ, thus. Amṛitam, Nectar. Veda, knows रुद्राणा Rudrânâm, of the Rudras. Eva, surely Ekaḥ, one. Bhûtvâ, being, becoming. इन्द्रेण Indreṇa, with Vāyu. Eva, surely Mukhena, as chief Etat, this Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this Eva, indeed. Rûpam, form. Abhisamviśanti, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2 He who thus knows this Nectar, becoming one of the Rudras with Vāyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—165.

Note—The human Adhikâri, who knows this Nectar (Sankarṣaṇa) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vāyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures; and he gets Sâyujya Mukti, that is to say, he, at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यश्स्वाराज्यं पर्येता ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

Sah, he. Yâvat, so long, $15\frac{1}{2}$ Ghatikâ and one Kâṣṭhâ and that length of space crossed in that time. In other words, 6 hours 15 minutes of time and $93\frac{3}{4}^{\circ}$ of space. From sunset to midnight, *i.e.*, from 5 $\frac{3}{4}$ P.M. to midnight. Âdityah, the sun. Purastât, in the east, in the Udayâdri. Udetâ, rises, rising. Paschât, in the west, in the Astâdri. Astametâ, sets, setting. द्वि Dvîh, twice, *viz.*, the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus, *i.e.*, $\frac{1}{2}$ of $12\frac{1}{2}=6\frac{1}{4}$ hours. So also the space. तावत् Tâvat, so much. दक्षिणत Daksinatah, from south, उदेत Udetâ, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north. उत्तरतः Uttaratah, towards north. अस्तमेत Astametâ, setting. रुद्राण Rudrâṇâm, of Rudras. Eva, alone. Âdhipatyam, sovereignty. Svaiâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is northerly.

3. The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyâ attains this sovereignty and supremacy of the Rudras.—166

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, *i.e.*, the country between the rising point in the south and the setting point in the north, and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra-loka.

EIGHTH KHANDA.

MANTRA 1.

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुच्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. तृतीयं Tṛtīyam, third. Amṛitam, Nectar viz., Pradyumna. Tat, on that. आदित्याः Ādityāḥ, the Ādityās. Upajīvanti, behold, live upon. See him by meditation. वरुणेन Varuṇena, with Indra Mukhena, as the mouth, viz., as the chief teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, the Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily Amṛitam, Nectar · Pradyumna. Dṛiṣtvā, having seen. Tripyanti, become satisfied. Te, they. Etat, this, Pradyumna. Eva, verily Rûpam, form. Abhisamvisanti, enters into Etasmât, from this Rûpât, form (of Pradyumna) Udyanti, come out.

1. The Ādityas behold with their chief Indra the third of these Nectars. Verily, because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form.—167.

Note.—That which is the third nectar (Pradyumna) is enjoyed by the Ādityas, with Indra at their head. Verily because these Āditya Devas remain perfectly indifferent to all other enjoyments, therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-
तस्माद्रूपादुदेति ॥ २ ॥

Sah he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, know. आदित्यानां Ādityānām, of Ādityas. Eva, surely. Ekaḥ, one. Bhutvā, being, becoming. वरुणेन Varuṇena, with Indra. Eva, surely. Mukhena, as chief Etat, this. Eva, indeed Amṛitam, Nectar Dṛiṣtvā, having seen. Tripyati, becomes satisfied. Sah, he. Etat, this. Eva, indeed Rûpam, form. Abhisamvisati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Ādityas with Indra as their chief and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—168.

Note.—The human Adhikâri, who knows this Nectar (Pradyumna) and how the Ādityas get Mukti by the vision of the Glorious Form, becomes one of the Ādityas, with Indra as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he, at will enters into this Form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्प-
श्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यः स्वाराज्यं
पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Saḥ, he. Yāvat, so long, *i.e.*, the time of the Ādityas extends over 3 hours, and their space is 45°. Three hours after midnight, *i.e.*, up to 3 A.M. Ādityah, the sun. दक्षिणत Dakṣiṇataḥ, in the south. Udetâ, rises, rising. उत्तरत Uttaraṭaḥ, in the north. Astametâ, sets, setting द्विः Dviḥ, twice *viz.*, the time of the Rudras, when the sun travels from the south to the north, is twice as great as that of the Ādityas. In other words, the time of the Ādityas is *half* that of the Rudras : *i.e.*, 7 Ghatikâs + 1¼ Kâsthâs. तावत् Tāvat, so much. पश्चात् Paśchât, from west. उदेता Udetâ rising, to the people dwelling in that place, the sun appears to rise as if from the west and set in the east. पुरस्तात् Purastât, towards the east. अस्तमेता Astametâ, setting आदित्याना Ādityânâm, of Ādityas, the time of Ādityas Eva, alone. Ādhipatyam, sovereignty (of the Ādityas is) over the country between the *rising point* in the south and the setting point in the north. Svarâjyam, supremacy, enjoyment of all objects of desire. Pariyetâ, attains. The direction of the sun's motion is easterly.

3 The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north. This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east. The knower of this Vidyâ attains the sovereignty and supremacy of the Ādityas.—169.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Ādityas hold jurisdiction, *i.e.*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Ādityas, and the sun's motion is from the west and towards the east here when looked at from the upper hemisphere

NINTH KHANDA.

MANTRA 1.

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न
वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which चतुर्थं Chaturtham, fourth. Amṛitam, nectar, viz., Aniruddha. Tat, on that. मरुत Marutah, the Maruts. Upajivanti, behold, live upon. See Him by meditation. सोमेन Somena, with Soma. Mukhena, as the mouth, viz., as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Āśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Aniruddha. Dṛiṣṭvâ, having seen. Tripyanti, become satisfied. Te, they. Etat, this (Aniruddha). Eva, verily. Rûpam, form. Abhisamvīśanti, enter into. Etasmât, this. Rûpât, form (of Aniruddha). Udyanti, come out.

1. The fourth of these Nectars the Maruts behold with their chief Soma. Verily, because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form.—170.

Note—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts, with Soma at their head. Verily, so long as Devas are satisfied by seeing this Glorious Form, they remain perfectly indifferent to all other enjoyments. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्भू-
पादुदेति ॥ २ ॥

Sah, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. मरुता Marutām, of Maruts. Eva, surely. Ekah, one. Bhûtvâ, being, becoming. सोमेन Somena, with Soma. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tripyati, becomes satisfied. Sah, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamvīśati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—171.

Note.—The human Adhikâri, who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form, becomes one of the Maruts, with Soma as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he, at will enters into this Form, and comes out of It, whenever he likes,

MANTRA 3.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्त-
रत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं
पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Sah, he. Yâvad, so long. The time of the Soma (Maruts) is $1\frac{1}{2}$ hours, and space $22\frac{1}{2}^\circ$, that is from 3 A.M. to $4\frac{1}{2}$ A.M. Âdityah, the sun. पश्चात् Paśchât, in the west, in the Astâgiri. Udetâ, rises, rising. पुरस्तात् Purastât, in the east, in the Udayâgiri. Astametâ, sets, setting. द्विः Dvîh, twice, viz., the time of the Maruts. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words, the time of the Maruts is *half* that of the Âdityas. तावत् Tâvat, so much. उत्तरतः Uttaratâh, from the north. उदेता Udetâ, rising, to the people dwelling in the north, the sun appears to rise as if from the north, and set in the south. दक्षिणतः Dakṣiṇatah, towards the south. अस्तमेता Astametâ, setting. मरुतां Marutâm, of the Maruts. Eva, alone. Âdhîpatyam, sovereignty (of the Maruts, extends over the country between the rising points in the west and the setting point in the east). Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains

3. The Âdityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east. This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south. The knower of this Vidyâ attains the sovereignty and supremacy of the Maruts.—172.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction, i.e., between the country in the west, rising point and the east, in the setting point, and the time during which the Âdityas reign therein is twice as much as that of the Maruts, and the direction of the motion of the sun is from the north towards the south here, as appearing to a resident of the upper hemisphere.

TENTH KHANDA.

MANTRA 1.

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now Yat, which. पञ्चन Pañchamam, fifth Amṛitam, nectar, viz., Brahman. Tat, on that साध्या Sādhyāḥ, Sādhyas. Upajīvanti, behold, live upon See Him by meditation ब्रह्मण Brahmanā, with Brahmā Mukhena, as the mouth, viz., as the chief or teacher of the inferior Devas of this order. Na, not Vai, verily Devāḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this Eva, verily. Amṛitam, nectar. Dṛiṣtvā, having seen. Tṛipyanti, become satisfied Te, they. Etat, this. Nââyāna Eva, verily. Rûpam, form. Abhisamviśanti, enter into Etasmât, this Rûpât, form of Brahman. Udyanti, come out.

1. The fifth of these Nectars, the Sādhyas behold with their chief Brahmâ. Verily, because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar. (Getting Mukti) they enter into that Form and they rise out of that Form.—173.

Note.—That which is the fifth nectar (Brahman) is enjoyed by the Sādhyas, with Brahman, at their head. Verily, so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments, they neither eat nor drink, but are immersed in the contemplation of the most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येत-
स्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar Veda, knows. साध्याना Sādhyānām, of Sādhyas. Eva, surely Ekaḥ, one Bhûtvā, being, becoming ब्रह्मण Brahmanā, with Brahmā Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣtvā, having seen. Tṛipyati, becomes satisfied Saḥ, he. Etat, this. Eva, indeed Rûpam, form. Abhisamviśati, enters into Etasmât, from this Rûpât, from form Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Sādhyas with Brahmâ as their chief and having seen this Nectar becomes perfectly content. He enters into this Form and rises again out of It.—174.

Note.—The human Adhikârî, who knows this Nectar (Brahmâ) and how the Sādhyas get Mukti by the vision of the Glorious Form, becomes one of the Sādhyas, with Brahmâ as his Teacher. He also gets the vision of this Form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sâyujya mukti, that is to say, he at will enters into this Form and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
 दूर्ध्वमुदेतार्वागस्तमेत साध्यानामेव तावदाधिपत्यः स्वाराज्यं
 पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sah, he Yâvat, so long. The time of the Sâdhyas is 45 minutes in duration, and the space is $11\frac{1}{4}^{\circ}$, that is, from $4\frac{1}{2}$ A.M. to $5\frac{1}{4}$ A.M. This is the famous Brâhma Muhûrta. Âdityah, the sun. उत्तरत Uttaraatah, in the north. Udetâ, rises, rising. दक्षिणत Dakṣiṇatah, in the south Astametâ, sets, setting. द्विः Dvîh, twice *viz*, the time of the Sâdhyas. When the sun travels from the north towards the south is twice as great as that of the Sâdhyas. In other words, the time of the Sâdhyas is half that of the Maruts. तावत् Tâvat, so much. ऊर्ध्व Urdhvam, upward. उदेत Udetâ, rising अर्वाङ् Aivâṅ, downward. अस्तमेत Astametâ, setting साध्यानां Sâdhâyânâm, of Sâdhyas. The time of Sâdhyas is 1 Ghatika, $22\frac{1}{2}$ Mint., $\frac{1}{8}$ kâṣṭhâ Eva, alone Âdhipatyam, sovereignty, the jurisdiction of the Sâdhyas extends over the country between the rising point upward and the setting point downward. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains.

3. The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nadir. The knower of this Vidyâ attains the sovereignty and supremacy of the Sâdhyas.—175.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sâdhyas hold jurisdiction, *i.e.*, between the country upward the rising point, and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sâdhyas and the sun's direction of motion here is vertical.

MÂDHVA'S COMMENTARY

Khaṇḍa VI to X.

(Having in the previous part described the five forms of the Lord, the present five khaṇḍas describe the five Great Hierarchies of Beings, that see these Forms and get Mukti therein.)

The seers of the first Nectar are the Vasus, with their chief, Agni. So long as they see that form of the Lord Viṣṇu they do not (wish to) enjoy anything else (and this is what is meant by the phrase, "they neither eat nor drink"). Verily, they enter into this Form only in

Moksa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vāyu as their Chief, (for they are dependent on Vāyu). But Vāyu being Hiraṇyagarbha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sādhyas as well. (Thus Vāyu rules both the second and the fifth hierarchies) Therefore, to Vāyu belongs the contemplation over the Yajur Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control; in his capacity as Brahmā, the head of the Sādhyas, he has all the Vedas to ponder over, that is, all the laws under him. As Brahmās he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge, for Vāyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Ādityas) are beholders of the third Nectar, with Indra as their Chief. The beholders of the fourth Nectar are Marutas, with Soma as their Chief. The beholders of the fifth Nectar are the Sādhyas with Brahmā as their Chief. These Sādhyas are called R̥jūs. The Beings called Suparna, Śeṣa, Sarasvatī, Suparnī, and Vāruṇī are included in the class of Sādhyas.

(But says an objector :—"How can Brahmā, who is one of the R̥jūs, be the head of these in their state of Mukti?" To this the answer is that in the state of Mukti Brahmā is not their head, but all are equal. The word head in this connection means "not inferior.")

In the state of Mukti all are equal to Brahmā, and each being a peer of the other, no one is inferior to any one, and so Brahmā also is, not inferior to any one, and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmā is the Chief of Vāk and Śeṣa, &c., in their state of Mukti even. (That is with regard to Vāk, &c., Brahmā retains his superiority even in the state of their Mukti.)

Śiva is the seer of both Nectars, the second and the fifth. In his state of Śiva, he sees only one; in his state of Mukti he sees both.

(This is said in answer to the question that Rudra and Śeṣa being identical, how can Śeṣa be included in the fifth category and at the same time be second. The reply to this is that, when the condition of Śeṣahood is transcended, that is, in Mukti, he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of Śeṣa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vasus, Rudras, &c. Now is described the result of meditation on the Lord, as Madhu, by those who have not reached that status, but have qualified themselves for it.)

Those Devas (or Beings fit to become Devas), who are qualified to get the status of Vasus, Rudras, &c, belonging to these five great hierarchies attain that status, when they are meditating perfectly and faultlessly on the Lord, called Madhu. After attaining the status of Vasu, Rudra, &c, they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdictions of these five classes. They are summarised here.

Class.	Territorial jurisdiction.	Temporal jurisdiction.
Vasus	.. $180^{\circ}+7\frac{1}{2}^{\circ}$	.. 12 hours and 30 minutes, i.e., from $5\frac{1}{2}$ A.M. to $5\frac{3}{4}$ P.M.
Rudras	... $90^{\circ}+3\frac{3}{4}^{\circ}$	... 6 hours and 15 minutes, i.e., from $5\frac{3}{4}$ P.M. to midnight
Ādityas	... 45°	3 hours, i.e., from midnight up to 3 A.M.
Maruts	... $22\frac{1}{2}^{\circ}$	. $1\frac{1}{2}$ hours, i.e., from 3 A. M. to $4\frac{1}{2}$ A.M.
Rjus (Sādhyas)	$11\frac{1}{4}^{\circ}$	. 45 minutes, i.e., from $4\frac{1}{2}$ A.M. to $5\frac{1}{4}$ A.M.

The period of time and the extent travelled by the sun, when it rises in the Udayagiri and sets on the Astagni, belong to the Vasus. They are the Lords of that time and space. Similarly, the time and space occupied by the sun in his travel from the Astagni to the midnight, when it travels from the south to the north, somewhat in an easterly direction, that time and space are under the rule of the Rudras, with Vāyu as their head. This time and space are halves of those of the Vasus, and are enjoyed by the Rudras. Similarly, half of the Rudra's time and space belongs to the Ādityas, being west to east, and is after midnight to 3 A.M. Next to that is the time of $1\frac{1}{2}$ hours and space under the jurisdiction of the Soma and is called Marut deśa and kâla, then extent being half of those of the Ādityas, and extends from 3 A.M. to $4\frac{1}{2}$ A.M. Each of these follows one after the other, beginning with the country last-mentioned and ending with the next. That is, the sun takes up one country after the other in the order given above. The Marut time is half that of the Ādityas and the sun here rises from the north point and sets in the south point. In the Indrapura the sun rises on the head and sets behind the Udayagiri and the time is half that of the Marut kâla. The Lord of this time and space is Brahmā.

The time of the Vasus is 31 gharis and a little less; half of that is of the Rudras; half of this is that of the Ādityas; half of this is that of the Maruts; and half of this is that of Brahmā. The Vasuloka is double in extent to that of the Rudraloka,—this is the meaning of the phrase dvistāvat used in the Śruti, and so on. The Brāhma muhūrta is the well-known morning time before the sun-rise. The reason of its being so called is evident from the above. Similarly, the first portion of the

night is popularly called Raudra kâla, and its reason is also now evident. Similarly, the time after the midnight is popularly called the Saumya-kâla, it being the coldest period of the 24 hours. It is also called Mârutakâla, because the wind generally blows in this period.

The day time being Agneyakâla, was sacred to the Vasus, whose chief is Agni; therefore, the first ghaṭikâ after the sun-rise is specially set apart for the performance of the fire-sacrifice. The whole day belongs to the Vasus, as the whole night belongs to the other four. Such was the division made by Viṣṇu from old. But this is a general division; yet he gave to the Rudras and Maruts, to the Âdityas and Visvedevas, secondary jurisdiction in the day time also, such as the midday to the Rudras, for midday oblation, the evening to the Maruts and Visvedevas for the evening oblation. The Vasus have a general jurisdiction over the day while Brahman has jurisdiction over the whole day and night. The Rudras, Âdityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night. The Vasus have jurisdiction over the period of day only, in a general way, and not specially. The Rudras, &c, have rule over the midday and the evening, and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c, while in the morning they have supreme power, subject only to the higher rule of Vâyu (Brahman) for even the Agni, &c, are under Vâyu.

As the morning oblation belongs to the Vasus, so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the Rudras and the Maruts, and of the heaven to the Âdityas. Brahman (and) Vâyu are (is) the lord(s) of all the worlds from heaven downwards. Indra is the lord of the Triloki, but Hari is the OVERLORD of all.

The word Svarājya does not mean self-rule here, but enjoyment, or self-realisation. Literally, it means causing joy (rañjan) to one's self (sva).

(Śaṅkara says that the time of the sunshine in Indra world is half that of the Yama loka, that of Varuṇa double that of Yama, that of Soma double that of Varuṇa. On this the Commentator says).—

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuṇa's time is double of this, and of the Moon's double of Varuṇa's. Nor is there any proof that the Brahman's time is only double that of the Moon, for the Brâhmic time extends to the (long) period of two Parârdhas. While Indra, &c, live only up to the end of a Manvantara. Nor is there any authority for the statement that the eastern region belongs to the Vasus, the southern to the Rudras, the western to the

Ādityas, and the northern to the Maruts exclusively; and that they have no jurisdiction anywhere else for there is no proof of this, while there is proof to the contrary. For, according to them, Indra is the head of the Rudra hierarchy, for they take the word India, in khanda seven, in its ordinary meaning of Indra (and not meaning Vāyu, as we have done).

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self-contradiction. Indra as lord of the east has half only of the time he has with the Rudras, in other words, the time of Indra is double of the time of Rudra, which is absurd. Moreover, according to them, Indra, Yama, Varuṇa and Soma are lords of east, south, west and north respectively, and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen-fold that of the Indra. Moreover, in that theory, the Indra-purī (loka) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world; similarly, when the Āditya period commences, there are no Indra or Rudra, nor their worlds, and so on. (The sense is this, the Indra period, for example, being $\frac{1}{2}$ th of the life of Brahmā, is $6\frac{1}{2}$ years in duration, the whole life of Brahmā being taken as 100 years. When Indra dies, there remain $93\frac{3}{4}$ years still to the end of the kalpa or pralaya. Therefore, all mantras, &c., addressed to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra, &c. After $18\frac{1}{2}$ years of Brahmā's there will be no Rudra, and for $81\frac{1}{2}$ years there should be no Rudra worship. In fact, according to Śaṅkara the periods are as follows:—

Indra $6\frac{1}{2}$ years, Rudra . $12\frac{1}{2}$, Āditya 25, Maruts 50, Brahmā 100.

According to this theory, it is after the destruction of the Indra and his world, that the next period commences, and so on. Moreover, in this view, the Pralaya would not commence even after the sun's rising overhead has come to an end, because in the next khanda it is mentioned that the sun exists even after its rising overhead, and there can be no Pralaya so long as the sun exists.)

According to this view, even after the sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says khanda XI. "When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre." Now, when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śaṅkara's explanation. We desist for fear of prolixity.

The Vasus have their cities in all quarters, and not only on the east, and so also is the case with the Rudras and others. The particular quarters are, however, assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śaṅkara's explanation) is that Indra having ceased to exist (after $6\frac{1}{2}$ years), the Rudra period cannot commence; for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore, (Śaṅkara's) explanation is not a very satisfactory one.

(Moreover, the theory that the sun in some future period will rise from the west or south or north or overhead, is a theory believed by the Asuras only. The words of these khaṇḍas are no doubt a riddle, and were so understood by the Asuras, as Śaṅkara has understood them. The Commentator now relates a parable to exemplify how the Asuras misunderstood these verses.)

“The sun must rise from the east and set in the west,” this was the command given by Brahmā, under the direction of Viṣṇu to the sun

In ancient times the Daityas Hiraṇyaka and Hiraṇyākṣa asked this boon from Brahmā, viz, that the sun should rise from the south etc., and remain fixed in the centre, the time in each case being twice as long as the first, and that during this period the Daityas will have supremacy. Brahmā granted this boon to the two Asuras. Hearing this Indra and other Devas expostulated with Brahmā saying —“How have you given these two boons? By your granting of this boon the Devas will verily be destroyed.” Brahmā, the Grandfather of all the worlds, being thus addressed by the Devas, said —“O Devas, I have not given the boons to the Daityas, as you have put them. Do not think that you will suffer, be free from fear. By the phrase ‘rising from the south or west or north or upwards,’ I have meant, the daily rising of the sun (and not to kalpa periods). It has no reference to the future times. The sun daily moves from south to north from evening till midnight, during $15\frac{1}{2}$ ghaṭikās, during half of that, that is, during $7\frac{1}{2}$ ghaṭikās from midnight forwards he moves from west to east, during half of that, that is, from 3 A.M. up to $4\frac{1}{2}$ A.M. he moves from north to south, after that during 45 minutes he rises upwards vertically and goes downwards (i.e., appears down at the horizon in the east again). This is what is meant by the sun rising from the south &c. It has no reference to any future astrological period, when the sun will rise from the south, &c, for the direction of the sun’s rising will be always east.”

(“Admitted that this explains your meaning as to the sun’s rising in the south or west, &c, but you gave the additional boon of the time of the succeeding being double that of the preceding. How do you explain that, O Brahmā?” To this he replied.)

“I have used the word *twice* in such a way that it means also that the time of the preceding is double that of the succeeding; for the word double may be applied either when the first is the double of the second or *vice versa*.”

“But the period of day is everywhere equal, namely of 24 hours, how do you say that those who live in northern and more northern latitudes have less and less of day?” To this Brahmā replies,

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat.

"But even under this interpretation of the boon, the Daityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon, for now they are liable to daily tyranny from the Daityas." To this Brahmā replied.

"O Devas! My second boon to the Daityas, namely, that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south, &c, (so you are safe for the present)."

(But that is also a calamity, though coming at an indefinite future. The boon to Daityas, O Brahmā, is indiscreet, for at thy will in some future time the sun will rise in the south &c. Not so, replied Brahmā)

"This inviolable compact was made by me, O Devas! with the sun of yore that he would *always* rise from the east and set in the west (so there is no fear of his even rising from any other quarter, and no fear, consequently, of the Daityas ever getting sovereignty over the Devas)."

This compact can never be broken by anybody at any time, for any reason. Therefore, be not afraid, O Devas, for there is no cause of fear

Being thus addressed by Brahmā, all the Devas became free from anxiety, and every one went to his own abode.

This very fact is mentioned also in the dialogue between Bali and Indra, as told in the Mokṣa Dharma of the Mahābhārata

The boon given by Brahmā to the Daityas was an ambiguous one. Its true meaning, as above explained by Brahmā to the Devas, was a secret teaching confined to the Devas. Bali, who was a Daitya, did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For, according to the story, Indra found Bali in the body of a donkey eating thistle in a ruined place and Indra taunts him by saying, "are you not sorry for your present plight, O once mighty ruler of the daityas?" To this Bali replied that when in the future Kalpa the sun will rise from the south, then he will again reign, and his reign will be twice as long as that of Indra's. But Indra, who knew the true meaning of Brahmā's boon, disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali knowing only the boon given by Brahmā to the two Daityas, but not knowing its real meaning, as explained by Brahmā to the Devas, addressing Indra said :—"O Purandara, I shall conquer thee when the sun shall rise from the south." Hearing this, Indra replied :—"This will never happen, because Brahmā has made this law that the sun will always rise from the east." Thus saying, Indra went to heaven seated on Airāvata (elephant).

ELEVENTH KHAṆḌA.

MANTRA 1.

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये
स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting. After the world is dissolved, *i.e.*, in Pralaya. तत Tataḥ, from that, from the solar orb ऊर्ध्वः Ūrdhvaḥ, above, *i.e.*, to the Vaikuṇṭha Loka. The word gachchhati must be supplied to complete the sense. The whole sentence means: Then (at the time of Pralaya) the Lord called Āditya leaves the solar orb and goes up to Vaikuṇṭha. उदेत्य Ut + etya, having reached Vaikuṇṭha. एत्य Etya, having reached, at High (Vaikuṇṭha) न Na, not. एव Eva, indeed. उदेता Udetā, rises. न Na, not, nor. अस्तमेता Astametā, sets (in Vaikuṇṭha, he neither rises nor sets). एकलः Ekalaḥ, in one manner only एव Eva, only. मध्ये Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity). स्थाता Sthātā, stands.

1. Then rising from that (solar orb) He goes up (to Vaikuṇṭha Loka). Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (*i.e.*, throughout Pralaya).—176.

MANTRA 2.

तदेष श्लोकः न वै तत्र न निम्लोच नोदियाय कदाचन ।
देवास्तेनाह ५ सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Na, not. वै Vai, verily. तत्र Tatra, in Him, in the Lord Hari in Vaikuṇṭha. The words, "There are no faults," should be supplied to complete the sentence. न Na, not. निम्लोचः Nimlocaḥ, setting. न Na, not. उदियाय Udiyāya, rising. कदाचन Kadāchana, ever, undoubtedly देवा Devāḥ, O devas' तेन Tena, by that. अह Aham, I (Brahmā). सत्येन Satyena, by the truth, by the fact that the Lord is free from all faults, I swear. मा Mā, not विराधिषि Virādhiṣi, may I not attain prosperity (Virādha means want of prosperity). ब्रह्मण Brahmanā, through the grace of the Supreme Brahman इति Iti, thus.

2. And on this there is this verse. (Brahmā says) "In Him, verily, there is no fault. He neither rises nor sets. O Devas! there is no doubt in it. I swear by this truth. Through the grace of the Supreme Brahman may I never get want of prosperity."—177.

MANTRA 3.

न ह वा अस्मा उदेति न निम्लोचति सकृदिव ह वैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not. ह Ha, verily. वै Vai, indeed अस्मै Asmai, to him. The released soul, mukta jīva. उदेति Udeṭi, rises. न Na, Not. निम्लोचति Nīmlochati, sets सकृत् Sakrit, always. दिवा Divā, day. ह Ha, verily. एव Eva, indeed. अस्मै Asmai, to him. भवति Bhavati, becomes. य Yah, who (the mukta jīva) एता Etām, this. एव Evam, thus. ब्रह्मोपनिषद Brahmapaniṣadam, the Brahmapaniṣada, the secret Doctrine of Brahman. वेद Veda, knows

3. And indeed to him who knows thus this secret Doctrine of Brahman, the sun never rises nor sets. For him there is perpetual day.—178.

MANTRA 4.

तद्वैतब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्वैतदुद्दालकायारुण्ये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥४॥

तत् Tat, that. एतत् Etat, this, viz., the knowledge of the Lord as Madhu. वै Vai, verily. ब्रह्मा Brahmā, Viṣṇu. प्रजापतये Prajāpataye, to Viriñchi. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Viriñchi. मनवे Manave, to Svâyambhuva Manu. मनुः Manuḥ, Manu, namely, Svâyambhuva. प्रजाभ्यः Prajābhyah, to his descendants, like Ikṣvāku, etc. तत् Tat, that. ह Ha, indeed एतत् Etat, this Brahman. उद्दालकाय Uddālakāya, to Uddālaka. आरुण्ये Āruṇaye, to Āruni. ज्येष्ठाय Jyēsthāya, to the elder पुत्राय Putrāya, to the son पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रोवाच Piovācha, said.

4. This Madhu Vidyâ Viṣṇu taught to Viriñchi, who taught it to Svâyambhuva Manu, who told it to his descendants. Because the father told this doctrine of Brahman to his eldest son, Uddālaka Āruni.—179.

MANTRA 5.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय
वान्तेवासिने ॥ ५ ॥

इदं Idam, this Brahman. वाव Vāva, only. तत् Tat, therefore. ज्येष्ठाय Jyēsthāya, to the eldest. पुत्राय Putrāya, to the son. पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रब्रूयात् Prabhrūyāt, may say. प्रणाय्याय Praṇāyyāya, to the beloved. वा Vā, or. अन्तेवासिने Antevāsine, to the pupil. न Na, not. अन्यस्मै Anyasmai, else । कस्मैचन Kasmaichana, any body.

5. Therefore, the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else.—180.

MANTRA 6

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामग्निः परिगृहीतां धन-
स्य पूर्णं दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though अपि Api, even. अस्मै Asmai, to this (the teacher of Brahman) इमा Imām, this (earth) अग्निः Adbhīḥ, by the sea परिगृहीतां Parigrīhitām, surrounded. धनस्य Dhanasya, by wealth. पूर्णं Pūrṇām, full of. दद्यात् Dadyāt, may give. एतत् Etat, this (doctrine) एव Eva, indeed. ततः Tataḥ, than that. भूयः Bhūyaḥ, worthier इति Iti, thus Etat eva tataḥ bhūyaḥ iti

6. Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value.—181.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, it was taught how to meditate on the Lord Hari as Madhu (honey) under the name of Āditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty-four hours. Those Khaṇḍas also showed how the Lord as sun, while setting in one place was really giving light in another place, and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts: does this go on in Pralaya, or Cosmic dissolution? The present Khaṇḍa answers that question and shows that in Pralaya, the Lord abandons the solar orb, and withdraws himself to a higher world called Vaikuṇṭha, where there is perpetual day.

So in the Deva Śruti—Now the Lord Viṣṇu dwelling in the sun, is called Āditya, because He is the first (ādi) cause; or because He draws in (ādāna) within Himself all the Devas. He goes up (abandoning) the solar orb: and reaching the Vaikuṇṭha world He neither rises nor sets. During the whole period of Pralaya, He remains alone. O Devas, there is no doubt in it Through that True Brahman, may I never get want of prosperity! (I am telling you the truth and swear by Brahman.) Thus addressed Brahmā, the Four-faced, to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidyā) has perpetual day (because Mukta)—because to a Released Soul dwelling in the Highest Heaven of Vaikuṇṭha, there is no rising or setting of the sun.

The Lord Viṣṇu imparted this knowledge to Viriñchi. Viriñchi told it to Manu Svâyambhuva, Manu told it to his descendants.

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar each: Brahmā is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikâris of this meditation which belongs exclusively to the Deva creation. So far the Deva Sruti.

The phrase—Brahmanâ pareṇa mâ viâdhisi—means “may I, through the grace of the Adorable Lord, never get want of increase.”

TWELFTH KHANDA.

MANTRA 1

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gâyatrî, the Lord called Gâyatrî, and residing in the Gâyatrî, having a female Form, and called Haya-Śiṣa or he whose head is sound. This Sound-headed Form is the first of the six forms of the Lord वै Vai, verily. इद Idam, this. सर्व Sarvam, all. भूत Bhûtam, manifold, full, the incarnations like the Fish, &c This is the second Form of the Lord, and is called Bhûta or the Incarnation-Form, or the Form of manifoldness. वाक् Vāk, the speech, the Lord dwelling in speech. This Form is the same as the Gâyatrî Form, the Female Form and called Haya-Śiṣa or the Sound-headed वै Vai, alone. गायत्री Gâyatrî. वाक् Vāk, the Speech, the Voice, the Lord called Vāk वै Vai, alone इद Idam, this. सर्व Sarvam, all भूत Bhûtam, creatures. All creatures are under the control of the Lord, called Vāk गायति Gâyati, sings, the Lord sings out the Vedas, reveals them He is the first utterer of the Vedas. त्रायते Trāyate, saves. He saves the whole universe.

1. The Lord called Gâyatrî is verily this All-full, in whatever form (He may be). Gâyatrî is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gâyatrî).—182.

Note.—The Gâyatrî is the first Form of the Lord. It is a female Form and is in the sun. The second Form of the Lord is that which incarnates and is called the Bhûtam or the Multiform. The third Form is Vāk or Speech—the Revelation that teaches, the Word of Command. The first mantra mentions these three forms.

The names of the Lord given herein are after the objects in which the Lord dwells. Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord. Thus the Lord has the name Prithu or Broad—the earth is called Prithivî after this name of the Lord, because of her spaciousness and expansiveness, and so on.

- MANTRA 2.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्या॥ ह्रीद॥
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Yâ, what. वै Vai, indeed. सा Sâ, she, that. गायत्री Gâyatrî, the Gâyatrî. The Musician Saviour, the Lord dwelling in the Gâyatrî and called Gâyatrî. इय Iyam, this. वाव Vâva, indeed. सा Sâ, that. या Yâ, which. इय Iyam, this. पृथिवी Prithivî, the earth. The Lord dwelling in the earth and is called Prithivî, because All-expansive (Prithu=broad). अस्या Asyâm, in this (Lord called Prithivî). हि Hi, verily. इदम् Idam, this. सर्वम् Sarvam, all. भूतम् Bhûtam, living beings. प्रतिष्ठितम् Pratiṣṭhitam, established, rest. एताम् Etâm, Her, this Form of the Lord called Prithivî. एव Eva, indeed, alone. न नातिशीयन्ते Na atisîyante, do not go beyond, do not excel

2. That (very Lord who is in the sun and called) Gâyatrî, is indeed (the very Lord who is in the earth and called) Prithivî the Broad. In this (form) are all these beings established. None excels this Form.—183.

Note.—The Prithivî is the fourth form of the Lord.

MANTRA 3

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरम-
स्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Yâ, what. वै Vai, indeed. सा Sâ, that. पृथिवी Prithivî, the earth, the Lord called the Broad. इय Iyam, this. वाव Vâva, verily, indeed. सा Sâ, that. यत् Yat, which, इदम् Idam, this. अस्मिन् Asmin, this (perceptible). पुरुषे Puruṣe, in the Jîva. शरीरम् Śarîram, body. The Lord called Śarîra, because He is auspiciousness (Śa) delight (ra) and wisdom or motion (îra) अस्मिन् Asmin, in Him. हि Hi, indeed. इमे Ime, these. प्राणाः Prânâḥ, the senses, the life-breaths. प्रतिष्ठिताः Pratiṣṭhitâḥ, rest. एतद् Etad, him. एव Eva, even, indeed. न Na, not नातिशीयन्ते Atsîyante, go beyond.

3. That very Lord who is in the earth and called Prithivî, is indeed the very Lord who is in this Soul and called Śarîra, the Joy-bliss-wisdom. In this Form rest indeed these senses. None can excel this Form.—184.

Note.—This is the fifth form of the Lord. This is the aspect by which the Lord maintains all organised bodies : and hence He is called Śarîra or body. The word Śarîra literally means the wisdom or motion that gives rise to joy and delight—all sensations are essentially pleasurable.

MANTRA 4.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तःपुरुषे हृद-
यमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what, Vai, indeed. Tat, that. Puruṣe, in the Jīva. Śarīram, the joy-delight-wisdom Idam, that. Vāva, verily Tat, that. Yat, which Asmin, in this. अन्तः Antaḥ, inside. Puruṣe, in the Jīva. हृदयम् Hṛdayam, the heart. The Lord is called Hṛdayam also, because He *knows* (ayana) or *moves* (ayana) in the hearts of all souls Asmin, in this. Hi, indeed. Ime, these. Prāṇāḥ senses. Pratiṣṭhitāḥ, rest Etad, Him. Eva, even, indeed Na, not Atiśīyante, go beyond.

4. That very Lord who is in the Soul and called Śarīra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart In Him rest indeed these senses. None excels this Form.—185.

Note.—This is the sixth and the inmost form of the Lord and called the Heart, i.e., the Mover of all hearts or the Knower of all hearts.

MANTRA 5.

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

स Sâ, that. एषा Esâ, this (six-formed Gâyatrî) चतुष्पदा Chatuspadâ, four-footed षड्विधा Ṣaḍ-Vidhâ, six-formed. गायत्री Gâyatrî, the Lord called Gâyatrî. तत् Tat, that. एतद् Etad, this. ऋचा Rîchâ, by the Rîk verse. अभ्यनूक्तम् Abhy-an-uktam, mentioned, declared.

5. That very six-fold Gâyatrî has four feet; and that very fact is declared by a Rîk verse (Rîg Veda X. 90. 3). —186.

MANTRA 6

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ॥ पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावान् Tâvân, such, (as has been described before, is the greatness of that Lord) अस्या Asya, of this (Puruṣa or Lord). महिमा Mahimâ, greatness, glory. ततः Tataḥ, than that (greatness already described). ज्यायान् Jyâyân, greater. The Lord is greater than even what has been already described. च Cha, and. पुरुषः Puruṣaḥ, the Person, the Lord. पादः Pâdaḥ, a foot, a separated portion; the jīvas being similar to the Lord in possessing knowledge, &c., are called pâda or portion. अस्या Asya, His, of this Puruṣa. सर्वा Sarvâ, all. भूतानि Bhûtâni, beings, the souls, the Jīvas. त्रिपादं Tripâd, three feet, called Nârâyaṇa, Vāsudeva and Vaikuṇṭha. अस्या Asya, His. अमृतम् Amritam, the Immortal; the Essential Nature, the svarûpa or the real form of the Lord. दिवि Divi, in heaven. With

reference to the Lokas called Bhūḥ, Bhuvaḥ, and Svar, the heaven mentioned here alludes to a place which is one *lac* yojanas beyond the intermediate world. These worlds are called Dyū or Heavens, and consist of the Śveta dvīpa, the Anantāsana and the Vaikuṇṭha. The word, तिष्ठति, "rests," should be supplied to complete the sentence. इति Iti, thus (has he been described).

6. Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven.—187.

MANTRA 7.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यत् Yat, what. वै Vai, indeed, well-known. तत् Tat, that, the form of the Lord called the Gâyatrī. ब्रह्म Brahma, the All-pervading, the Supreme Brahman. इति Iti, thus. इदम् Idam, this. वाव Vāva, indeed, तत् Tat, that. य Yah, which. अयम् Ayam, this. बहिर् Bahirdhâ, outside, in the physical heart. पुरुषात् Puruṣât, of the Jīva-form. आकाशः Ākāśaḥ, the All-luminous. आ Â=all काश Kāśa=Light.

7. That Gâyatrī-form of the Lord is indeed Brahman, the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart) — 188.

Note.—The Śruti again describes the four feet of the Lord called Gâyatrī in a different way. This verse describes two forms. The first is the Brahma-form, i.e., the all-pervading form—existing both inside and outside the bodies. The second is the Bahir-ākāśa—the Luminous-form in the material (jāda) heart in the ether (physical), i.e., in the ethereal body.

MANTRA 8

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः
पुरुष आकाशः ॥ ८ ॥

यः Yah, what, which is in the external heart. वै Vai, indeed स Saḥ, he. बहिर्धा Bahirdhâ, outside, the physical heart पुरुषात् Puruṣât, of the Jīva. आकाशः Ākāśaḥ, the All-luminous. अयम् Ayam, this. वाव Vāva, indeed. स Sa, that Yah, which. अयम् Ayam, this. अन्तर Antar, inside, within. पुरुषे Puruṣe, in the Jīva, pervading the Jīva आकाशः Ākāśaḥ, the All-luminous.

8. That All-luminous form who is outside the Jīva (in the external heart) is verily the All-luminous who is inside the Jīva (pervades the soul).—189.

Note.—This is the Third Form or foot of the Lord called Gâyatrī.

MANTRA 9.

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय
आकाशः ।

Yah, who. Vai, indeed. Sah, he. Antaḥ puruṣe, within the jīva. Ākāśaḥ, the All-luminous. Ayam, this. Vāva, verily. Sa, he. Yah, who. Antar, within. हृदये Hṛdaye, in the heart, in the innermost recess of the Soul आकाशः Ākāśaḥ, the All-luminous.

9. That All-luminous form who is inside the Jīva, is verily the All-luminous who is in the heart of the Jīva.—190.

Note.—This is the Fourth Form.

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनीः श्रियं लभते य एवं वेद ॥६॥
इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued).

Yah, who. Vai, indeed. Sah, he. Antar hṛdaye, in the heart. Ākāśaḥ, the All-luminous. तत् Tat, that एतद् Etad, this. पूर्णं Pūrṇam, full, infinite in time, space and attributes. अप्रवर्तिः Apravartīḥ, unchanging, self-determined, he whose activities are not determined by another These two epithets apply to all the forms पूर्णं Pūrṇam, full. अप्रवर्तिनीम् Apravartinīm, unchanging, independent, self-determined, not subject to any one (except Viṣṇu). श्रियं Śrīyam, happiness The Chaturmukha Brahmā, who is the real adhikāri of this Gāyatrī-Vidyā, gets on Mukti the real Śrī, while others get according to their stage of evolution lower happiness. लभते Labhate, obtains. य Yah, who. एवम् Evam, thus. वेद Veda, knows.

9. That All-luminous, who is in the heart, is verily the Full, the Self-determined. He who knows thus, obtains happiness, full and independent.—190.

MĀDHVA'S COMMENTARY.

This khanda is generally explained to be in praise of the Gāyatrī. The following words occurring in it have been taken by Śankara in their literal sense, viz., Gāyatrī as meaning the metre Gāyatrī; bhūtam, existing thing; vāk, speech, prithivī, the earth; bāhira, body, hṛdayam, the heart. Śrī Mādhva shows that these words all mean the Lord. He takes up first the word bhūtam and shows that this word comes from the root √Bhū, meaning "to be many" and not from √bhū 'to be.' That thus it means "The Full," "The Infinite." In fact, Bhūtam is the same word as Bhumā—both meaning immensity.

In the previous khandas were taught the glory of the Lord as Āditya, and it was shown how He was the object of meditation for the Devas called Vasus, &c Now is explained the glory of the Lord under His name of the Gāyatrī and as being six-fold, for the sake of those who are devoted to the worship of the Gāyatrī.

Whatever is here Bhūtam (Manifold) is really Prabhūtam (Immenseness), is alone the All-Full Lord called the Gāyatrī. (No one else is Full

or Manifold). It comes from the $\sqrt{\text{bhû}}$, to be many. And 'many' has the sense of Fulness also

Having explained the word *bhûtam* in his own words, the commentator now quotes an authority for his interpretation of this word as well as of the other words.

As in the *Sat-tattva*.—"That which is Full in every way (in space, in time and in qualities), having the forms of the Fish, the Tortoise, &c., is this Lord Viṣṇu and who verily is within every one. Because the Vedas have emanated from Him (or been uttered by him) He is the great singer (*Gâyaka*) and is the saviour (*trātā*) of all, hence He is called *Gâyatri* (the great Musician Saviour). He is the Supreme Male *Vāsudeva*. *Bhûtam* is the same as *Bhûmā*—both meaning Immensity and *Bhûmā* is the Supreme Person, because He is All-Full. He is Supreme over everything else (including *Ramā* even), He is the controller of all. Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him.

Thus the First Form of the Lord is *Gâyatri*, a female form and sunlike luminous. His Second Form is the Incarnating Form such as the Fish, &c., and called *Bhûtam*. His Third Form is *Vāk*.

He the Lord Viṣṇu alone is called *Vāk* (the speech or the voice), because he dwells in speech. Because he is the Revealer, therefore he is called *Haya-sīrsa* (the mind or sound as head) and he dwells in the *Gâyatri*.

Thus the Third Form of Hari is *Vāk*, and allegorically represented as *Hayagrīva*. *Haya* or *Turaga*, means both 'the mind, the sound' and also 'the horse'. *Haya-sīrsa* or *Haya-grīva* need not necessarily be translated as Horse-faced, as that has nothing to do with *Vāk* or speech, but as mind-faced, or sound-faced.

He indeed (called *Gâyatri*) is also named *Prithivī*, and dwells in the Earth. Verily in Viṣṇu pervading the earth is established the whole world. Nothing whatsoever surpasses Him. This Hari indeed is the greatest of all. On account of His spaciousness (*prithu*) He is called *Prithivī* (the Broad). ✓ He indeed called *Prithivī* resides in the souls of all embodied creatures. ✓ The Unborn Adorable Lord is called *Sarīra*, because He is all joy and delight (*Sarī*), and also wisdom (*īraṇa*). The *Purūṣa* (of mantra 3) is the *Jīva*, the all-pervading Lord resides in the *Purūṣa* or Soul. The Lord Viṣṇu thus dwelling in the *Jīva* gets the name of *Sarīra*. (Because He is auspiciousness (*Sam*), delightful (*ra*) and wisdom (*īra*), therefore He is called *Sarīra*—the Wisdom-Delight-Prosperity.) He dwells also in the heart of the *Jīva* whose essential nature is sentiency (*chaitanya*), as the Lord Viṣṇu moves (*ayana*) or knows (*ayana*) in the heart (*hrīṭ*). So the wise call Him *Hridaya* or the Mover-in-the-heart or the Knower-of-the-heart.

The Lord Viṣṇu dwelling in the Gâyatrî has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhûta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-sîrṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jiva (soul) and pervades it. It is named Śarîra. The Sixth Form is that which dwells in the heart and is called Hṛdaya. Thus the Lord Viṣṇu called Gâyatrî has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gâyatrî is said to have four feet, three of which constitute His essential nature (svarûpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jîvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are three existing in heaven—namely, Nârâyana, Vâsudeva and Vaikuṇṭha—these are the three feet or the svarûpa or the essential form of the Lord.

Note.—Nârâyana resides in the Śveta dvîpa, Vâsudeva in the Anantâsana, and Vaikuṇṭha in Vaikuṇṭha. The Vaikuṇṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvîpa and Anantâsana heavens, for they are parts of the Bhûta world. To this the commentary says :

The forms of Hari called Ananta sayana (Nârâyana) and Anantâsana (Vâsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence those two places are also called “heaven” in the Śruti. All places which are more than a myriad of miles (yojanas) away are called Dyū or heaven, when we speak of the three worlds (bhûh, bhuvaḥ and svar); and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, i.e., for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nârâyana, Vâsudeva and Vaikuṇṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khaṇḍa we find a place mentioned which is said to be higher than heaven ॐ त्रिः १०. For according to your explanation every place beyond a lac of yojanas is “heaven,” so nothing can be beyond heaven. To this the commentary says :—

The Lord is said to be above the Heaven when reference is made to the seven worlds.

Note.—When we intend to speak of the three worlds Bhûh, Bhuvaḥ and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetadvîpa (the White Planet or Island), the Anantâsana (the endless seat) and the Vaikuṇṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is “beyond heaven,” we are speaking of Him as beyond the seven worlds (for heavens are included within the seven worlds).

The commentary now explains the mantras *yad vai tad brahma*, &c. (mantra 7 to 9) and shows that those verses also establish the four forms of the Lord Gâyatrî in a different way.

The Lord is the Supreme Brahman—and is declared to be all-pervading. He verily is outside the Jîva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jîva pervading it. He who thus pervades the Jîva is also within the inmost recess (heart) of the Jîva, within the spiritual heart. Thus also is described in another way the four-footedness of the Lord

Note.—The first form is in the Brahman or the All-pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jîva—the Ego, the Lord as controlling all Egos or personalities. The fourth form is in the spiritual heart of the Ego—controlling all monads.

The commentary now explains the phrase *tad etat pânâm apravartî* (mantra 9).

That very Lord (described before as six-formed and four-formed) is Full (infinite in time, space and qualities). He is not moved by any one, but sets in motion the whole universe. That is said to be *pravartî* who is set in motion by another. The Lord Hari is self-determined (*apravartî*), because He is always Independent. Or the Lord is called *apravartî*, because He has no *pavritî* or origin.

(According to the *ṭikā-kāra* the word *pravartî* if taken as an accusative form will mean that which all can use, the Lord is not such an object to be set in motion by all. If it be taken in active sense, then it means the mover. The Lord has no mover.)

Happiness, Full, Independent, and eternal is for such knower.

Note.—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul, not that it is full in the sense that the Lord is full. It is called independent, because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus : and not to the non-released.

The Chaturmukha Brahman alone is entitled to this Gâyatrî meditation (principally and) directly. For inferior beings who perform this Gâyatrî meditation there is also happiness, but it is dependent and not full—the full and independent happiness is for Brahman alone and not for anybody else. No doubt the happiness of Brahman is dependent on Viṣṇu also, but it is independent of every being lower than Brahman. The happiness of others is dependent not only on Viṣṇu, but on Brahman also. Thus the word independent is a relative term, and means “not dependent on a being lower than itself” and depends upon the position occupied by it in the hierarchical gradation, and the capacity of the being. Thus it is in the Sat-tattva,

The commentator has explained thus this khaṇḍa in the words of the authoritative work called the Sat Tat̥tvā, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara, however, explains this khaṇḍa as applying to the poetical metre called the Gâyatrî. The commentator now shows the irrelevancy of that explanation : by *reductio ad absurdum* proof.

From the application of the word Brahman to Gâyatrî, it is concluded also that the latter can mean here the Lord, (and not the metre Gâyatrî. For the word Brahman in its principal meaning denotes the Lord, therefore the word Gâyatrî here means the Lord)

Not only the śruti word Brahman is a direct statement that the word Gâyatrî here means the Lord, but by applying the well-known canons of interpretation also we conclude that this chapter refers to the Lord and not the metre Gâyatrî, for there are inferential marks also to that effect.

The words Fully Independent—*purnâ pravartî*—used in mantra 9—can apply literally and principally only to the Lord; and not the metre Gâyatrî; moreover, the Rig Veda mantra X. 90. 3 quoted in this chapter also shows that the topic treated herein is the Lord and not the metre Gâyatrî (for even the Śaṅkaras admit that the *Puruṣa Sūkta* from which the above mantra is a quotation applies to the Lord).

Thus having established that the Vidyâ taught herein applies to the Lord, the commentator now shows that the explanation of the word *Bhûta* given by Śaṅkara is wrong. For Śaṅkara says.—*Bhûtam* means all the living beings, animate or inanimate.

All the Jivas (egos—animate or inanimate) form but one foot of the Lord, for the Śruti says *pādasyâ visvâ bhûtāni*—all beings are but a foot of Him (mantra 6)

The full reasoning is this. If the words *sarvam bhûtam* used in the first mantra meant "all beings, animate and inanimate"—then there occurs tautology. For the word *bhûtam* refers to the Gâyatrî which is six-fold and has four feet. While mantra 6 shows that all "living beings" form but only one foot of the Gâyatrî, and are thus included in and are a portion of the six-fold Gâyatrî. The word *bhûtam* therefore in the first mantra cannot mean "living beings"—for then we are faced with this absurdity—at one place *bhûtam* (if translated as living beings) is equal to the whole of Gâyatrî, and in the second place it is only one-fourth of Gâyatrî. Therefore the *bhûtam* of the first mantra cannot mean "living being"—but one which would include all living beings and be over and above that.

Therefore the phrase "*bhûtam yad idam kiñcha*"—refers to the *Avatâra*-form from which come out the incarnations like the Fish, the Tortoise, &c, and the word *Bhûtam* refers to this form which is one of the six forms of the Lord called Gâyatrî.

The commentator now quotes an authority to show that "all living beings" constitute one separated *pāda* of the Lord.

As among the twenty-two *Avatâras* of the Lord, the *Jīva* also is mentioned, as *Prithu Avatâra* (which is a typical *Jīva*), so among the four *pādas* of the Lord, the *Jīva* constitutes one *pāda* owing to its proximity to the Lord.

Note.—Prithu is the ninth Avatāra, when counting twenty-two Avatāras. "In response to the prayers of the Rṣis the Lord assumed the body of Prithu" In reply to the objection "why the Jīvas, who are *different* from the Lord enumerated in the category of the other three forms which truly belong to the Lord," the commentary goes on.

Says the Prāthamya .—

As the Time, Brahman (the Male), the Vyakta (the Manifested matter) and the Prakṛiti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c, so all beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūta (the Material or Visible) and the Amūta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot, and are counted along with His feet (or real forms)

Note.—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish, &c.

Says the objector "But why do you labour this point? Is it not plain that the Egos (Jīvas) are one foot of the Lord in the sense that they are *identical* with the Lord? Why make them *different* from the Lord, and then search out a forced interpretation?" To this the commentary replies .—

(There, however, are the *real* feet of the Lord), for in the Bhāgavata Purāṇa we find Him described as Tripāt, in the verse "sudarśanākhyam svastram tu prāyukta dayitam Tripāt"—'the Three-footed Lord employed His beloved weapon called Sudarśana.' This shows that the Egos (Jīvas) are not really a foot of the Lord

Note.—In this chapter the Lord is said Four-footed in a conventional sense only: His real forms are three, the Jīvas are not His essential forms. Had they been so, the Bhāgavata Purāṇa would not have spoken of the Lord as Tripāt (the three-footed), but Chatuṣpāt.

Says an objector "But how a thing which is really separate can be said to be a pāda or *portion* (aṁśa) of another?" To this the Commentary replies :—

As Suvarchalā, the wife of the Sun, has been described as a *part* (aṁśa) of the Lord, so the Jīvas (Egos) are said to be the *part* of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord.

THIRTEENTH KHAṆḌA.

MANTRA 1.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य
प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्यु-
पासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart). ह Ha, indeed वै Vai, verily. एतस्य Etasya, of that (of the Ākāśa—the All-luminous). हृदयस्य Hridayasya, of the Heart (of the Lord called the Dweller in the heart). पञ्च Pañcha, five (in number). देव-सुषय. Deva-suṣayah, divine gate-keepers. The gate-keepers who are Devas themselves. The word upāsyañh “are to be meditated upon” should be supplied to complete the sentence. The word Deva-suṣi may also mean “the gate through which the Deva has his exit and entrance.” स य Sa yah, that which. अस्य Asya, His, of the Supreme Brahman in the heart प्राङ् सुषिः Prāñ suṣiḥ, the east gate, i.e., the gate-keeper at the east-gate. स प्राण Sa prāṇaḥ, that is the Prāṇa presiding over physical breath) तत् चक्षुः Tat chakṣuḥ, that is the eye, the deity presiding over the eye स आदित्यः Sa Ādityaḥ, that is the sun, the deity presiding over the sun. तत् तेजस् अन्नद्यम् इति Tat tejas annādyam iti, that is, energy and food, i.e., the deity presiding over tejas and food. उपासीत Upāsita, let one meditate. तेजस्वी Tejasvī, energetic अन्नादः Annādah, healthy. भवति Bhavati, becomes gets a portion of the tejas, &c., of the sun. य. Yah, who. एवम् Evam, thus. वेद Veda, knows, meditates.

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health He who meditates thus becomes energetic and healthy.—191.

MANTRA 2.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now. Yah, who. Asya, His. दक्षिणसुषिः Dakṣiṇa-suṣiḥ, the southern gate (keeper). Sa, he. व्यान Vyānaḥ, the Vyāna Vāyu: the presiding deity of the insentient (jaḍa) energy called Vyāna. तत् Tat, that. श्रोत्रं Śrotram, the ear: the presiding deity of the ear. स Sa, he. चन्द्रमा Chandramāḥ, the Moon. तत् एतत् Tat etat, that this (form called the Moon). श्रीः Śrī, beauty. Cha, and यशस् Yaśas, fame, all-spreading. Iti, thus. Upāsita, let meditate श्रीमान् Śrīmān, beautiful; artistic. यशस्वी Yaśasvī, famous. Bhavati, becomes. Yah, who. Evam, thus. Veda, meditates.

2. Now he who is His southern gate-keeper is the presiding deity of Vyāna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदे-
तद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं
वेद ॥ ३ ॥

Atha, now. Yaḥ, who. Asya, His प्रत्यङ् सुषिः Pratyāṅ suṣiḥ, the western gate (keeper) सः Saḥ, he अपानः Apānaḥ the presiding deity of Apāna सा Sā, he वाक् Vāk, the presiding deity of the organ of Speech सः Saḥ, he अग्निः Agniḥ, the Fire-Deva. Tat etat, that this (form of Agni) ब्रह्मवर्चसम् Brahma-Varchasam, the energy produced from the study of the Vedas The intellectual energy अन्नाद्यम् Annādyam, food, health Iti, thus Upāsita, let one meditate ब्रह्मवर्चसवी Brahma-Varchasvī, possessing intellectual energy. Annādaḥ, healthy Bhavati, becomes. Yaḥ, who Evam, thus Veda, knows, meditates

3. Now he who is His southern gate-keeper is the presiding deity of Apāna, of the organ of speech and is Agni. Let one meditate on him (as Agni possessed of) intellectual energy and sanity. He who meditates thus becomes intellectual and sane.—193.

MANTRA 4

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदे-
तत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥ ४ ॥

Atha, now Yaḥ, who Asya, His उदङ् सुषिः Udaṅ suṣiḥ, the northern gate (keeper). स Sa, he समानः Samānaḥ, the presiding deity of Samāna. तत् Tat, that. मनः Manah, Manas, the presiding deity of Mind स Saḥ, he पर्जन्यः Parjanyaḥ, Indra. Tat etat, that this (form of Indra) कीर्तिः Kīrtiḥ, renown, Cha. and व्युष्टिः Vyusṭiḥ, beauty, lordliness. Cha, and Iti, thus. Upāsita, let him meditate Kīrtimān, possessing renown Vyusṭimān, possessing lordliness Bhavati, he becomes. Yaḥ, who Evam, thus. Veda, knows or meditates.

4. Now he who is His northern gate-keeper is the presiding deity of Samāna, and of wind, and he is Indra. Let one meditate on him as Indra possessed of renown and lordliness He who meditates thus becomes renowned and lordly.—194.

MANTRA 5

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
देतदोजश्च महश्चेत्युपासीतौजस्वी महस्वानभवति य एवं वेद ॥५॥

Atha, now Yah, who Asya His ऊर्ध्व सुषिः Urdhva suṣiḥ, the upper gate-keeper, the central. सः Sah, he. उदानः Udānah, the presiding deity of Udāna, स Sa, he. वायुः Vāyuh, the principal Vāyu. स Sa, he. Âkâśa, the presiding deity of âkâśa he is called âkâśa, because he knows all Tat, that. Etad, this. ओजः Ojas, the presiding deity of the Oḍḍle force, and called also ojas, because of his brilliancy महः Mahah, the presiding deity of Mahat, because he is full, therefore, he is called mahat or great Similarly the sun, the moon, Agni and Indra are also known as Pīāna, Vvāna, Apāna and Samāna respectively Ojasvi possessed of spiritual energy Mahāsvān, possessed of fullness. Bhavati, he becomes Yah, who. Evam, thus. Veda, meditates.

5 Now he who is the central gate-keeper is the presiding deity of Udāna and the chief Vāyu and is Âkâśa. Let one meditate on him as the principal Vāyu possessed of spiritual energy and greatness. He who meditates thus becomes spiritually energetic and great.—195

MANTRA 6.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले
वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥

ते Te, they. वै Vai, indeed एते Ete, these. पञ्च Pañcha, five. ब्रह्मपुरुषाः Brahma-puruṣāḥ, the servants of Brahman, of the Supreme Lord of the Heart. Are they the gate-keepers of the heart only? No, but of heaven also. स्वर्गस्य Svargasya, of the heaven, of the Viṣṇu Loka, literally sva=self, ra=delight, ga=wisdom. The place whose essential nature is wisdom and joy लोकस्य Lokasya, of the world. द्वारपाः Dvārapāḥ, gate-keepers The entities called Jaya, Vijaya, are the outer guards of the Viṣṇu world, these are the Inner Guards सः Sah, he यः Yah, who. एतान् Etān these एव Evam, thus. पञ्च Pañcha, five Brahma-purusān, the servants of the Supreme Lord Svargasya, of the heaven. Lokasya, of the world. Dvārapān, the gate-keepers वेद Veda, knows. अथ Asya, his कुले Kule, in the family. वीरः Vīrah, hero, brave good offspring. जायते Jāyate, is born प्रतिपद्यते Pratipadyate, enters Svargam lokam, the world of Viṣṇu. Yah, who. Etān, these Evam, thus Pañcha brahma-purusān, the five servants of the Supreme Brahman. Svargasya lokasya dvārapān, the gate-keepers of the world of heaven. Veda, knows.

6. These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family ; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga. —196

MANTRA 7

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे
ज्योतिस्तस्यैषा दृष्टिः ॥ ७ ॥

अथ Atha, now, after describing the meditation on the gate-keepers, the glory of the Lord is again described. यत् Yat, what, the three forms existing in the Śvetadvīpa, the Anantāsana and the Vaikuṇṭha, that अतः Atah, from this, referring to div 'heaven.' पर Parah, high, above दिवः Divah, heaven. ज्योतिः Jyotiḥ, light, luminous दीप्यते Dīpyate, shines. विश्वतः Viśvataḥ, Brahman's (world). पृष्ठेषु Pṛstheṣu, on the tops, on the backs, on the higher worlds. सर्वतः Sarvataḥ, than all the worlds पृष्ठेषु Pṛstheṣu, on the highest places. अनुत्तमेषु Anuttamesu, on those beyond which there are no higher worlds. उत्तमेषु Uttamesu, in the highest (worlds). लोकेषु Lokēṣu, in the worlds इदं Idam, this वाव Vāva, verily. तत् Tat, that. यत् Yat, which इदं Idam, same. अस्मिन् Asmin, in this अन्तर् Antar, inside, within पुरुषे Puruṣe, in (the heart of) man ज्योतिः Jyotiḥ, the light तस्य Tasya, his of this Light within the man एषा Eṣā, this. दृष्टिः Dṛṣṭiḥ, direct perception or proof

7 Now that Light which shines above this heaven, in the worlds higher than those of Brahmâ, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes) ; that is verily the same light which is within (the heart of) man. And of this the direct proof is this :—197.

MANTRA 8.

यत्रैतदस्मिञ्छरीरे सस्पर्शेनोष्णिमानं विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदशुरिवाग्नेरिव ज्वलत

उपशृणोति तदेद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति
य एवं वेद य एवं वेद ॥ ८ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

यत्न Yatra, what. एतत् Etat, this. अस्मिन् Asmin, in this शरीरे Śarīre, in the body
स्पर्शेन Sparsēna, by touching (the body), through the sense of touch (of the body)
उष्णिमानम् Uṣṇimānam, warmth. विजानाति Vijānāti, perceives. The Lord is in the
Prāṇa and the Prāṇa causes vital warmth, and so the perception of warmth is
the perception of the Lord. तस्य Tasya, of It (of the Light or the Lord
within the heart) एषा Eṣā, this. श्रुतिः Śrutih, praise, the sound made by the
Prāṇa, the praise chant constantly sung by the Prāṇa within the man यत्न Yatra,
what. एतत् Etat, this कर्णौ Karṇau, the two ears अपिगृह्य Apigrihya, apprehen-
sible, existing in निनदम् इव Ninadam iva, like the roar of the ocean नदयुः इव
Nadathuḥ iva, like the sound of thunder. अग्नेः इव Agneḥ iva, like of the fire.
प्रज्वलतः Prajvalataḥ, of the flaming, burning. उपशृणोति Upaśṛipoti, hears, listens
तत् Tat, that एतत् Etat, this (the Brahman within the heart) दृष्टम् Dṛiṣṭam, seen,
as if seen, inferred from visible proof श्रुतम् Śrutam, heard, as if heard estab-
lished by praise इति Iti, thus. Upāśīta, let one meditate. चक्षुष्यः Chakṣuṣya,
clairvoyant, literally the eye that travels up to Brahman, the divine sight श्रुतः
Śrutah, celebrated. Bhavati, becomes, Yā, who. Evam, thus. Veda, knows.

8. Namely the warmth which one perceives through touch here in the body. Of Him is this praise, which one hears as existing in the ears, namely the sound like the roar of an ocean, or that of thunder, or of the burning fire. Let one meditate on Brahman as if thus seen and heard. He who knows this thus, becomes clear-seeing and celebrated; yea who knows this thus.—198

MADHYA'S COMMENTARY.

In the last khanda it was mentioned that the Supreme Brahman is in the Heart and is called Hridaya, the all-luminous in the town called the Heart. Now will be described the greatness of meditating on the various gate-keepers of this city of the Heart where the Lord dwells. In the Upaniṣad text are mentioned five gates thus: the east gate, which is Prāṇa, which is the eye, the southern gate, which is Vyāna, which is the ear, the western gate, which is Apāna, which is the speech; the northern gate, which is Samāna which is the mind (manas); the upper gate, which is Udāna, which is Vāyu. *Prīmā facie* it would appear as if Prāṇa, Apāna, &c., eye, ear, &c., the sun, moon, &c., the east gate, the west gate, &c., were identical, that is to say, the east gate was identical with Prāṇa, eye, and the sun and so on. The Commentator removes this misconception by an extract from the Sat-Tattva.

The warden of the front gate of Hari is the presiding deity (abhimāni) of the breath of (prāṇa) respiration, of the eye, and is called

also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the Vyâna, the presiding deity of ear · the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the Apâna, the fire, the intellectual energy, the deity of food. The warden of the north is India, the presiding deity of the Samâna and Manas, of glory and lordly power always.

The gate-keeper of the zenith (or the central gate) is the Chief Vāyu itself, the (presiding deity of) ākāśa. He is called ākāśa because of his all-knowing (i=all, kâśa=to illumine, to know). He is called Udâna because of his being high (unnatī=high). He is called Ojas because of his powerfulness (ūjita=powerful). He is called Mahah because he is full. These five Persons are known as the gate-keepers or servants of the Supreme Brahman. They are the constant gate-keepers in the Heart and also in the world of Viṣṇu. They are the Inner Guards of the Vaikuntha, as Jaya, Vijaya, &c, are the Outer-Guards of the Viṣṇu Loka.

Note.—In the Śruti, it is said that, he who meditates on Prâna gate-keeper becomes Tejasvī and Annâda, on Vyâna Śrīmān and Yasasvī, on Apâna Brahmavarchasvī and Annâda, on Samâna Kirtimān and Puṣṭimān, on Udâna Ojasvī and Mahasvān. *Primit facie* it would appear that the person meditating becomes equal in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a portion of the attributes of these gate-keepers.

He who meditates on these gets even a share in a portion of the attributes belonging to these (gate-keepers) · and also attains the Viṣṇu world, and gets good offsprings.

Note.—The phrase tripādasyāmṛitam divi has been explained in the sense that the three forms Nārāyaṇa, &c, exist in the Dyu—namely, in the Śvetadvīpa, Anantāsana and Vaikunṭha. These very three forms are now spoken of in the seventh mantra of this khṇḍa as existing “above Dyu.” The Dyu there has a different meaning from the dyu here. The phrase ‘above dyu’ does not mean a world above the Vaikunṭha or Anantāsana or the Śvetadvīpa, but above dyu in its lower sense.

In fact, the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with five gates.

The Lord Viṣṇu dwelling in Vaikunṭha and residing *above* the seven worlds is indeed the same who is *in* all the worlds, and is also *in* the highest and best world of Brahmâ called Viśva. He is *in* the non-inferior worlds as well. He one alone resides in all souls (Purusas). And that Viṣṇu is in Prâna (vital force), and Prâna is in Agni (vital heat). This vital heat (agni) is felt on touching a living being. This is one way of seeing Viṣṇu, namely, through the vital heat which is the effect of vital energy in which dwells the Lord. This Prâna is constantly singing out the praise of that Viṣṇu, and this is what the wise hears always as existing in his two ears and gets divine sight · and gets Mukti through such meditation.

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this Music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well-known method of Yoga, called the Śabda Yoga, and is very popular now-a-days among the sect called the Sat Sangis or Rādhā Svāmīs.)

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Sat-Tattva.

Note.—In Mantra 2 the word *Yasas* 'fame' is used, and in Mantra 4 the word *Kīrti* or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabda Nirṇaya it is said that *Yasas* means that which goes (ya) to different directions—fame in distant places, a pervasive attribute, while *kīrti* is a visible monument of one's greatness.

(Thus the Pyramids are the *Kīrti* of the Pharaohs. The idea of something material and perceptible is to be found in the word *Kīrti*, while *Yasas* has no such idea, as Arjuna is famous as a warrior.)

The phrase *Sarvataḥ Pristhesu* of Mantra 7, literally on the backs of all, means in places which are the highest, namely, in the *Vaikunṭha*, the *Kṣīra Sāgara* (the Ocean of Milk), and the *Anantāsana*, &c.

The phrase *Viśvataḥ Pristhesu* of the same mantra means "in higher places than even the *Brahma-Loka*."

The word *Anuttama* means that from which there is nothing better, beyond which there are no superior worlds. The word *Uttama* means which is itself in every respect high and the best.

Says an objector.—The *Vaikunṭha Loka* alone is the highest of all worlds, why do you include the *Kṣīra Sāgara* and the *Anantāsana* which are parts of the *Prākritic plane*? To this the Commentator replies.

The *Anantāsana* is the highest of the *Prithivī* (physical) *Lokas*, and consequently with respect to the earth it is the highest or *Sarvataḥ Pristhesu*. With regard to the Intermediate worlds (the astral) the *Śvetadvīpa* is the highest, and so, that also is called the highest or *Sarvataḥ Pristhesu* and *Hari* dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (*Deva*) worlds, the *Vaikunṭha* is said to be the highest. So the Lord in *Vaikunṭha* is also rightly said to be dwelling in the highest place: for among the heavens the *Vaikunṭha* is the highest.

Says an objector.—The phrase *Atha yad atah paro divaḥ* (Mantra 7) has been explained as “beyond the heaven.” If the Lord is in the highest heaven *Vaikunṭha*, how can He be said to be beyond the heaven? To this the Commentator replies.

The great *Meru* is said to be ‘heaven’ with regard to the Earth. The *Anantāsana* is *beyond* this Great *Meru* (the Land of the Earth Devas—the heaven on Earth) and thus the Lord in *Anantāsana* is *beyond* heaven (*i.e.*, beyond the Earthly Paradise). The Solar Orb is the heaven of the (Intermediate Plane or) *Ākāśa* (or the Astral Plane). The *Svetadvīpa* is *beyond* this heaven and so the Lord in *Svetadvīpa* is *beyond* the Astral heaven. The India *Loka* is the heaven of the *Dyu* plane (Deva plane). The *Vaikunṭha* is *beyond* the India *Loka*, and so the Lord in *Vaikunṭha* is *beyond* this heaven also. It is in this sense that the phrase *divaḥ* ‘beyond the heaven’ is used. (The “heaven” there means the earthly, the astral and the celestial heavens).

Admitted that *Vaikunṭha* is *Viśvataḥ Priṣṭhesu*, because it is beyond the *Satya Loka* or the *Brahma’s* world. But how can the *Anantāsana* and the *Svetadvīpa* be said to be beyond the *Brahma’s* world, for you have explained the word *viśvataḥ* as “of *Brahmā*.” These two worlds are not beyond *Brahma’s* world, though they are the highest regions of the Physical and the Astral? To this the Commentator answers —

With regard to the Earth, the *Brahma’s* world is in *Meru*. The *Anantāsana* is beyond *Meru* and so it is beyond the *Brahma’s* world. With regard to the Intermediate Region, the *Vaijayanta* is the world of *Brahmā*. The *Svetadvīpa* is beyond this; and so it is beyond the *Brahma’s* world. With regard to the *Dyu* worlds, the *Satya Loka* is the world of *Brahmā*; and the *Vaikunṭha* is beyond the *Satya Loka* and therefore beyond the *Brahma’s* world. In other words, like the “heaven,” the *Brahma’s* world is also threefold. (The Physical *Brahmic* world is in *Meru*, the Astral *Brahmic* world is in *Vaijayanta*, and the Celestial *Brahmic* world is the *Satyaloka*.)

The *Anantāsana*, the *Svetadvīpa* and the *Vaikunṭha* being beyond the *Meru*, the *Vaijayanta* and the *Satyaloka* respectively, they are said to be “beyond the *Brahma’s* world,”—*Viśvataḥ Priṣṭhesu*. Thus it is in the *Sat Tattva*.

The words *Ninadam iva* and *Nadathur iva* of Mantra 8 have been explained by *Śaṅkara* as “a rumbling like that of a chariot” and “a bellowing like that of the bull.” The Commentator shows that these explanations have no authority. He quotes the authority of *Sat Tattva* for his explanation.

So also: “*Nināda* is the roar of the ocean and *Nadathu* is the sound of the thunder.”

The word *Chakṣuṣya* has been explained by *Śaṅkara* as ‘conspicuous,’ while *Madhva* has explained it as “obtaining of divine vision.” He now quotes the same authority of the *Sat Tattva* for his explanation.

So also —“That which goes (ya) in the eye or Brahman (Chaksus) is called Chakṣusya—Brahma-reaching, therefore “divine vision.” (Such a person *sees* Brahman, he gets Brahma-reaching gaze—Chakṣusya.)

FOURTEENTH KHANDA.

MANTRA 1

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु
क्रतुमयः पुरुषो यथा क्रतुरस्मिँह्लोके पुरुषो भवति तथेतः प्रेत्य
भवति स क्रतुं कुर्वीत ॥ १ ॥

सर्वम् Saivam, Full, full of all perfect qualities. खलु Khalu, verily. इदम् Idam, this, so near within the heart. ब्रह्म Brahma, the supreme Brahman (within the heart). तत् Tat, that. जलम् Jalām, the mover (aniti) on water (jala). इति Iti, thus. शान्तः Śāntaḥ, calmly, with the mind (buddhi) fixed on the Lord, with devotion उपासीत Upāsīta, let (one) meditate. अथ Atha, now, next (after such meditation). खलु Khalu, because. क्रतु Kṛatu, Knowledge, conviction resulting from meditation मयः Mayāḥ, full of पुरुषः Puruṣaḥ, the man, the adhikāri, the aspirant. यथाक्रतुः Yathākṛatuh, according to (one's) conviction (faith or belief). अस्मिन् Asmin, in this लोके Loke, in the world. पुरुषः Puruṣaḥ, the man. भवति Bhavati, is. तथा Tathā, so इतः Itāḥ, from this (world or body). प्रेत्यः Prietyaḥ, having gone out, died in the state of Mukti. भवति Bhavati, becomes. He gets in the state of Release, the fruition according to the stage of his knowledge and faith. स Sa, he. क्रतुम् Kṛatum, conviction, knowledge, faith in Viṣṇu, according to his capacity and knowledge कुर्वीत Kurvīta, let him do

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith.) Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord).—199.

MANTRA 2

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्य-
नादरः ॥ २ ॥

मनोमयः Manomayaḥ, full of great intelligence, Omniscient. प्राणशरीरः Prāṇa-śarīra, full of power; whose body is of power. Omnipotent. भारूपः Bhârûpaḥ,

whose form is light, luminous सत्यसंकल्पः Satya saṅkalpaḥ, whose will is true, whose will is never frustrated, saṅkalpa means the mental modification that precedes an action, the volition True resolve. आकाशः Ākāśaḥ, full of wisdom (kāśa=wisdom). आत्मा Ātmā, the doer, the agent of giving, &c. सर्वकर्मा Sarva karmā, the ordainer of all actions, and thus all-acting. सर्वकामः Sarva kāmāḥ, all-desires, the objects of desire are desires सर्वगन्धः Sarva gandha, all-scents. सर्वरसः Sarva rasah, all tastes सर्वम् Saivam, all इदम् Idam, this अभ्यातः Abhy-āttah, all-reaching, all-embracing, all-supporting. अवकी Avākī, silent, who never opens his mouth but to bless, or who does not talk uselessly. अनन्दः Anānḍaḥ, never surprised, free from self-conceit, impartial.

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness.—200.

MANTRA 3.

एष म आत्मान्तर्हृदयेऽणीयान्ब्रीहेर्वा यवाद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्याया-
नृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥ ३ ॥

एषः Eṣaḥ, this (Lord). मे Me, my. हृदये, Hṛdaye, in the heart. अन्तरः Antar, within, the Inner. आत्मा Ātmā, the self अणीयान् Aṇiyān, smaller than. ब्रीहेः Bṛīheḥ, corn of rice वः, or. यवात् Yavât, than a corn of barley. वः, or सर्षपात् Sarṣapât, than a mustard seed वः, or श्यामाकात् Syâmākât, a canary seed. Syâmâka-taṇḍulât, than the kernel of a canary seed. वः, or एषः, this. मे, my : Ātmā, Self, Antar, within Hṛdaye, the heart, ज्यायान् Jyâyân, greater. पृथिव्याः Prithivyâḥ, than the earth. Jyâyân, greater than. अन्तरिक्षात् Antarikṣât, the Intermediate region ज्यायान्, greater than दिवः Divaḥ, than the Heaven ज्यायान्, greater एभ्यः Ebhyaḥ, than these, लोकेभ्यः Lokebhyaḥ, these worlds

3 This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the Earth, greater than the Intermediate region, greater than the Heaven, greater than all these worlds.—201.

MANTRA 4.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽ-
वाक्यनादर एष म आत्मान्तर्हृदये एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह
शाण्डिल्यः शाण्डिल्यः ॥ ४ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

Sarva-karmā, enjoyer of all works. Saiva-kāmah, enjoyer of all desires
Saiva-gandhaḥ, enjoyer of all sweet odours. Saiva-īśah, enjoyer of all
sweet tastes. Sarvam, all Idam, this. Abhyāttah, All-reaching Ātmi,
silent. Anādarah, Impartial. Eṣah, this. Me my Ātmā, Self Antar, within
Hṛidaye, the heart एतत् Etat, this ब्रह्म Brahma, Brahman एतम् Etam, Him इति
Iti, from 'this body मेत्य Pretya, after dying or departing. अभिसम्भविता Abhisam-
bhavitā, I shall obtain. अस्मि Asmi, I am. इति Iti, thus. यस्य Yasya, whose.
स्यात् Syāt, may have अद्धा Addhā, faith न Na, not विचिकित्सा Vichikitsā, doubt.
अस्ति Asti, is इति Iti, thus. ह Ha, verily. स्म Sma, a mere expletive आह Ōha,
said. शाण्डिल्यः Śāṇḍilyaḥ, Rishi Śāṇḍilya.

4. He is the Enjoyer of all works, all desires, all
sweet odours, and all tastes. He embraces all this, and is
the silent Impartial (witness). This my Self within the
heart is that Brahman. (Let one meditate on Him, with
this idea) when departing from this body I shall reach Him.
He who has this faith (verily obtains Him), there is no doubt
in it. Thus said Śāṇḍilya, thus said Śāṇḍilya — 302

MADHVA'S COMMENTARY

In a former chapter it was shown that the Lord within the heart was also the Lord
pervading the entire universe. The same meditation is taught in the present chapter
also. It shows that the Lord is both minuter than the atom, and thus pervades the Jīva
which is atomic, and he is greater than the whole cosmos. In fact, the Lord within the
heart is infinitely big also.

In the Sad guna it is thus written — The Lord Brahman is called
īdam or "this," because He is the nearest of all. (He is inside all Jīvas).
He is called *sarvam* also, because He possesses *all* infinite qualities. That
Brahman is called *Jalān* also, because that Lord Viṣṇu moves on the
waters (*jala*=water; *ana*=move). (The Vedas declare that the Lord Viṣṇu
moves on the waters; as the Rig Veda) "Ānīt avātam, &c" is the clear
text of the Veda showing that the Lord *breathes*, in the waters of cosmic
matter, without air. In that infinite mass of surging matter, Brahman
alone breathes; hence He is called *Nāīyāna* (the Mover on the waters).

(The whole Mantra means:—At the time of pralaya, that One Supreme Lord
breathed (*ānīt*, i.e., worked easily) without air. There was no air, yet He breathed. He
worked (*swadhayā*) easily, happily, not for the sake of getting happiness, but He was
happy to work. There existed then no one greater than Him. Tamas alone existed

then. In that time of Great Latency, Tamas, namely, jīvas and root-matter alone, co-existed with the Lord. This Tamas was in the form of apraketam or infinitely spread out salilam or water. This covered all. The word Nārāyaṇa also means the same. See Manu. This chapter also teaches the meditation on the Lord in the heart

Thus let one calmly meditate Because a man consists of thoughts, therefore he must have right thoughts The word krātu means definite, certain knowledge, belief or faith, and nothing else As is the faith of a man, so is the state of his life after death His mukti is according to his krātu or conviction It is, therefore, necessary to have right krātus or convictions, so that there may be right state of mukti The right krātu is the firm conviction in the Lord Viṣṇu, the All-Full, and Greatest As Viṣṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence

As His body is nothing but strength, He is called Prāṇa-sarira "Strong-bodied." As He illumines all on all sides, He is called ākāśa (all-luminous) (Ā=all, kāśa=light). He is all odours, &c., as well as the Eternal Enjoyer of all odours, &c, He who has such firm conviction in the Lord, verily reaches the Highest Person Thus it is in the Sad Guna.

The words Sirva-gandha, &c, occur twice in this chapter In the first passage it means that the Lord is all odours, &c, the nature of which is not like physical odours, &c, for the Lord is not physical; but his nature is all-intelligence The odours consist of mind stuff, and bliss stuff, chidānanda-ātmaka In the second passage the words sirva-gandha, &c, mean that the Lord enjoys all odours, &c.

FIFTEENTH KHANḌA.

MANTRA 1

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य
स्रक्तयो द्यौरस्योत्तरं बिलम् स एष कोशो वसुधानस्तस्मिन्विश्व-
मिदम् श्रितम् ॥ १ ॥

अन्तरिक्ष-उदरः Antarikṣa-udarah, he in whose belly (ndara) is contained the whole Intermediate (antarikṣa) region or the astral plane. कोशः Kośah, treasure-chest: but it here means the Lord, because he is ka or all-joy, and uśa or Will or the Bliss-and-Will भूमिः Bhūmiḥ, the earth. बुध्नः Budhnaḥ, bottom, the sole of the feet. Bhūmi-budhna means he who has the earth as his foot-stool Or the earth is under his feet न जीर्यति Na jiryati, does not decay, or grow old. The Lord has a body, but it never decays or grows old दिशः Diśah, the quarters हि Hi, verily. अस्य Asya, his स्रक्तयः Sraktayaḥ, branches or arms, hands; that is the four quarters are contained in his four arms. The word sraktayaḥ is the nominative plural of sakti, but it is to be construed

here as locative plural, *śraktiṣu*, i.e., in His arms. Similarly, other words also in this verse which are in the nominative case are to be construed in the locative. *द्वीः* Dyauh the heaven. *अस्य* Asya, His. *उत्तरबिलम्* Uttara-bilam, the upper aperture, the brahmarandhria The cavity in the head, the seat of the soul *सः* Saḥ, that *स्यः* Esah, this. *कोशः* Kośah, the Joy-Will *वसुधानः* Vasudhānaḥ, the receptacle (dhāna, that in which anything is contained dhīyate) of the gods (Vasu = devas in general). *सर्वम्* Sarvam, the whole universe *इदम्* Idam, this *श्रितम्* Śritam, refuted

1. The Lord Joy-Will has the Intermediate regions in His stomach ; the Earth under the soles of His feet ; and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. This Joy-Will is the receptacle of all the devas, and the whole universe is refused in him —203

MANTRA 2.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी
नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं
वायुं दिशां वत्सं वेद न पुत्ररोदः रोदिति सोऽहमेतमेवं वायुं
दिशां वत्सं वेद मापुत्ररोदः रुदम् ॥ २ ॥

तस्य Tasva, His प्राची Prācī, east, i.e., the upper right hand. दिक् Dik, the quarter, the hand. जुहू नाम Juhū nāma, is called juhū, the giver (juhoti, to give) or the eater (juhoti, to eat) or the destroyer (juhoti, destroys the enemies by His chakra) सहमाना नाम Sahamāna nāma, called sahamānā, Mānam means the Vedic knowledge, symbolised by the conch shell, saha means holding. दक्षिण Dakṣiṇā, the lower right hand राज्ञी Rājñī, nāma, called Rājñī The club is so called, because it is red, or is refulgent with glory. प्रतीची Prātīcī, west, the upper left arm, as it contains the western quarter, it is called the west सुभूता नाम Subhūtā nāma, called Subhūtā or exceedingly (su) gracefull (bhūti=kānti or grace). It means the lotus also उदीची Udīcī, the north, i.e., the lower left arm. As it holds the northern quarters, it is called the north The four hands of the Lord hold the four quarters, they also hold dharma or virtue, jñāna or wisdom, vairāgya or world-weariness, and aiśvarya or lordliness. In fact, the four ornaments, (the discus, the conch, the club, and the lotus,) symbolise these four virtues also They are the father of Vāyu who possesses these four attributes तासां Tāsām, of these वायु Vāyuh, the Christ, the lord Vāyu. वत्सः Vatsaḥ, the calf, the Child. Vāyu is the child of these four arms of the Lord, and has dharma, &c. That is, from the arm called Juhū is born dharma, from Sahamānā is born Jñāna, from Rājñī is born Vairāgya ;

from Subhūtā is born aśvāyā. He who knows this gets the following reward. स Sa, he. य Yah, who. एतम् Etam, this, Vāyu possessing dharma, &c एवम् Evam, thus. वायु Vāyū, Vāyu. दिशं वत्सम् Diśām vatsam, the child of the quarters, namely, of the four arms of the Lord. The hands are called diś because they teach (deśana) virtue, wisdom, world-weariness, lordliness वेद Veda, knows न Na, not. पुन रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant. रोदिति Roditi, weeps, i.e., he is not reborn again, but gets mukti. सः, that. आहम्, I. एतम्, this Evam, thus. Vāyū, Vāyu. Diśām vatsam, the child of the quarters, the immaculate born. वेद, knew. नः Mā, not. Putra-rodam, child's cry रुदम् Rudam, I wept. This is the speech of the goddess Rāmā

2 His upper right arm is called the Destroyer (discus); the lower right arm is called the Wisdom-accompanied (conch); the upper left arm is called the Effulgent (garlā or club); the lower left arm is called the Very-graceful (lotus). Vāyu is their child. He who knows thus Vāyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Lakṣmī) knew Vāyu to be thus the child of the quarters and have never wept again as a child of any one.—204.

MANTRA 3

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽ-
मुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽ-
मुना स्वः प्रपद्येऽमुनाऽमुना ॥ ३ ॥

अरिष्टम् Ariṣṭam, imperishable. कोशम् Kośam, the Joy-Will. प्रपद्ये Pra-
padye, I adore, I turn to, I take refuge in. I have attained Him also, not through
any merit of my own, but through his grace alone अमुना Amunā, through His
grace. amunā is repeated thrice, to show that the grace is the chief cause in
obtaining the Lord. प्राणम् Prāṇam, the Life, the Leader (pranētā), the Savi-
our. It is the name of Vāsudeva. भू Bhūh, the adorer, he who adorns us
with wisdom. It is the name of Saṅkarṣaṇa भुवः Bhuvah, the Life-giver,
it is the name of Pradyumna प्रपद्ये, I have attained Amunā, through His
grace स्वः Svar, the bliss, the giver of joy and bliss, it is the name of
Annuddha. प्रपद्ये, I have attained through his grace.

3. I adore the Imperishable Lord of joy and will,
yea I have attained Him, merely through His grace, verily
through His grace, through His grace. I adore the Lord

Prâṇa (Vāsudeva), yea I have attained Him, through His grace, through His grace, through His grace. I adore the Lord Bhûḥ (Sañkarṣaṇa) and have attained Him, through His grace, through His grace, through His grace. I adore and have attained the Lord Bhuvah (Pradyumna), through His grace, through His grace, through His grace. I adore and have attained the Lord Svar (Aniruddha), through His grace, through His grace, through His grace.—205.

MANIRA 4

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदं सर्वं भूतं
यदिदं किंच तमेव तत्प्रापस्मि ॥ ४ ॥

अथ Atha, now यत् Yat, what. अवोचम् Avocham, I have said. प्राणम् Prâṇam, Prâṇa, the Lord called Vāsudeva. प्रपद्ये Prapadye, I adore. इति Iti, thus. Prâṇaḥ, he and vai, verily इदम् Idam, this सर्वं Sarvaṁ, all. भूतम् Bhûtam, full, element the fountain of all incarnations, such as ish, &c यत् Yat, what इदम् Idam, this. किंच Kimcha, whatever. तम् Tam, Him, Vāsudeva, not different from His Avatâra एव Eva, alone. Tat, that प्राप्स्यथ Prâpsyatha, you will obtain.

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so. therefore) worship (O men) this Prâṇa and you will obtain Him.—206.

MANIRA 5.

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये
दिवं प्रपद्य इत्येव तेदवोचम् ॥ ५ ॥

Atha, now. Yat, what. Avocham, I said Bhûḥ Prapadye, I adore Bhû. Iti, thus. Pṛthivîṁ Prapadye, I adore the Lord called Pṛthivî, the great expanse. Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. Divam Prapadye, I adore the Lord called Divam the sportful. Iti, thus. Evam, alone. Tat, that Avocham, I said.

5. When I said "I adore Bhû" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven. This alone is what I meant.—207.

Note.—Therefore you also adore the Lord who pervades the three worlds, who bears also the names of those worlds, and is called Sañkarṣaṇa. Pṛthivî when applied to the Lord means the Expanse. Antarikṣa similarly applied means 'the seer within,' 'the Looker into the hearts of men.' Dyu similarly means the Sportful One. By thus worshipping Him you will get Him.

MANTRA 6

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥ ६ ॥

Atha, now. Yat, what. Avocham, I said. Bhuvah, Bhuva. Prapadye, I adore. Iti, thus. Agni, the eater. Prapadye, I adore. Vāyūm Prapadye, I adore Vāyū Ādityam Prapadye, I adore Āditya. Iti, thus Eva, alone Tat, that Avocham, I said.

6. When I said "I adore Bhuva" what I said is, I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vāyū and Āditya.—208

Note —The words Agni, Vāyū, Āditya are also the names of the Lord Agni means he who eats or accepts all offerings, Vāyū means he who blows (vā=to blow) and who gives life (Ātus=life, va+āyū=vāyū, the Mover and Life-giver) Āditya means the taker away of life. Worship the Lord Pradyumna in agni, vāyū and āditya and you will get Him

MANTRA 7.

अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये
सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥ ७ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

Atha, now. Yat, when Avocham, I said Svar, the Lord called Sva, Prapadye, I adore Iti, thus. Rig Veda, the Lord pervading the Rig Veda Prapadye, I adore Yajur Veda, the Lord pervading the Yajur Veda Prapadye, I adore Sāma Veda, the Lord pervading the Sāma Veda. Prapadye, I adore. Iti thus Eva, alone Avocham, I said

7. When I said I adore Svar, what I said is, I adore the Lord pervading the Rig Veda, the Yajur Veda and the Sāma Veda. Verily this is what I said —209

Note —The word Rig means knowledge, and Veda means giver Rig Veda means the giver of knowledge Yajus means sacrifice, Veda means teacher. He who teaches men, by his acts, how to sacrifice their petty selves for the higher good is Yajur Veda Sāma means equality, and Veda means teacher. He who teaches men the great lesson of equality is the Lord called Sāma-Veda Worship the Lord Aniruddha thus and you will reach Him.

MADHYA'S COMMENTARY.

In the last chapter it was mentioned that the Lord is greater than all the worlds, lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body, and is Infinite, in spite of such body, and his arms give birth to the mighty being like Vāyū, and he should be meditated upon as possessing such a body.

It must not be said that the Lord is really formless, and figureless, and a form is given or attributed to him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word *koṣa*, which literally means a treasure-chest. But it has not that meaning here, and so it is first taken up.

The word *ka* means bliss, and the word *usa* means wish or will. Viṣṇu is called *Koṣa*, because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great Viṣṇu is Undecaying. The Vasus are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called *Vasudhānam*. In Him is refuge the whole universe. His right upper arm contains the eastern quarters and is called *Juhu*, because it offers sacrifice (*hu*=to offer sacrifice) and because the Lord *Keśava* eats with this hand (*hu*=to eat). The lower right arm of the Lord contains the southern quarters. It is called *Sahamāna*, because *māna* means that which is essentially knowledge, and *śaṅkha* or conch is essentially a symbol of knowledge, and it is held in the lower left arm of the Lord. Or the hand is called *juhu*, because it destroys the daityas with the discus held in it (*hu*=to kill). His upper left arm contains the western quarters. It is called *rajñî*, because it holds the *raja* or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus, it is the holder of the symbol of prosperity, and hence it is called *Subhuta* or very prosperous. These arms are called *diś*, because they teach (*diś*=to teach) virtue, wisdom, world-weariness, and lordliness. From these arms is born the Great *Vāyu* and therefore he is called the child of the *diś* or quarters of teaching. From the four arms of Viṣṇu representing virtue, wisdom, world-weariness and lordliness is born *Vāyu*. He who knows this does not get rebirth, and consequently does not weep as the child of anybody. In other words, he transcends birth and death. But being released is eternally happy. Knowing *Vāyu* the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time an eternal free. Thus said *Ramā* of yore. I always adore the lord Viṣṇu, the Undecaying, the Supreme bliss, the heart's desire of all. I have attained this through His grace alone, and not through any power of my own. I always worship *Keśava* as the Leader of all and called *Piṇḍa* (*prañetar*=leader). All this appearance or *avatāra* such as the Fish, &c., is the manifestation of

the Lord Hari All this avatâra is Viṣṇu undoubtedly Therefore, worship Viṣṇu in all these forms of Fish, &c for every one of them is Viṣṇu and nothing but Viṣṇu Adore Him, O men ' thus said Lakṣmī to all creatures.

(The four words prâṇa, bhûh, bhuvah, svar, mean Vâsudeva, Sankarsana, Pradyumna and Aniruddha. Similarly, the words prithivī, &c, are the names of the Lord here. Thus the Commentator now explains :

Vâsudeva is called prâṇa, because he leads (pranayeta) his devotees to release, Saṅkarsana is called Bhû, because he adorns (bhûṣayeta) them with wisdom He is called prithivī, because he dwells in the earth and because he expands his self ' (pratha=expansion) He is called Antarikṣa, because he is in the Intermediate regions, and because he looks into (ikṣan) the hearts (anta) of all The Lord is in heaven and so he is called dyu, and because he is all-sporting (div=to play) Pradyumna is called Bhuvah, because by creating he brings the world into existence (bhuvâvayeta). He is called Agni, because as the Supreme he really eats everything that is offered to the fire He is called Vâyu, because he dwells within Vâyu and because he moves (vâti=blows) and he is the life (âyus, life) of this universe. He is called Âditya, because he resides within the sun and because he withdraws (adadâti, takes up) all life within Himself at the time of great latency. He is called Svar, because he is the giver of the highest (su, highest) happiness (var, happiness) and because he is the unrivalled giver of the highest happiness. He is called Rigveda, because he teaches (veda, to teach) wisdom (vik, knowledge). He is called Yajurveda, because he teaches self-sacrifice (yajus=sacrifice) to all. He is called Sâma-veda, because he teaches equality (sâman, equality) to all. Thus have I described the four-fold essence of Hari So said Devi Indrî, while praising the Supreme Hari as above. A female also is spoken of in the masculine gender, if she is as competent as a male person (therefore Lakṣmī is referred to by the masculine *sa* and not *sī* in the Śruti : *sa ya etam evam vâyum disam vatsam veda and soham etam evam vâyum disam vatsam veda mâ putra rodam rudam*)

SIXTEENTH KHANḌA.

MANTRA 1.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातः-
सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य
वसवोऽन्वायताः प्राणा वाव वसव एते ह्रीदं सर्वं वासयन्ति॥१॥

Puruṣaḥ, the person competent to perform sacrifice. Vāva, always, reverentially. Yajñah, sacrifice. Let a man always meditate reverentially thus : — “ I am the sacrifice in this worship of Viṣṇu.” Tasya, his Yāni, which Chatuṣvimsati, twenty-four Varṣāṇi, years. Tat, that Prāṭahsavanam, morning libations. Chatuṣvimsati, twenty-four. Akṣarāḥ, syllables. Gāyatrī, Gāyatrī. Gāyātram, belonging to Gāyatrī, or in which the Gāyatrī metre is used. Prāṭahsavanam, morning libations Tat, that Asya, his, of the man as sacrifice Vasavaḥ, the Devas called Vasus. Anyāyattāḥ, connected with, Lords of Prāṇah, the senses Vāva, verily. Vasavaḥ, Vasus. Ete, these. Iti, indeed, verily. Idam, this. Sarvaṃ, all. Vāsayaṃti, make to abide. The jīvas abide in the bodies, so long as the Prāṇas abide therein. Therefore, the prāṇas are called Vasus.

1. Let a man meditate always — “ I am sacrifice ” That which is the first twenty-four years of his life is the morning libation The Gāyatrī has twenty-four syllables, the morning libation is offered with Gāyatrī hymns. Of this man-sacrifice the Vasus are the lords. The prāṇas are verily the Vasus, for all these Jīvas abide in the bodies, so long as the Prāṇas make them so to abide.—210

MANTRA 2.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

Tam, him Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life Kiñchit, anything Upatapet, should give pain, through fever, &c, should ail. Sa brūyāt, let him say Prāṇā ! Vasavaḥ ! O ! Prāṇas ! O ! Vasus ! O lords of the senses Idam, this. Me, my Prāṭas savanam, morning oblation. Mādhyandina savanam, to the mid day libation Anusantanuta, stretch on, extend. Iti, thus Mā, not Aham, I. Prāṇānām, between the Prāṇas. Vasunām, between the Vasus. Madhye, between. Yajñah, the sacrifice. Vilopśya, I may perish, be cut off Iti, thus it shows the end of the prayer. It ha eva tataḥ eti=udeti eva ha tataḥ Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udeti, rises up, recovers. Eva, indeed. Agadah, diseaseless, healthy Ha, verily Bhavati, becomes

2. If any illness pain him in this period of his life, let him pray to the Vasus thus .—O ! Prāṇas ! O ! Vasus ! unite this my morning period of life with the mid-day

period. Let me, the sacrifice, be not cut off while you prâṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3.

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायन्ताः प्राणा वाव रुद्रा एते ह्रीदं सर्वं श्रोदयन्ति ॥ ३ ॥

Attha, now. Yāh, which. Chatuṣ-chatvāriṃśat, forty-four. Varṣāṇi years. Tad, that. Mādhyaṇḍinam savanam, midday libation. Chatuṣ-chatvāriṃśat, forty-four. Akṣarāḥ, syllables. Triṣṭup the Triṣṭup metre. Triṣṭubham, offered with Triṣṭup hymns. Mādhyaṇḍinam savanam, the mid-day libation. Tad asya, that of it. Rudrā the Rudras. Anvāyāntā connected with, lords of. Prāṇāḥ vāva rudrāḥ, the Prāṇas are verily the Rudras. Ete hi idam sarvaṃ, these prāṇas verily all this. Rodayanti, make them cry, cause them to cry.

3 The next forty-four years are the midday libation. The Triṣṭup has forty-four syllables, and the midday libation is offered with Triṣṭup hymns. The Rudras are the lords of this (period of the life of the consecrated man). The Prāṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं
मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him. Chet, it. Etasmin, in this. Vayasī, period of life. Kimchit, any disease. Upatapt, should cause feverishness. Sa, he. Brūyāt, may say. Should pray. Prāṇas, O Prāṇas! Rudras, O Rudras. Idam, this. Me, my. Mādhyaṇḍinam savanam, the midday libation. Tṛtīyam the third, i.e., the evening. Savanam, libation. Anusantanuta, extend, join with. Iti, thus. Mā, not. Aham, I. Prāṇānām, between the Prāṇas, Rudrānām, between the Rudras. Madhye, between. Yajñaḥ, I as the sacrifice. Vilopśīya, may be cut off. Iti, thus. Ut ha eva, up verily, indeed. Tataḥ, from that bed of sickness, or from the effect of that prayer. Eti, rises. Agadaḥ, free from disease. Ha, verily. Bhavati, becomes.

4. If any illness pain him in this period of his life, let him pray to the Rudras thus :—O ! Prâṇas ! O ! Rudras ! unite this my midday period of life with the evening period. Let me the Sacrifice be not cut off, while you Prâṇas and Rudras are reigning. Then he recovers from that illness. And becomes free from disease.—213.

MANTRA 5

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदस्सर्वमाददते ॥ ५ ॥

Āṣṭā-chatvārimśat, forty-eight. Tṛtīyasavanam, the third libation, the evening libation. Jagatī, the metre called Jagatī. Jāgataṁ, offered with Jagatī hymns Ādityas, the Ādityas He who makes known (adadati=to make known objects) is called an Āditya Ādadate, takes up, makes manifest, makes known. The rest of the words are the same as in mantras 1 and 3.

5. The next forty-eight years are the evening libation. The Jagatī has forty-eight syllables, the third libation is offered with Jagatī hymns The Ādityas are the lords of this period of life The Prâṇas are the Ādityas, for they manifest (or take up) all this.—214

MANTRA 6.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह्यैव भवति ॥ ६ ॥

Āyus, the life period. Anusantanuta, extend to its full length The rest the same as in mantras 2 and 4, except that Ādityas are substituted for Vasus, &c.

6. If any illness pain him in this period of his life, let him pray to the Ādityas thus :—O ! Prâṇas ! O ! Ādityas ! stretch this my evening period of life to its full length. Let me the Sacrifice be not cut off, while ye Prâṇas and Ādityas are reigning. Then he recovers from his illness and becomes free from disease.—215.

Note.—But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Śruti answers this by quoting the case of the sage Mahidāsa.

MANTRA 7.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एत-
दुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीव-
त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad, this, i.e., meditation that one's whole life is a sacrifice, and consecrated to God Ha sma, mere expletives Vai, indeed. Tad vidvân, the knower of this Puruṣa-sacrifice, this meditation. Āha, said (addressing a disease). The sma may be joined with āha as āha sma. Mahidāsa Aitareyah, the sage Mahidāsa, son of Itarâ Sa, that, certainly. Kim, why. Me, my. Etad, this (body) Upatapasî, afflictest thou, heatest thou, givest pain. Yah, who. Aham, I Anena, by this (disease or pain). Na, not. Preṣyâmi, I shall die Iti, thus Sa, he. Ha, verily Soḍaśam, sixteen. Vaiṣa, years. Śatam, hundred. Ajivat, he lived Sa, he, he also Soḍaśam vaiṣa śatam, 116 years. Jivati, lives. Yah, who Evam, thus Veda, knows, meditates thus.

7. Mahidāsa, the son of Itara, who knew this meditation, thus addressed a disease.—‘Why vainly troublest thou me, as I shall not die by thee?’ He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years.—216.

MADHYA'S COMMENTARY.

Meditations are many and life is short, subject to ailments. The present chapter teaches how to prolong life and ward off diseases, it takes the whole life of man as a sacrifice, and as an ordinary sacrifice is divided into three periods, morning, midday and evening, so the life of man is divided into three periods, youth, manhood, and old age, consisting of twenty-four, forty-four, and forty-eight years respectively, in all 116 years.

Let a man always meditate with reverence and love thinking, “I am the sacrifice in this worship of the Lord.” The 116 years of man's life are divided into three sacrificial periods. The first twenty-four years of his life is the morning libation. If he falls ill during this period, he should pray to the Vasus and ward off disease. The middle 44 years, are said to be the midday oblation, wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation, in which he should pray to the Ādityas when ill, and thus ward off disease and death. Thus it is written in the Saiva-Yajña.

(The word Mahidâsa occurs in this chapter, and is an ambiguous word. There was an avatâra of the Lord called Mahidâsa, just as an avatara was called Kṛiṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidâsa in this chapter and Kṛiṣṇa Devaki-putra in the next chapter. These, however, do not refer to the avatâras, but to different persons.)

The Mahidâsa is a different person and so also is the Kṛiṣṇa of the next chapter. The Mahidâsa here is an Aitareya, and Kṛiṣṇa Devaki-putra is not the avatâra Śrī Kṛiṣṇa. Similarly, the Kapila mentioned in this Upaniṣad is different from the avatâra of that name.

Says an objector :—" But this is rather arbitrary. Had there been merely similarity of names, you might have said they were different persons, from the avatâras of those names. But the similarity extends further than this, Mahidâsa the Avatâra was the son of Itarâ, and so the Mahidâsa here is also called the son of Itarâ, for Aitareya means he whose mother is Itarâ. Similarly, the avatara Kṛiṣṇa was the son of Devaki, and the Kṛiṣṇa of the Upaniṣad here is also called the son of Devaki. Similarly, Kapila the avatara had a disciple called Âsuri, and the Kapila of the Upaniṣad has also a disciple called Âsuri. These coincidences are to say the least very curious." To this the Commentator replies :—

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmâ, the Paramêṣṭhin, to this effect, that two of them should get the names of the avatâras in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c., of the avatara Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmâ, the Grand Sire of all creatures, granted this boon to them. Therefore, it is that these three well-known Rishis bear not only the names of divine incarnations, but the names of their mothers and disciples, &c. are also similar. In the Kalikâ Purâṇa also we find the same account of this curious coincidence :—

' Mahidâsa, the son of Itarâ, mentioned in the Bahvricha Upaniṣad is the Lord Viṣṇu Himself directly while there was another Mahidâsa, son of Itarâ, who was a sage. Similarly Kṛiṣṇa called Vâsudeva is the Supreme Spirit Himself, while there was another person called Kṛiṣṇa Devaki-putra mentioned in the Upaniṣad. Kapila called Vâsudeva is the Lord Nârâyana Himself, while Kapila is the name of a sage also, and whose pupils were also called Âsuri, &c. The sage Mahidâsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad, the sage Kṛiṣṇa Devaki-putra was the disciple of Ghora Âṅgas, the sage Kapila

was the founder of the perverse doctrine (atheistic Sāṅkhya). These three obtained boon from Brahṁā the Parameśṭhin, and thus came to possess names similar to those of the avatāras, and became famous by realising their desires and enjoyed happiness." Thus in the Kalikā.

SEVENTEENTH KHANḌA.

MANTRA 1.

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य
दीक्षाः ॥ १ ॥

स Sa, he, the adhikāri, described in the last Khaṇḍa, who has consecrated his life to God. यत् Yat, what, if. अशिशिषति Aśiśisati, hungers, desires to eat. यत् Yat, if what पिपासति Pipāsati, desires to drink. Thirsts यत् Yat, what न Na, not. रमते Ramate, enjoys. Na ramate, abstains from pleasures does not get joy by exertion or activity, ता Tāh, those अस्य Asya, his of this consecrated person. दीक्षा. Dikṣāh, initiation.

1. When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation.—217.

Note.—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice, or because it is a state of pain, from which the sacrifice releases the person. Since every act of the aspirant must be a sacrifice, this Khaṇḍa shows what act resembles what part of the sacrifice. This is a mental method of performing a sacrifice.

MANTRA 2.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next. यत् Yat, when अश्नाति Aśnāti, eats यत् Yat, when पिबति Pibati, drinks. यत् Yat, when. रमते Ramate, enjoys pleasures by obtaining desired objects. तद् Tad, that उपसदैः Upasadaih, with the upasada rites. एति Eti, goes. Upasadaih eti=has equality with or is similar to the upasada rites. The word समानताम् Samānatām is the subject understood to the verb eti. The upasada ceremonies are performed after the initiation, and hence its similarity to the eating, &c. of the aspirant.

2. When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas.—218.

MANTRA 3.

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव
तदेति ॥ ३ ॥

अथ Atha, next यत् Yat, when हसति Hasati, he laughs. यत् Yat, when. जक्षति Jakṣati, he eats, or feeds. यत् Yat when. मैथुन Maithunam, copulation. चरति Charati, performs. Maithunam charati, enjoys the delight of company. स्तुतयस्त्रीः Stuta śastriah, with the Stuta śastrias, praise chants sung in sacrifices Stutas are the singing of the Sâman hymns, and śastrias are the reciting of eulogistic verses The laughing, &c, of the aspirant are likened to this part of the sacrifice. The similarity consists in the utterance of sound As laughing, eating, &c, are accompanied by sound, so also the hymns and recitals एव Eva, indeed तदा Tadâ, then. एति, becomes similar

3. When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the śastras.—219

MANTRA 4

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha, next. यत् Yat, when तप. Tapah, austerity, physical emaciation of the body, or study of scriptures दानम् Dânam, gift, charity to proper person from honest earnings आर्जवम् Âjavam, straightforwardness. harmony between the thought, words and deeds in all matters अहिंसा Ahimsâ, non-injury to any living being. सत्यवचनम् Satya-vachanam, true speech इति Iti, thus तः Tâh, these. अस्य Asya, his, aspirant's दक्षिणा. Dakṣiṇah, i.e. as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tapas, dânam, &c, are imperfect and produce no merit.

4 Austerity, charity, simplicity, kindness and truthfulness form his fee. (Let the aspirant have these as his fee in the mental sacrifice)—220.

Note.—The first three verses described the three sorts of activities. the first verse described the activities of repression, not eating (fasting), not drinking, and generally renouncing all delights The second verse described the activities of expression—eating, drinking and enjoying pleasures or self-seeking activities The third verse describes the altruistic activities, making others happy. The fourth verse now describes the higher spiritual activities of man

MANTRA 5.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमे-
वास्यावभृथः ॥ ५ ॥

[ददाति Dadâti, gives. आत्मदक्षिणम् Âtmadakṣiṇam, the Self as fee. वै Vai, verily. एतद् Etad, this यत् Yat, which. सत्रम् Satram, sacrificial session. In

this sacrificial session he gives himself as fee. These words are found in the Madhva's text as printed in the Kumbakonam series. But these are not found in other editions of the Upaniṣad, nor has the Commentator explained it] तस्मात् Tasmât, therefore. आहुः Āhuḥ, they say सोस्यति Sosyati, will be born or will give birth. असोऽ Asosṭa, is born or has given birth. इति Iti, thus. पुनरुत्पादनम् Punnarutpādanam, the new birth, rebirth, reproduction. एव Eva, even. अस्य Asya, his. तद् Tat, his. मरणम् Maranam, death एव Eva, even. अवभृथः Avabhṛithaḥ, the final bath at the end of a sacrifice

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth. His death is the last sacrificial bath.—221.

Note.—In a sacrifice when the soma juice is extracted, expressions like sosyati "will be extracted," asosṭa "has been extracted," are used. What are the correspondences to this in Man-sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say, "His wife will give birth sosyati." When a son is born, they say 'Asosṭa she has given birth.' Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devadatta will pour out (sosyati) soma," and when soma is extracted they say "Devadatta has poured out (asosṭa) the soma." The very same words are used here also. The birth of a man from his father is his first birth; his begetting a son is his second birth, punar-utpādanam, reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the Avabhṛitha bath? When a sacrifice comes to an end the sacrificer bathes this last bath is called Avabhṛitha. The Death of the Man corresponds to this final bath, as the bath is the culminating point of the Yajña, so death is the culminating point of a Man's life.

MANTRA 6.

तद्वैतद्धोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचा-
पिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्य
च्युतमसि प्राणसः शितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तत् Tat, that, namely, the meditation taught in the previous Khaṇḍa. ए Ha, verily एतद् Etad, this, the meditation taught in the present Khaṇḍa—the Man as sacrifice. चोरः आङ्गिरसः Ghoṛah āṅgirasah, the sage called Ghoṛa of the clan of Aṅgīrā. कृष्णाय Kṛṣṇāya, to Kṛṣṇa, a sage. देवकीपुत्राय Devakīputrāya, the son of Devakī. उक्त्वा Uktvā, having communicated. उवाच Uvācha, told the following method of worshipping the Lord. अपिपासः Apipāsah without thirst (for other methods), fully satisfied. Another reading is pipāsah eva, he became thirsty. एव Eva, indeed, i.e., got the initiation. बभूव Bbhūva, became. Had unwavering faith in this meditation स Sa, he. अन्तवेलायाम् Antavelāyam, at the time of end. एतद् त्रयम् Etad trayam, those three sacred formulæ. प्रतिपद्येति Pratipadyeta, let a man take refuge meditate upon (these three). अक्षितम् अक्षि

Akṣitam asi, Thou art the Imperishable. अच्युतम् अक्षि Achyutam asi, Thou art the Unchangeable. प्राणयसितम् अक्षि Prâṇa samāṣitam asi, Thou art more delightful than life itself इति Iti, thus. तत्र Tatra, on this subject एते Ete, these. द्वे Dve, two अक्षौ Richan, Rik verses. भवतः Bhavataḥ, are.

6. Ghora of the clan Aṅgirâ having communicated that and this to Kṛiṣṇa the son of Devakî—and he never thirsted again for other knowledge—said “Let a person when his end approaches, meditate on these three attributes of the Lord. (saying) “Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself” On this subject are the following two Rik verses.—222.

Note.—To make this clear, a story is related to illustrate how this meditation was taught and practised by other sages also.

MANTRA 7.

आदित् प्रतस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् Ât, from him, through His इत् It, alone. Through His grace alone. प्रतस्य Pratanasya, of the Ancient (of days). Of the Beginningless रेतसः Retasah, of the Lord whose nature is delight (rati) ज्योतिष् Jyotiḥ, the Light. पश्यन्ति Paśyanti, see, the (wise see). The word सवित्रम्, “the Wise Ones,” is understood as nominative. वासरम् Vāsaram the Home of Delight. Literally He who gives delight (ia) by Dwelling (vâsa) within the Soul. परः Parah, beyond : In the Beyond i.e., in Vaikunṭha. यत् Yat, what इध्यते Idhyate, shines grows Increases, that always shines as full. दिवा Divā, beyond the Heaven. Should be construed as an Ablative, दिवः

7 Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven —(Rig Veda VIII 630) —223

MANTRA 8.

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥
इति सप्तदशः खण्डः ॥ १७ ॥

उत् Ut, the High one : the Light called Ut. See Mantra 1, 6, 7 of Part I., where Ut is described as the name of the Lord. If taken as a particle it is to be construed with aganmah, i.e., udaganmah. वयम् Vayam, we. तमसः Tamasah (beyond) darkness, ignorance. Tamas is the name of Durgâ also. परि Pari, fully should be construed with paśyantah, i.e. pari paśyantah. ज्योतिः Jyotiḥ,

the light. पश्यन्तः Paśyantah, (fully) seeing उत्तरम् Uttaram, the higher स्वः Svah, the joy Paśyantah, seeing Uttaram, the higher. Uttaram, the higher. देव Devam, the God देवता Devatā, among the Gods. The God of gods सूर्यम् Sūryam, the Sun, the Goal of the Wise (Sūribhiḥ prāpya). अगन्मः Aganmah, 'we have obtained ज्योतिम् Jyotiḥ, Light उत्तमम् Uttamam, the highest

8 We seeing fully the higher Light, the delightful higher Light, have come out of darkness We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light. (Rig Veda I. 50. 10.)—224.

MADHYA'S COMMENTARY.

Note.—Man has been compared to a Sacrifice In an ordinary sacrifice, there is Dikṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasadas when the performer breaks the fast and takes food, then in ordinary Yajña there are music, singing of hymns and the recitation of Sacred Books (Stuta Śāstra), then gift is made to the officiating priests (dāksinā) When Soma juice is going to be extracted in the actual sacrifice, the expression, Sosyati "will be extracted or will give birth" is used Similarly, when it has been extracted the word "asoṣṭa" "has been extracted or has given birth" is used. Lastly, when the sacrifice is completed, there is the finishing bath called the Avabhritha. In the allegory of the Man as the Sacrifice, what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khaṇḍa answers that Madhya explains this Khaṇḍa by an extract from the Sat Tattva.

It is thus in the Sat Tattva —In the allegory of Man as Sacrifice the Initiation (Dikṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures The Upasada is said to be the state when he eats, drinks and enjoys himself The stuta śāstra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness When his wife is *enciente*, people say sosyati "she will give birth," when a child is born, they say asoṣṭa, "she has given birth" thus these correspond to the use of such expressions in the actual Yajña The birth of a son is in fact the second birth of the man, his first birth being from his father Inasmuch as the son reproduces him, he is said to be his second birth The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences; "Thou art Imperishable," "Thou art Unchangeable, full of all perfect qualities which never change," "Thou art always more delightful than life itself" Thus it is in the Sat Tattva.

(Mantia 7 explained) . The words अदित् consisting of अत् (from Him) and इत् (alone) mean "from him alone," "through His Grace alone" Prātnasya means "of the Ancient," "of the Beginningless, the Eternal."

"Of the Lord." Retasah means "of the delightful—of Him whose form is delight." The wise see the light of the Ancient delightful Lord Vāsara means "He who delights by dwelling"—the joy-giving Dweller within "Beyond the heaven," that is, in Vaikuṇṭha He who shines beyond the Heaven, in the Vaikuṇṭha Iddhyate means both "shines," and "is manifest in His highest glory" It has already been mentioned before that the Vaikuṇṭha is beyond the Dyu Loka or the Heaven world. See atha yat atah parah, &c (Chhândogya Up III 13-7) This Rik verse is not applicable to the Sun ; for the Solar orb is not "beyond the Heaven."

Note—Prof. Max Muller in his note on this verse says that it originally applied to the Sun. It is taken from a hymn addressed to Indra, "who after conquering the dark clouds brings back the light of the sun. When he does that, then the people see again, as the poet says, the daily (vāsaram) light of the old seed (pratnasya retasah) from which the sun rises, which is lighted in heaven." He translates parah yat iddhyate diva by, "which (yat) is lighted (iddhyate) in heaven (parah divā)." But parah divaḥ cannot mean "in heaven," but "beyond heaven", for the word parah nowhere means in. From the most ancient times this verse has been taken to apply to the Supreme Light . and not the Solar orb.

Verse 8. This verse should be thus construed : Uttaram Jyotiḥ Paśyantah Svar, (Ananda Rûpam) Paṇi Paśyantah Vayam Tamasah Udagamāḥ—"Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness." This Uttaram Jyotiḥ—the higher Light—is itself the light of joy, it is the Svar The repetition (Uttaram Jyotiḥ Paśyantah, and Svar Paśyantah Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy.

Note.—The Commentator now gives another explanation of this mantra. He first took "Ut," as a participle or adverb qualifying the verb agamāḥ. Now he takes it as a substantive. Ut is a substantive also meaning the Lord, the Most High.

The verse also means "We have learnt from Darkness the existence of this Highest Light called Ut, the Most High."

Agamāḥ—we have learnt. The Darkness is the Revealer of this Light. It is the name of Durgā. She is the Teacher of Divine wisdom. See Kena Upaniṣad where Umā teaches Indra.

(See Chhândogya I. 6, 7, where it is distinctly said that Ut is the name of the Lord the Most High)

The phrase devatra devam—the *deva* par excellence—the God of gods, among Devas the Deva. The Lord is called Sūrya, because He is the goal of the Sūris or Wise, of the Mukta Jivas.

These two Rik verses have been explained in the Nârâyaṇīya also in the same way. Thus it says, "The seer of this Rik meant this : The

joy-giving (retasa = ratī rūpam), Highest Light of the Beginningless, (prat-nasya = anādeḥ Lord Keśava, the Wise see through His grace in their heart. This Light is called Vāsara "the joy-giving Dweller," because by dwelling in the heart it gives all joy. He shines as all-full, always in Vaikunṭha, which is beyond the heaven. We have fully seen this Light called Ut, having come out of darkness. He is Light, Bliss and Existence the HIGHEST of the HIGHEST among the *highest*. He is the God of gods, indeed the goal of the Wise (Sûri), the Highest Path. Him called Vāsudeva have we attained." This is what the seer of those two Riks meant. Thus it is in the Nārāyaṇīya.

Note.—If this quotation from the Nārāyaṇīya is a genuine one, then Madhva simply follows the old traditional Vaiṣṇava interpretation of these two Riks. The three words Uttaram, Uttaram and Uttamam mean, according to the Nārāyaṇīya Uttamottamasūttamam—the Highest among the highest of the highest.

EIGHTEENTH KHAṆḌA.

MANTRA 1.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममयाधिदैवतमाकाशो ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्म चाधिदैवतं च ॥ १ ॥

मनस् Manas, the Mind. The Lord called the Manas, because He is the Thinker, and because He is in the *minds* of all—His abode is the Mind. The Lord Nārāyaṇa. ब्रह्म Brahma, the Brahman. उपासीत Upāsita, let him meditate इति अध्यात्मम् Iti adhyātmam, this is the subjective: the psychological, the microcosmic. The meditation in which the Lord is worshipped in the Body. अथ Atha, next. अधिदैवतम् Adhidaivatam, macrocosmic. The meditation on the Lord as indwelling in the cosmic agencies called Devas आकाशः Ākāśaḥ, the Ākāśa, the All-luminous, the All-illuminating. आ = all, kāśa = to illumine. The Lord dwelling in the Deva called Ākāśa. ब्रह्म इति Brahma iti, the Brahman, thus. Next is taught that the macrocosmic meditation is higher than the microcosmic, because the ākāśa includes the manas. Therefore the ākāśa meditation is meditation of the both microcosmic and macrocosmic उभयम् Ubhayam, both. आदिष्टम् Ādiṣṭam, taught. भवति Bhavati, becomes. Adhyātmam cha adhidaivatam cha, the microcosmic and the macrocosmic.

1. Let one meditate on the Brahman as (dwelling in the Mind and called) Mind; this is microcosmic meditation. Next the macrocosmic—(let one meditate on) Brahman as (dwelling in Ākāśa and called) Ākāśa the All-illuminating. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the âkāśa includes the manas).—225.

MANTRA 2

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तत् Tat, that, the Microcosmic Lord एतत् Eṭat, this, the Macrocosmic Lord. चतुष्पाद् Chatuspât, four-footed, having four aspects called Vâsudeva, &c. ब्रह्म Brahma, the Brahman. वाक् पादः Vāk pādah, the speech is one foot. The aspect called Vâsudeva dwelling in speech function of the mind, and called also therefore Vāk or speech प्राण पादः Prāṇah pādah, the Prāṇa is one foot. The aspect called Saṅkarṣaṇa dwelling in the Prāṇa function of the mind, and called also Prāṇa—the best (pra) leader (neti) चक्षुः पादः Chakṣuḥ pādah, the eye is one foot. The aspect called Pradyumna dwelling in the eye, and called also the chakṣu, the Seer (√chakṣa=to see, to observe). श्रोत्रं पादः Śrotṛam pādah, the ear is one foot. The aspect called Aniruddha dwelling in the ear, and called also the Śrotṛa, the Hearer. इति अध्यात्मम् Iti adhyâtman, thus the microcosmic. अथ अधिदैवतम् Atha Adhidaivatam, next the macrocosmic. अग्निः Agniḥ, Pādah, the fire is one foot. The aspect called Vâsudeva dwelling in fire, and called Agni, because He is the Leader (na of all organs (anga). वायुः Vâyuh Pādah, the Vâyuh is one foot. The aspect called Saṅkarṣaṇa dwelling in the air and called Vâyuh, because He is the essence of wisdom (वा) and Life (आयुः) Va+âyuh=vâyuh, Wisdom-Life. आदित्यः Âdityah. Pādah, the sun is one foot. The aspect called Pradyumna, dwelling in the sun, and called Âditya, because He takes up (âdana) all things दिशः Diśah, the directions are one foot. The aspect of the Lord called Aniruddha, dwelling in the quarters and called also Diś, because He is the director of all (deśana=directing, teaching) He teaches the law of duty and the highest wisdom. The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet : hence the Śruti says —

Ubhayam eva âdīṣṭam bhavati adhyâtman cha adhidaivatam cha—both become taught, the microcosmic and the macrocosmic (when the latter is known, for it includes the former)

2. The Brahman who is both that and this (the microcosmic and macrocosmic) has four feet, Vâsudeva the Lord of) speech is one foot, (Saṅkarṣaṇa the Lord of) breath is one foot, (Pradyumna the Lord of) the eye is one foot, and (Aniruddha the Lord of) the ear is one foot—so much the microcosmic. Then the macrocosmic. (Vâsudeva

dwelling in) Fire is one foot, (Saṅkarṣaṇa dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot. Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone).—226.

Note—If these words Vāk, &c., be taken as the names of the Lord, then the verse should be translated thus —

This double-aspected Brahman has four feet. The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot. This is microcosmic. Next the macrocosmic. The Ruler of the organs is one foot, the Wisdom-Life is one foot, the Taker-up-of-all is one foot, the Teacher is one foot. Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done).

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences

MANTRA 3.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ३ ॥

वाक् Vāk, the speech. The Lord called Vāk. एव Eva, indeed. ब्रह्मण Brahmanah, of the Brahman. चतुर्थं Chatuṛthah pādah, the fourth foot. च Sah, that (is the foot which is in fire also) अग्निना Agninā, with fire, with the Lord called Agni ज्योतिषा Jyotiṣā, with the light, with the Luminous, with Vāsudeva भाति Bhāti, shines. Cha, and. तपति Tapati, heats. The word "sinners" is understood here. The Lord illumines (bhāti) the intellect of the good, and burns (tapati) the sins of the wicked. He who knows this two-fold activity of the Lord gets the following reward भाति Bhāti, shines. Cha, and. तपति Tapati, burns away (his ignorance). कीर्त्या Kīrtyā, through celebrity, through wisdom. यशसा Yaśasā, through fame, through delight. These qualify the word Brahma-varchasa. ब्रह्मवर्चसेन Brahma-varchaseṇa, through Brahmic power, the glory of countenance. Madhva explains this word differently. Var-chasa is a compound word, vai=choosing (the Lord), reaching the Lord; cha=châyita, manifestation of the salvation. The whole word Brahma-Var-chasa would thus mean, the attainment of the Lord and the getting of salvation (Release). च Yah, who, एव Evam, thus, वेद Veda, knows or worships

3. Speech which is the fourth foot of Brahman is indeed (the Agni). With Agni and with Light, He shines and he burns. He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy.—227.

Note.—The fourth foot of Brahman, called Speech Vāsudeva is indeed in the Agni also. As Agni (Fire) He burns (the sins of the wicked), as Light He shines and illumines (the intellect of the Good) He who worships thus, attains and gets Release, which is Wisdom and Joy ; and thus he shines, and burns (away his ignorance).

Note.—The words in the remaining verses are the same, except that Prâṇa is identified with Vâyu , chakṣuh has its correspondence with the Sun, the Ear with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos The meaning of the words is therefore not repeated.

MANTRA 4.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ४ ॥

4. Breath which is the fourth foot of Brahman is indeed the Vâyu. With Vâyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal.-- 228

MANTRA 5

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ५ ॥

5. The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal—229.

MANTRA 6.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6. The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c.), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal.—230.

MADHYA'S COMMENTARY.

Note.—In the last Khanda was taught the secret of attaining long life and warding off disease. This Khaṇḍa teaches that, having obtained full term of life, one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness are attained. The words *manas*, &c., used in this Khaṇḍa do not mean the human mind, &c., but they are the names of the Lord. Madhya proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nârâyana himself directly. He is called *Manas*, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all) He is called *Ākāśa*, because He illumines (*Kāśa*) everything fully (*ā*=completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vāsudeva, &c., (Sāṅkarsana, Pradyumna and Annuddha) Dwelling in these, He alone is verily designated by those names of Vāk (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (Īśa) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (Īśéśa) thus, gets *yaśas* which consists of knowledge and happiness, and Kirtī or celebrity, and after attaining Brahman, he becomes one of the Elects (or the Perfects, *vara*) ; and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c., (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note.—The word *Brahmavarchasa* has been a stumbling block to scholars. Max muller translates it as the glory of countenance. Madhya breaks it up into three words—(1) *Brahma* or God Viṣṇu, (2) *vara*=election, attainment, (3) *chas*=getting mukti. The whole would thus mean reaching God, becoming an Elect, and getting mukti. Every one reaches Brahman in deep sleep, and may be said to be a *Brahmavara* or *Brahma-attained*. But there he is not conscious of it, and it is not the state of *Mukti*. *Vara*, moreover, is taken in two senses. reaching (Brahman), and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a *Brahmavara*. But a deep sleeper can never be a *Brahmavarchas* or one who is *consciously* in Brahman and has got release. *Brahmavarchas* therefore means one who has attained the perfection of his own form (*svarūpa*) by the mere grace or election by the Lord Viṣṇu. This doctrine of election is perhaps not peculiar to Madhya.

NINETEENTH KHANDA

MANTRA 1.

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्यः Âdityah, the Sun. The Lord dwelling in the sun and called Âditya. Because he takes up (âdâna) everything, withdraws them into himself in the Pralaya or the great latency, he is called Âditya. ब्रह्म Brahma, the Supreme Brahman. इति Iti, thus. आदेशः Âdeśah, teaching. This is the teaching, "meditate on the Lord who is called Âditya and who dwells in the sun" तस्य Tasya, his, of the Lord inside the sun उप Upa reason, for the sake of showing his fitness as an object of meditation (upâsanâ) व्याख्यानम् Vyākhyānam, explanation. The Lord may be worshipped everywhere why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature). If one wishes to learn all the laws of nature he should meditate on the Lord as Âditya. The word "स्रष्टेः=of creation," is to be supplied to complete the sentence. The explanation of *of creation* also will be given in this Khandā. The latter part of the verse shows what is the Primal cause of creation. असत् Asat, Non-Being. The Un-known. √asā=to know, asat=not-known. The Great Un-known. The Lord is not known by the ignorant and therefore He is called the Un-known एव Eva, alone इदम् Idam, of this (world) अग्रे Agre, in the beginning, in the state of Latency or Pralaya आसीत् Âsit, was. तत् Tat, that (Un-known Brahman) सत् Sat, Being the Known (by the wise, as Vāsudeva) तत् Tat, that, the Form called Vāsudeva सम्भवत् Samabhavat, united with (Mâyâ). Mâyâ also existed in that great latency. तत् Tat, from that (union) आ Â, up to. अण्डम् Anḍam, the (cosmic) Egg beginning from Brahmâ called the Puro or the First Male, the tattvas like mahat, &c, up to the organised cosmos called the Egg निरवर्तत Niravarata were produced, not only up to the Egg were produced, but the Egg also was produced तत् Tat, that (Egg). संवत्सरस्य Samvatsarasya, for (the period of) one year. मात्रा Mâtrâm, period, the length of time, the *measure* as given in other works अशयत Aśayata, lay, remained dormant, did not break up. तत् Tat=तत्. Tatah, after that (period of one year). निरभिद्यत Nirabhidhata, broke open. It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts, the Upper and the Lower, like the two halves of an egg ते Te, these two (halves). आण्डकपाले Anḍa-Kapāle, the shells of the egg. रजत Rajatam, silver. Cha, and. सुवर्णम् Suvarṇam, gold. Cha, and अभवताम् Abhavatām, became.

1. This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman." (There

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation) That Unknown became the Known. That Known (called Vâsudeva) united with (Mâyâ). From that (union) were produced (all beings from Brahmâ) down to the Egg. That Egg lay for the time of one year After that (period) it (as if) broke open. The two shells of the egg were one of silver and the other of gold.—231.

Note.—The lower one was silvery, and the upper one was golden May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion

MANTRA 2

तद्यद्रजतः सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते
पर्वता यदुल्बं स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेय
मुदकं स समुद्रः ॥ २ ॥

तद् Tad, that. यत् Yat, which. रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sâ, that इयम् Iyam, this पृथिवी Prithivi, the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c When we say the universe consists of the three worlds Bhuh, Bhuvah and Svah we include in the word Bhûh the physical plane as well as the seven sub-physical planes, and in the word Svah, the Svaiga plane proper as well as the higher super heavenly planes like Mahah, Janah, &c यत् Yat, what. सुवर्णम् Suvarṇam, gold, the golden portion of the shell of the Egg सा Sâ, that द्यौः Dyaui, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what जरायु. Jarâyui, the outer skin of the Embryo the placenta: the thick membrane of the white ते Te, they, corresponding to them पर्वता. Parvatâh, mountains. यत् Yat, what. उल्बम् Ulbam, the thin membrane of the yolk मेघः Sameghah, with the clouds नीहारः Nihârah, the mist याः Yâh, what, which धमनयः Dhamaṇayah, the small veins. ताः Tâh, they. नद्यः Nadyah, the rivers. यत् Yat what वास्तेयम् Vâsteyam, visceral, abdominal. उदकम् Udakam, water स Sa, that समुद्रः Samudrah, the sea.

2. In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it) The thick membrane is represented by the mountains, the thin membrane by the fogs,

and the clouds. The rivers are as if the small veins, and the sea the visceral water.—232.

MANTRA 3

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उल्ल-
लवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्त-
स्योदयं प्रति प्रत्यायनं प्रति घोषा उल्ललवोऽनूत्तिष्ठन्ति सर्वाणि
च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now यत् Yat, what. तत् Tat, in that (egg) अजायत Ajāyata, was born स Sa, that corresponding to that. असे Asau, that. आदित्यः Âdityah, the Sun The Lord Janâdana dwelling in the sun and called Âditya. त Tam, Him. जायमानम् Jāyamānam on becoming manifest. घोषा Ghoshâh, shouts the Vedic mantras like the Gâyatrî उल्लव = उल्लव Ululavah. Hallhlujaes, Hurrahs, great, infinite all-pervading The nominative is to be construed as instrumental, Ghosâh Ulûlubhîh "with the all-pervading Vedic song like Gâyatrî &c ' अनूदतिष्ठन् Anûdatisthan, prayed adored सर्वाणि भूतानि Sarvâṇi Bhûtanî, all Beings from Brahmâ downwards सर्वे च कामाः Sarvecha Kâmâh, with all desired objects, nominative construed in the instrumental. The desired objects are the auspicious offerings, things, with which pûja offerings are made. तस्मात् Tasmât, therefore तस्य Tasya, His उदयम् Udayam, rising, प्रति Prati, towards. प्रति अयनम् Prati Ayanam, at the time of setting. प्रति अनूत्तिष्ठन्ति Prati-anu-ut-tiṣṭhanti, daily, constantly pray or offer adoration. घोषा Ulûlavah, with all-pervading Vedic chants. Sarvâṇi Bhûtanî, all Beings from Brahmâ downwards. Sarve cha kâmâh, with all auspicious offerings

3. Now what was born in that egg is this Âditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise. Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise.—233.

MANTRA 4.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन
साधवो घोषा आ च गच्छेयुरुप च निम्नेऽरेरन्निम्नेऽरेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स यः Sa Yah, he who. The well-known Adhikâri. एतम् Etam, this (who dwells in the sun). एव Evam, thus (in the manner taught before). विद्वान् Vidvân, the knowing, the wise. आदित्यं Âdityam, Âditya, Dweller in the sun.

The Lord called Âditya ब्रह्म Brahma, Brahman The wise worships Âditya as Brahman, because He is in the sun and is named Âditya उपस्ते Upâste, meditates, worships. एनम् Enam, him, to such Adhikâni or worshipper. सधवः Sâdhavah, good, pleasant, super-human, divine वेदाः Ghoṣâḥ, hymns, the Vedas. आगच्छेयुः Âgachchheyuh, come to, approach. अभ्यासः Abhyâsah, quickly ह Ha, verily. यत् Yat, what च Cha, and उपनिमरेदन् Upa-nimreḍeran, will continue, dwell always are not forgotten.

4. He who knowing it thus meditates on Âditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him . yea permanent in him —234.

Note.—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos, masters all the laws of nature, called the Vedas, and ultimately gets release too

MADHYA'S COMMENTARY

Note.—This Khanda teaches a particular kind of meditation by which one acquires all the Vedic knowledge, and thus gets Mukti.

(It is thus written in the Brahma-Tattva).—"Brahman called Nârâyana is here designated as Asat, because He is Unknowable ($\sqrt{\text{sad}}$ = to go, to know) (by the ignorant; or in His entirety by any one). He existed in Pralaya (the Great Latency) As Vâsudeva, He became the Known to the Wise and so got the designation of Sat (सत् = known or knowable). He (Vâsudeva) united with Prakṛiti, from which union were produced all up to the Egg In that Egg, He got the name of Âditya, because He indeed controls the Sun (Solar Logos) who is in the solar orb. He is verily the Lord, the Highest Person (Puruṣottama). Therefore let one meditate on the Supreme Brahman under the name of Âditya, as the Lord Janârdana dwelling in the Solar Logos From this will accrue the knowledge of all the Vedas" Thus it is in the Brahma Tattva

Ulûlavah is the same word as Ujûravah (r and l are interchangeable letters). It means exceedingly great Ghoṣâḥ are the rhythmic sounds like that of the Gâyatrî, &c. (and not sounds in general).

The word upanîmreḍeran means, they dwell in Him even in the state of Release (He never forgets them).

(Madhya now quotes another authority for giving the above explanation of Ulûlavah Ghoṣâḥ as meaning the great Vedas, &c)

"When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb, then Brahmâ and the rest approached Him with Vedic Hymns, like the Gâyatrî, etc., and sang his praises. Therefore even now men adore him always with Gâyatrî, &c, when he rises or sets. He who knows this gets Release (Mukti), and becomes a permanent receptacle of all the Vedas." Thus in the same.

FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य
आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽस्त्यन्ती-
ति ॥ १ ॥

जानश्रुतिः Jānaśrutiḥ, the son of Jana śruta. ॥ Ha, verily, once upon a time. पौत्रायणः Putrāyaṇah, a gotra descendant of Putrāyaṇa, belonging to that clan. श्रद्धादेयः Śāddhādeyaḥ, he who gives (charity) with faith, a pious giver. पौत्रायणः Bahudāyī, he who habitually gives much, bestower of much wealth, charitable. बहुपाक्यः Bahupākyah, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house, hospitable. आस Āsa, was. Was the king in Pratiṣṭhānapura: as we find in the following verse —“There is a big city called Pratiṣṭhāna on the banks of the Godāvarī. There dwelt the popular king called Jānaśruti.” स Sa, he (Jānaśruti) ॥ Ha, verily. सर्वतः Sarvataḥ, in every (direction, village and town), everywhere. आवसथान् Āvasathān, places of dwelling, hostels. मापया चक्रे māpayāṁ chakre, caused to be built. सर्वतः Sarvataḥ, everywhere coming from every quarter. एव Eva, alone. मे Me, mine, my food. अस्त्यन्ति Atsyanti, will eat. इति Iti, thus.

There lived once upon a time Jānaśruti, a descendant of Putrāyaṇa, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking “People coming from all sides (will rest here) and partake of my food.”—234

MANTRA 2

अथ ह हंसा निशायामतिपेतुस्तद्वैव ॥ हंसो हंसम-
भ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिगततं तन्माप्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. ॥ Ha, verily, once. हंसाः Hamsāḥ, flamingoes. Devas in the shape of hamsas. Wandering spirits. निशायाम् Niśāyām, in the night. अतिपेतुः Atipe-
tuḥ, flew (through space), came out. As says a verse —“Then there flew through the sky a flock of flamingoes (deva-hamsas) lotus-beaked, O! Goddess”

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallākṣa, out-stripped the rest and flew in front more quickly (through, as if, rashness) The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger) तत् Tat, then, that. ह Ha, verily. एव Evam, thus. हंस Hamsaḥ, a flamingo (in the rear). हंसम् Hamsam, to a flamingo (who had out-stripped them) अभ्युवाद Abhyuvāda, spoke The flamingoes in the rear addressing those in front said हे हेयि Ho hoyi, Hey! O! भल्लाक्ष भल्लाक्ष Bhallākṣa, Bhallākṣa. O short-sighted! जानश्रुते Jānaśruteḥ Pautrāyaṇasya, of Jānaśruti Pautrāyaṇa सवम् Samam, like दिवा Divā, the sky, the day ज्योतिर Jyotiḥ, light, like the illumination on the night of the festivity of the lamps आततम् Ātatam, spread. तत् Tat, that (light) मा Mā, not. साक्षी Sākṣiḥ, go near, may it not approach thee. The second person to be construed as third मा प्रधाक्षिः Mā pradhākṣiḥ, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace) and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jānaśruti Pautrāyaṇa has spread over the sky like the day May it not catch thee (in its rays) and burn thee.—235.

Note—It appears that it was the night of the festivity of the lamps (Dīpāvali or Divāli) when these Hamsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Hamsa means “why crossest thou over heedlessly the palace of Jānaśruti, seest thou not his great light, the smoke of whose lamps has blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned”

MANTRA 3

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तः सयुग्वानमिव
रैकमात्येति यो नु कथं सयुग्वारैक इति ॥ ३ ॥

त Tam, to him (to the flamingo in the rear) उ U, an expletive. ह Ha, then पर Parah, the (flamingo in the) front. प्रति-उवाच Prati-uvācha, answered (loudly) As says the verse “The flamingoes, laughing at his ignorance, thus answered loudly.” कम् Kam, to whom, about whom. उ U, indeed अरे Are, O! एनम् Enam, to this with reference to this (Jānaśruti). एतत् Etat, this (speech). O hamsa! didst thou make this speech with reference to this Jānaśruti! सन्त Santam, holy, faultless, saintly सयुग्वानम् Sayugvānam, with the yoked car इव Iva, like रैकम् Raikvam, Raikva. आत्य Āttha, didst thou say. इति Iti, thus. य Yah, who (mentioned by thee) नु Nu, now. कथम् Katham, how, possessed of what greatness, सयुग्वारैक इति Sayugvā raikva iti, Raikva with the car.

3. The (flamingo) in front answered him "O (friend!) didst thou say this with reference to this (Jānaśruti, as if he was) like the saintly Raikva with the car?" The first asked "Now who is this Raikva with the car: what is his greatness?"—236.

Note—Thy speech is not appropriate with regard to Jānaśruti, but would apply more fitly to Raikva with the car.

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंव्येवमेन५ सर्वं तद-
भिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्तं इति ॥ ४ ॥

यथा Yathā, as. कृताय Kṛitāya, to the kṛita age. विजिताय Vijitāya, (is) conquered to the conqueror अधरेयाः Adhareyāḥ the lower ones, the Tretā and the other yugas सन्ति Samyanti, come together, belong As to him who has conquered the kṛita belong all the lower ones. That is, the fruit of conquering the Tretā, &c, belongs to him indeed एव Evam, thus. एनम् Enam, to this (Raikva), to that. सर्वम् Sarvam, all तद् Tat, that. अभिसमेति Abhisameti, belongs (primarily) यत्किञ्च Yatkñcha what-so-ever प्रजाः Prajāḥ, people. साधु Sādhū, good (deeds). कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people perform belong primarily to him. It is the presence of the holy sage in that country that wards off from it all external evil influences, and thus gives opportunity to perform good deeds without obstruction from the powers of evil: so the fruit of all the good acts of others primarily belongs to the Mahāmuni—the Great Silent Watcher—the guardian wall of whose protecting aura makes the performance of good deeds possible for others. यः Yaḥ, who (any adhikārī, any aspirant). तत् Tat, that (object of knowledge) वेद Veda, knows. यत् Yat, what (object of knowledge). स Sa, he (Raikva). वेद Veda, knows The construction of this sentence is yaḥ (ko'p yadhikārī) yat (jñātavyam) veda tat (sarvam) sa (raikva) veda Whatever anyone knows, Raikva knows all that स Sa, he (Raikva). मया Mayā, by me एतद् Etad, in this manner, thus उक्तः Uktah, was mentioned इति Iti, thus. This Raikva has thus been spoken of by me.

4 As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛita (yuga): so whatever good deeds other people perform, belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्येति यो नु
कथं सयुग्वारैक इति ॥ ५ ॥

तत् उ Tat u, all that (conversation of the flamingoes). ह Ha, indeed. जानश्रुतिः
पौत्रायणः Jānaśrutiḥ Pautrāyaṇaḥ उपशुश्राव Upaśuśrāva, overheard, स Sa, he.
ह Ha, then संजिहानः Sañjihānaḥ, rising from the bed. एव Ēva, as soon as क्षत्तारम्
Kṣattāram, to the charioteer. उवाच Uvācha, said. अङ्ग आङ्गा, friend. अरे Are, O '
The phrase, "Raikva with the car must be found out," should be supplied to
complete the sentence. But how is he to be found out? By the description
given by the flamingo, namely, that he has a car सयुग्वानम् Sayugvānam, with
the car. इव Iva, like. रैकम् Raikyvam, Raikva आत्मा Ātma, spoke (the flamingo).
इति Iti. Thus, the flamingo said that Raikva is like one with the car Yo nu
katham sayugva raikva iti the flamingo said, "Now what is this Raikva
with the car."

Note —The charioteer asks the Prince to describe Raikva more fully, to help him
to identify him. The mere description 'with the car' was not sufficient. The Prince
then describes Raikva in the very words of the flamingo.

5 Jānaśruti Pautrāyaṇa overheard all this; and as
soon as he rose from his bed he said to his charioteer.
"O friend! find out Raikva with the car." He replied
"Did ye say Raikva with the car? Now who and what
sort of person is Raikva with the car?"—238

MANTRA 6

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभि-
समेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ६ ॥

यथा Yathā, as कृताय विजिताय Kṛitāya vijitāya, to the person who has
mastered the kṛita yuga, &c. The words of this mantra are identically the
same as of Mantra 4.

4 As to the person who has conquered the kṛita, be-
longs the lower (merits also), so whatever good deeds other
people perform belong to that Raikva. Whatever anyone
else knows, Raikva knows all that. He is thus spoken of
by me.—239.

MANTRA 7.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय त५ होवाच यत्रारे
ब्राह्मणस्यान्वेषणा तदेनमर्च्छेति ॥ ७ ॥

स Sa, he ह Ha, indeed. क्षत्ता Kṣatta, the charioteer अन्विष्य Anviṣya, searching, cogitating over it in that very locality came to the conclusion that the description was still insufficient for purposes of identification of Raikva. So he again appeared before the prince न Na, not. अविदम् Avidam, know. इति Iti, thus. "I cannot know him" by this description. प्रत्येयाय Praty-eyāya, returned त Tam to him ह Ha, verily. उवाच Uvācha, said (Pautiāyana). यत्र Yatra, where, in what country अरे Are, O ! ब्राह्मणस्य Brāhmaṇasya, of a Brāhmaṇa, of the Brāhmaṇas, the Brahmin-knowers. अन्वेषणा Anveṣanā, the enquiry about the scriptures Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures तत् Tat, there (=tatra). एनम् Enam, him ऋच्छ Richchha, find out, know. इति Iti, thus.

7. The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)." Then the Prince said to him, "O friend ! search him where the knowers of Brahman investigate (abstruse truths)."—240.

Note—With these directions to guide him in his search, the charioteer again went out, and proceeded to Benares and other sacred places, but did not find Raikva anywhere. Then he went to the city of Kashnār, and there found Raikva at the Royal Gate under a car, Raikva was scratching his sores. The charioteer went near him and sat down and asked, "O Lord ! art thou Raikva with the car?" Thus addressed, Raikva said, "I am Raikva O ! O ! O !" The prolongation of "O !" is to indicate that he was suffering from the sores. Then the charioteer asked him, "Why are you sitting here ? What do you want ?" Raikva replied, "I want nothing, all my desires are satisfied. I require, however, only a smart boy to help me in scratching my sores." The charioteer then returned and told the Prince all this.

MANTRA 8.

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश त५
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक् इत्यह५ ह्यरा ३ इति ह
प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he (the charioteer). अधस्तात् Adhastāt, under, beneath, at the bottom. शकटस्य Sakatasya, of a car. पामानम् Pāmānam, sores, itches. कषमाणम् Kaṣaṇānam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him. उप Upa, near,

approaching near and saluting him उपविशेऽपु उपविशेऽपु Upaviveśa, sat down. तं Tam, him (Raikva) ह Ha, indeed. अभ्युवाच Abhynvāda, addressed. त्व Tvam, thou नु Nu, now, alone. भगवः Bhagavaḥ, O Lord 'O Sir' सयुग्वारिव इति Sayugvā raikva iti, Raikva with the car thus. अहं Aham, I. हि Hi, verily. अरा अरा अरा Arā, arā, arā, O 'O 'O ' इति Iti, thus प्रतिजज्ञे Pratijajñe replied स ह क्ता Sa ha k-attā, then that chariot-
eer अनिष्टान् Anvīṣṭa, searching अविदम् Avīdam I have found इति Iti, thus प्रत्येयाम् Pratye-yāva, returned.

8 The charioteer (came to a man who was lying) beneath a car and scratching his itches Approaching him (and after salutation) he sat down near him; and addressing him said "Sir, are you Raikva with the car?" He answered, "Verily I am O! O! O!" Then the charioteer returned and said, "I have found him after (long) search."—241.

MADHYA'S COMMENTARY

In the last adhyāya has been described the vidvāḥ like the Madhu and the Gāyatri The present adhyāya teaches also the science of the Supreme Brahman in all His aspects, both as the para and the apara Brahman The śruti introduces the Śaivavarga vidyā by a story of Jānaśruti

Bhallaṅksa means one whose sight is bad, short-sighted (The sense is that if you cross the light of Jānaśruti then you will be burned)

(The words kṛta jita of the text has been explained by Śaṅkara as the throw of the dice called kṛta, whose value is four and which absorbs the other casts The other casts also bear the names of the yugas. Madhya shows that there is no valid reason why these words kṛta, &c., should not be taken in their ordinary sense of denoting ages)

The words kṛtāya jītāya, &c, mean he who has mastered the dharma of the kṛta yuga, (and got the fruit thereof,) has mastered the dharma of the other ages also, like tṛetā &c, and gets the fruit of those dharmas also (So when a higher virtue is acquired, the lower is included in it) Similarly, the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛta age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas) The words 'atiga are 'mean are atiga" O deserved one ' atiga = i-ta. () ' friend ' Raikva of the car should be inquired into.

In replying to the question of the door-keeper Raikva said, "aham hi arā, arā, arā." The last vowel of the word arā is prolated, not as a mark of contempt by the sage, but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable) (The holy Raikva would be the last person to be contemptuous towards anyone Śaṅkara's explanation of the plūta vowel in अरा अरा अरा is untenable)

SECOND KHANDA.

MANTRA 1.

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तः हाभ्युवाद ॥ १ ॥

तत् Tat, therefore (having thus heard the story of the meeting of the aristocrat and Raikva) उ U, indeed. ह Ha, verily. जानश्रुतिः Jānaśrutiḥ, Pautrāyaṇaḥ. षट् शतानि Ṣaṭ Śatāni, six hundred. गवान् Gavām, cows. निष्कम् Niṣkam, a pearl necklace. अश्वतरीरथम् Aśvatariratham, a mule-chariot, a carriage drawn by a pair of mules. All these were taken by the king as presents for Raikva तदा Tadā, then (for the sake of making a present). आदाय Ādāya, having taken. प्रतिचक्रमे Pratichakrame, (the king) went towards Raikva) त Tam, him (Raikva). ह Ha, then. अभ्युवाद Abhyuvāda, said, addressed.

1 Therefore Jānaśruti Pautrāyaṇa having taken six hundred cows, a necklace, and a carriage drawn by a pair of mules, went to Raikva and addressed him thus.—242.

MANTRA 2.

रैकेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवताः शाधि यां देवतामुपास्स इति ॥ २ ॥

रैकम् Raikva, O Raikva ! इमानि Imāni, these. षट् शतानि गवान् Ṣaṭ Śatāni gavām, six hundred cows. अयम् निष्कः Ayam niṣkaḥ, this necklace. अयमश्वतरीरथः Ayam-aśvatarī ratham, this carriage with mules. अनु Anu, a particle to be joined with the verb शाधि मे Me, to me. एताम् भगवः देवताम् Etām bhagavaḥ devatām, that Deity, O venerable Sir ! (अनु) शाधि Anu, śādhi, teach यां Yām, whom देवताम् Devatām, the Deity उपास्ते Upāsste, thou worshipping. इति Iti, thus.

2. O Raikva, these six hundred cows, this pearl necklace, this carriage with mules (are your fee). Teach me, O Master, that deity which you worship.—243.

MANTRA 3

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king). उ U, indeed ह Ha, verily. परः Paraḥ, the other, i.e., (Raikva ; the eccentric sage, different from others. प्रति-उवाच Pra-ti-Uvācha, replied. अह Aha, O ! हरेत्वा Hāretvā, it is a compound of hāra + itvā, hāra means "the necklace", and itvā="carriage." The Visarga of

hārah is elided anomalously. शुद्र Śūdra, O Śūdra तव Tava, thine एव Eva, even. सह Saha, along with गोभिः Gobhiḥ, cows. अस्तु Astu, let be. इति Iti, thus. तत् Tat, therefore, then. उ U, indeed. ह Ha, verily पुनर् Punar, again. एव Eva, even. जानश्रुति जीलायणः Jānaśruti, Pautrāyaṇah. सहस्रं गवां Sahasram gavām, a thousand cows निष्कम् Nīṣkam, a necklace. अश्वतरिथम् Aśvatarī ratham, a carriage with mules. दुहितर Duhitaram, his daughter (in order to give in marriage to the sage) तदा Tadā, then, or तत् Tat, to that place there. आद्या ऌdāya, having taken प्रतिचक्रमे Pratichakrame, went towards (Raikva).

3. The other replied, "Fie ! the necklace and the carriage, O Śūdra ! be thine, even together with the cows." Then Jānaśruti Pautrāyaṇa taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was).—244.

MANTRA 4

तं हाभ्युवाद रैकेदं सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

तम् Tam, him (Raikva). ह Ha, indeed. Abhyuvāda, said (the king). Idam sahasram gavām, these one thousand cows. Ayam nīṣkaḥ, this pearl necklace. Ayam aśvatarī rathaḥ, this carriage with a pair of mules. इयम् Iyam, this. जाया Jāyā, wife. अयम् Ayam, this ग्राम Grāmaḥ, village. यस्मिन् Yasmin, in which. आस्से Āsse, thou art sitting or dwelling. Anu eva mā bhagavaḥ śādhī iti, teach me even, O Master !

4. The king said to him, " Raikva ! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee). Teach me, O Master."—245.

Note.—When Raikva declined at first, the Śūdra king made the natural mistake, for a man of his caste, that the presents were perhaps too small and so the sage had refused to teach. So he came back with a larger gift and brought his daughter even to be given in marriage to the saint This was another mistake. The attraction of women is the greatest perhaps, but Raikva had transcended this stage. All that he wanted was a smart servant to drag him about in his car and scratch his itches. Seeing that the king had not anticipated his wants, but was offering him things which were perfectly useless to him, Raikva naturally became annoyed, and tauntingly remarked as follows.

MANTRA 5.

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते हैते रैक्वपर्णानाम महावृषेषु यत्रास्मा
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्या Tasyāḥ, of her (the king's daughter) ॥ Ha, verily. मुखम् Mukham, face. उपोद्ग्रहणम् Up'odgrihaṇam taking up, looking for a short time, taking a look at. उवाच Uvācha, said (in an angry tone). अजहार Ajahāra, take back. I am an ascetic and do not want these things. इमा Imāḥ, these (presents). सूद्रः Śūdra. O Śūdra अनेन एव मुक्तिम् Anena eva mukṭim, with this face even, i.e., by means of these presents alone. आलपयिष्यामीति Ālapayisyāmīti thou wantest to learn, to make my acquaintance. Without serving the teacher thou wishest to become intimate with him by means mukṭim of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khanda. The phrase 'tasmai sa ha uvācha' must be read here तस्मै Tasmai to him (the king). स Sa he (Raikva). ॥ Ha verily. उवाच Uvācha said. The Śruti next shows why those villages were called after Raikva ते Te, those (villages). ॥ Ha, well-known. एते Ete, these. देवपर्वतः नान् Raikva-parṇāḥ nāma, called Raikvaparnā महावृषसु Mahāvṛṣeṣu in the land of the Mahāvṛṣas, in Kashmir. यत्र Yatra, where (in which village) अस्मै Asmai for whose sake; for the sake of the king, in order to teach him. उवाच Uvāsa, dwelt.

5. He looked for a while at her face, and said (to the king), "Take away these (gifts) O Śūdra! Thinkest thou to speak with me through this means" (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him. These are the Raikvaparnā villages in the land of the Mahāvṛṣas (Kāshmir) where Raikva dwelt in order to teach him.—246.

MADHYA'S COMMENTARY.

Raikva angrily addresses Jānaśruti twice as O Śūdra. Jānaśruti Pautrāyaṇa was not, however, a Śūdra but a Kṣatriya by caste. Why was he then addressed as Śūdra? The Commentator answers it thus

The word Śūdra here means one who is overpowered (dra) with sorrow (such). The king was overwhelmed with grief at not knowing the secret of Raikva's popularity.)

Moreover, Pautrāyaṇa was a king (and could not have been a Śūdra by caste). Thus we find in the Padma Purāṇa — "The king Pautrāyaṇa being overcome with grief was addressed as Śūdra by the sage. He learnt the Prāṇa-Vidyā from the sage and attained the highest merit."

Note.—This is the conventional explanation of the word Śūdra, used twice in this passage. The explanation is as old as the days of the Vedānta Sūtras, where also this passage is similarly explained. In ancient India, however, there were Śūdras who were kings, and Brahmanas did not scruple to enter into matrimonial alliances with the Śūdras; and never hesitated to impart Brahma Vidyā to them.

THIRD KHANḌA

MANTRA 1.

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमे-
वाप्येति ॥ १ ॥

वायुः Vâyuh the chief Vâyu the Christ वाव Vāva, even, alone. संवर्गः Samvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer यदा Yadâ, when (at the time of Mahâ Pralaya or the Great Latency). वै Vai, indeed. अग्निः Agnih, the fire, the Deva of fire. उद्वायति, Udvâyati, goes out, quenches, dies out. वायुम् Vâyum, in the Vâyu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yadâ, when, सूर्यः Sûryah, the sun. अस्तन् रति Astam eti, sets, goes down Vâyum eva apyeti, goes into the Vâyu indeed Yadâ, when. चन्द्रः Chandrah, the moon. अस्तन् रति Astam eti, goes down Vâyum eva apyeti, goes into the Vâyu indeed.

1. (Raikva said) The Vâyu indeed is the container When (at the Great Latency) the Agni goes out, he verily goes into the Vâyu ; when the Sûrya goes down, he enters the Vâyu indeed ; when the Moon goes down, he enters the Vâyu indeed.—247.

Note. —The Vâyu, the First Begotten, is the Last Resort, the end of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadâ, when. आपः Âpah, the Waters, India. उच्छुष्यन्ति Uchchhuṣyanti, dry up. Vâyum eva apiyanti, go also into the Vâyu even वायुः Vâyuh, the Vâyu. हि Hi, verily. एव Eva, even. एतान् Etân, these. सर्वान् Sarvân, all. संवृङ्क्ते Samvṛinkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhidaivatam, with reference to the Devas. The cosmological aspect of the Vâyu. The Macrocosmic

2. When the Waters are dried up (at the Great Pralaya) they verily go into the Vâyu , Vâyu indeed contains them all. This the Macrocosmic aspect of the Vâyu.—248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्स-
र्वान्संवृद्धं इति ॥ ३ ॥

अथ Atha, now, next. अध्यात्मम् Adhyātmam, with reference to the body (ātmam). The Microcosmic प्राणः Prāṇah, the Life, the Christ in Man. The Chief Breath, वाव Vāva, verily. संवर्गः Samvargah, the Container स Sa, he (a man) or the Prāṇa यदा Yadā, when. स्वपिति Svapiti, goes to sleep, causes to go to sleep. प्राणम् Prāṇam, into the Prāṇa एव Eva, indeed वाक् Vāk, the speech अप्येति, enters प्राणम् Prāṇam, into the Prāṇa. चक्षुः Chakṣuḥ, the sight प्राणम्, into the Prāṇa. श्रोत्रम् Śrotram, the hearing. मनः Manah, the mind प्राणम्, into the Prāṇa, Prāṇah hy-eva etān sarvān samvṛṇkte iti, the Prāṇa verily even consumes these all.

3 Next the Microcosmic. The Prāṇa is indeed the Container of all. When the Prāṇa sends a man to deep sleep, the speech verily goes into the Prāṇa, the hearing goes into the Prāṇa, the manas (the common sensory) goes into the Prāṇa The Prāṇa indeed contains them all.—249.

Note.—The speech, etc., of course refer to the presiding deities of these organs.

MANTRA 4.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two. वै Vai, indeed. एतौ Etau, these two. द्वौ Dvau, two. संवर्गौ Samvargau, the Consumers, the Containers, the Seeds. वायुः Vāyuḥ, the Vāyu. एव Eva even. देवेषु Deveṣu, among the Devas. प्राणः Prāṇah, the Prāṇa, प्राणेषु Prāṇeṣu, among the Breaths, the senses.

4. These then are the two Containers—the Vāyu among the Devas, the Prāṇa among the senses.—250.

MANTRA 5.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परि-
विष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now. ह Ha, once, indeed. शौनकम् Śaunakam, the son of Śunaka. च Oha, and (also called). कापेयम् Kāpeyam, of the clan of Kapi. अभिप्रतारिणम् Abhipratāriṇam, Abhipratāriṇa च Oha, also called. काक्षसेनिम् Kākṣasenim, the

son of Kakṣasena. परिविष्यन्तौ Paivīṣyamānau, (when these two) were distributing food (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachārī, a religious student. विभिक्षे Bhūbhikṣe, begged food (of them). तस्मै Tasmai, to him (the Brahmachārī). च U, even. ह Ha, behold न Na, not ददतुः Dadatuḥ, gave

5. Once when Śaunaka of the clan of Kapi, and Abhipratârin, the son of Kakṣasena, were distributing food (to their guests), a religious student begged of them. They, however, gave him nothing.—251.

MANTRA 6

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं
यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachārī) ह Ha, then. उवाच Uvācha, said. महात्मनः Mahâtmanah, the Mahâtâmās, the Great Ones चतुर Chaturah, the four, i.e., Agni, Sûrya, the Moon and the Waters as well as speech, sight, hearing and mind देवः Devaḥ, God · the Shining One. एकः Ekah, the One. क Kah, who. सः Saḥ, he, that. जगार Jagāra, swallowed, devoured. भुवनस्य Bhuvanasya, of the world. गोपाः Gopāḥ, the Guardians, the Protectors. न Tain, Him कापेय Kâpeya, O Kâpeya न Na, not. अभिपश्यन्ति Abhipaśyanti, see, recognise मर्त्याः Martyâḥ, the mortals. अभिप्रतारिन् O Abhipratârin. बहुधा Bahudhâ, in many places वसन्तं Vasantam, dwelling. यस्मै Yasmai, to whom (belongs). वै Vai, verily. एतद् Etad, this. अन्नम् Annam, food. तस्मै Tasmai, to him न Na, not दत्तम् Dattam, given इति Iti, thus

6. He said · O Kâpeya ! O Abhipratârin ! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He ? He to whom the food belongs, to him it has not been given.—252.

MANTRA 7

तद् ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूरिर्महान्तमस्य महि-
मानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे
दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् Tat u, that even, that deity about which the student had propounded the riddle. **ह** Ha, verily. **शौनकः कापेयः** Śaunakah Kāpeyah. **प्रतिमन्वानः** Pratimanvānaḥ, cogitating, pondering. **प्रत्येषाय** Pratyeṣāya, came to know Śaunaka Kāpeya, pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachārin **आत्मा** Ātmā, the lord, the master, **देवानां** Devānām, of the deities, (like Agni, &c) **जनिता** Janitā, the progenitor, the father. **प्रजानां** Prajānām, of all creatures, of all men. **हिरण्य दष्टः** Hiraṇya daṁṣṭraḥ, golden-tusked. **बभूव** Babhasaḥ, the eater, the consumer. **अनसूतिः** Anasūriḥ, (by name) Anasūri. Literally ana=moving, or breath, sūri=wise, or wisdom. The Energetic Wise, or the Breath of Wisdom. **महान्तम्** Mahāntam, great. **अस्य** Asya, his, of this Anasūri, the Breath of Wisdom. **महिमानम्** Mahimānam, greatness. **आहुः** Āhuḥ, declare (the wise). **अनद्यमान** Anadyamānaḥ not being eaten (by any): except by Viṣṇu. **यत्** Yat, because **अन्नम्** Anannam, non-food, non-material, the immortal devas even. **अति** Ati, He eats. **इति** Iti thus. **वै** Vai, verily **वयम्** Vayam, we. **ब्रह्मचारिन्** Brahmachārin, O Brahmachārin ' **इदम्** Idam, this. The chief Pīṭha. **उपास्महे** Upāsmāhe, we worship. **दत्ता** Datā, was given. **अस्मै** Asmai, to him (student) **भिक्षाम्** Bhikṣām, food **इति** Iti, thus.

7. Śaunaka Kāpeya pondering over this (riddle), came to understand it and said "O Bramachārin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasūri, the Breath of Wisdom. (The wise) declare His greatness to be great indeed : Because not eaten by any, He eats even the uneaten (the Devas) This is the God that we worship." (Then Kāpeya said addressing others) "Give food to that student."—253.

Note.—This shows that charity should be discriminate. The real student should be supported. Though Pīṭha is so great, yet He even is subordinate to the Supreme. The next verse shows that.

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संत-
स्तकृत तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतः सैषा विराडन्नादी
तयेदः सर्वं दृष्टः सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद
य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). **उ** U, **ह** Ha, mere expletives. **ददुः** Daduḥ, they gave (food). Then the servants gave food to that Brahmachārin.

The above legend thus illustrates that Vāyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these. वै Vai, indeed एते Ete, these पचान्ये पचान्ये Pañcha anye, pañcha anye, five other, five other. Namely, the four macrocosmic Devas and their consumer, Vāyu, the fifth; and the four microcosmic Devas and their consumer, Piñḍa, the fifth. दशसन्तः Daśasantaḥ, are ten, make the complete number; for ten is the number of perfection तत् Tat, therefore. कृत Kṛitam, (it is called) Kṛita. The number ten is the symbol of the Kṛita Age (the Golden Age): because as in the Kṛita Age all Dharmas are perfect, so in the number ten all numbers are contained. तस्मात् Tasmāt, therefore (in the above manner). सर्वान् Sarvāṇu, in all, i.e. in ten. दिक्षु Dikṣu, quarters, directions. The directions are also ten. अन्नम् एव Annam eva, even the food (exists). दश Daśa, (as the perfect) ten कृतम् Kṛitam, (therefore it is called) Kṛita or Perfect. Namely, the five Cosmic Devas, Agni, &c. (including Vāyu) and the five microcosmic Devas, Speech, &c., (including Piñḍa) are all food indeed. सा एषा Sā eṣā, that this (the Lord of the above ten Devas). विरट् Virāt, the Over Lord, the Lord Viṣṇu called Virāt. अन्नादि Annādī, the Eater of food. तया Tayā, by Him; (the Virāt) इदम् Idam, this सर्वम् Sarvam, all, दृष्टम् Dṛiṣṭam, is seen. He sees all this He is Omniscient. सर्वम् Sarvam, all. अस्य Asya, his. इदम् Idam, this. दृष्टम् Dṛiṣṭam, seen. भवति Bhavati, becomes. अन्नादः Annādah, the eater of food, healthy. भवति Bhavati, becomes य Yah, who एव Evam, thus वेद Veda, knows, worships. 'The aspirant, who knows Viṣṇu thus as the Highest Eater, and worships Him, himself becomes partly a knower of all, according to his capacity.

8 They gave him food Now these five and the other five make ten, therefore this is called Kṛita or Perfect Therefore these dwell in the ten directions; and as they are ten, they form a Kṛitam or Perfect number. All this ten is indeed food That Virāt (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food.—254.

Note.—The ten quarters are presided over by these ten devas, Agni, &c. They constitute collectively a Kṛitam or the Perfect number: and are the food of Viṣṇu. In other words, the God is the end of all, the Highest Container, higher than Prāṇa. The great difference between Madhva and modern Christianity is that he never makes Christ equal to God.

MADHVA'S COMMENTARY.

It is thus in the Prabhañjana:—" Because Vāyu consumes (saṁvikte) all Devas (at the time of the Great Dissolution), he is called the

Container (Samvarga) Great indeed is his glory, because himself not eaten by any (except Viṣṇu) he eats all the Devatās."

The Śruti says, "Ten verily is this all." (This shows that the universe is made on the key-note of ten.)

As kṛita of ten is a perfect number, the Five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be Kṛitam or Perfect.

Note.—The devas are really eight, but they are counted as ten, when taken along with Vāyu in his two aspects of Vāyu and Prāṇa. The words pañcha anye pañcha anye of Mantra 8, therefore, do not mean that they are different sets of five, but the same five looked at from two points, the subjective and the objective.

As these eight complete the number ten, when Vāyu, counted as two, is taken along with them, so all these Devas together with Vāyu dwelling in all quarters are (considered) indeed as food.

[Note—The Vāyu also becomes food and is called Annam.]

The God who is the Eater of this (tenfold) food is the Lord Virāt, namely, Viṣṇu Himself.

The word anadyamāna in Mantra 7 shows that Vāyu is not eaten by any (except Viṣṇu); as says the following verse—

"Vāyu is the Eater of all Devatās, the Eater of Vāyu is Janâidana. There is no eater of Him. He is called Virāt, because, He is the Over-lord (adhirâja)"

FOURTH KHANDA

MANTRA 1.

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकामः Satyakāmaḥ, Satyakāma (by name). ह Ha, once upon a time. जाबालः Jābālaḥ, the son of Jabālâ (the name of the mother). जबालां मातरम् Jabālâm, mâtaram, to (his) mother Jabâlâ. आमन्त्रयाञ् चक्रे Âmantrayâñ chakre, addressed (and said), consulted (his mother). ब्रह्मचर्यं Brahmacharyam, the life of a religious student, studentship, the going to foreign land in order to study the Vedas, in the house of the teacher भवति Bhavati, O lady! विवत्स्यामि Vivatsyâmi, I wish to dwell (in the family of a teacher) or lead the life. किं Kim, what, गोत्रः Gotrah, family, clan. नु Nu, now. अहम् Aham, I. अस्मि Asmi, am.

1. Once upon a time, Satyakāma, son of Jabâlâ, consulted his mother, Jabâlâ, saying "O Lady! I wish to dwell as a Brahmachârin (in the family of some teacher) now (tell me) of what family I am."—255.

Note.—Satyakāma had not yet been invested with the sacred thread, so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to recite one's family. Hence this question.

MANTRA 2.

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्य-
काम एव जाबालो ब्रवीथा इति ॥ २ ॥

स Sa, she. ह Ha, then. एनम् Enam, to him. उवाच Uvācha said न Na, not. अहम् Aham, I. एतद् Etad, this (thing gotra). वेद Veda, know तात Tāta, O child! O dear! यत् Yat, what गोत्र. Gotrah, family, clan. त्वम् Tvam thou असि Asi, art. बहु Bahu, many, freely, thoughtless, unrestricted. चरन्ती Charantī, serving, going about. परिचारिणी Pañchārīṇī, as a maid servant. यौवने Yauvane, in my young days त्वम् Tvām, thee अलभे Alabhe, I obtained सा अहम् Sā aham, that I. Etad na veda yat gotrah tvam asi, so I do not know of what gotra thou art. जबाला Jabālā, Jabālā तु Tu, but. नामा Nāmā, named. अहमस्मि Aham asmi, I am. सत्यकाम Satyakāma, nāma, by name. Tvam asi, thou art स Sa, that, सत्यकाम जाबालः Satyakāma Jabālah. ब्रवीथा Bravithāh, tell thou (to thy teacher). इति, thus.

2. She then said to him, "I do not know, O child! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art I am Jabālā by name, thou art Satyakāma Say that thou art Satyakāma Jābāla"—256

Note.—Satyakāma appears to be the foster child of Jabālā. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्या-
म्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he. ह Ha, then. हारिद्रुमतम् Hāridrumatam, to Hāridrumata (the son of Haridrumata). गौतमम् Gautamam, of the family of Gautama. एत्य Etya, going. उवाच Uvācha, said ब्रह्मचर्यम् Brahmacharyam, studentship. भगवति Bhagavati, with (thee) Venerable Sir. वत्स्यामि Vatsyāmi, I wish to dwell. उपेयां Upēyām, I have come; may I come. भगवन्तम् Bhagavantam, to (you) Venerable Sir. इति Iti, thus

3. He then going to Hâridrumata Gautama said to him, "I wish to dwell as a Brahmachârin with you, Sir. So I have come to you, Sir."—257.

MANTRA 4.

तः होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्वोलोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्बह्वं
चरन्ती परिवारिणी यौवने त्वामलभे साहमेतन्न वेद यद्वोत्रस्त्व-
मसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं
सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

त Tam, him. ह Ha, then. उवाच Uvâcha, said. कि Kim, what गोत्रः Gotrah, family. नु Nu, well, now. सोम्य Somya, O friend! अस्मि Asi, thou art. इति Iti, thus. स Sa, he. ह Ha, then. उवाच Uvâcha, said. Na aham etad veda, I do not know this. भो Bho, O Sir Yad gotrah aham asmi, what family I am. अपृच्छन् Aprichchham, I asked मातरम् Mâtaram, mother. सा Sâ, she माम् Mâm, me. प्रत्यब्रवीत् Pratyabavit, replied. बहु Bahu, &c., the same as in the last mantra

4. He said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am I asked my mother, and she answered: "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee Therefore I do not know of what family thou art I am Jabâlâ by name, thou art Satyakâma." I am therefore Satyakâma Jâbâla, Sir—258

MANTRA 5.

तः होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं सोम्या-
हरोपत्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्र-
स्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्रं संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

त Tam, him. ह Ha, then. उवाच Uvâcha, said. न Na, not. एतद् Etad, this. अब्राह्मणः Abrahmanah, a non-Brahman entitled; a person not belonging to the

special Vairas entitled to Brahma-jñāna वि Vi, always. वक्तुं Vaktum, to say. अहंति Ahaṭi, is capable समिधम् Samidham, sacred fuel सोम्य Somya, O friend ! आहूँ Āhāra, bring. उपनेष्येत्वा Upaneṣye tvā, I shall invest thee (with the sacred thread), I shall initiate thee. न Na, not सत्यात् Satyāt, from truth. आगा. Āgāh, thou didst swerve इति Iti, thus. He said to him, “ A non-Brahmaṇa, i.e., a person undeserving of Divine wisdom (Brahman) is not capable of such truthfulness, you are a Brahmana (a fit candidate for Brahma-jñāna). I will initiate you, as you have not swerved from truth Bring, O child ! the sacrificial fuel ” त Tam, him उपनीय Upanīya, having initiated. कृशानाम् Kṛśānām, of the lean, of the poor (Brahmanas) अश्वलानाम् Aśvalānām, of the weak (Brahmanas) Or both these epithets may qualify the cows, but then the genitive must be construed in the accusative. Then it would mean his own four hundred lean and weak cows चतुश्चतस्रश्च Chatusṣṭatam, four hundred. गा Gāh, cows निराकृत्य Nirākṛitya, having driven out of the cow-pen. उवाच Uvācha, said इमा Imāh, these. Somya, O friend. अनुसन्वज्ज Anusamvija, follow after these, tend them ताः Tāh, them (cows). अभिप्रस्थापयन् Abhiprasthāpayan, driving (towards the forest) उवाच Uvācha, said (Gautama to him). न Na, not. असहस्रेण Asahasreṇa, without a thousand आवर्त्य Āvartaya, do return. Gautama said, “ Do not come back until these four hundred have multiplied to one thousand.” स Sa, he (Satyakāma). ह Ha, then. वर्षेभ्यः Varṣaganam, a number of years प्रोवासा Pivāsa, dwelt (in the forest) ताः Tāh, those (cows) यदा Yada, so long as. सहस्र Sahasram, a thousand. सपेदुः Sampeduḥ, became

5 He then said to him, “ A person undeserving of Brahma-knowledge is never capable of such speech Child ! bring the sacred fuel I shall initiate thee, since thou didst not swerve from truth.”

Having initiated him, he brought out four hundred cows belonging to some poor and weak Brāhmanas and said (to Satyakāma), “ Tend these.” When he was taking them towards the forest, he (Gautama) said further, “ Do not come back without a thousand.” (Satyakāma took them out and) dwelt in the forest for a number of years, till they had become one thousand.—259.

Note.—These years of tending cows were probationary period of silence and self communion. If a person properly and strictly observes this period of silent service, the Devas themselves will reveal to him the truth.

FIFTH KHANDA.

MANTRA 1

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then. When the cows had multiplied to one thousand. ३ Ha, verily. एनम् Enam, him to Satyakāma, who was thus endowed with faith and austerity. ऋषभः Rṣabhah, a bull. The chief Vāyu (the Christ) in the form of a bull appeared before Satyakāma अभ्युवाद Abhyuvāda, said addressed. सत्यकामः Satyakāmā, O Satyakāma ' इति Iti, thus. भगवः Bhagavah, O Lord इति Iti, thus. ३ Ha, indeed प्रतिशुश्राव Pratiśuśrāva, he replied प्रापः स्मः Prāptāh Smah, we have reached सोम्य Somya O friend ' सहस्रं Sahasram, one thousand. Thy pledge is redeemed. प्रापय Prāpaya take back, lead us. न. Nah, us. आचार्यकुलम् Āchāryakulam to the home of thy teacher

1. Then a Bull said to him " Satyakāma !" He replied. " Master !" The Bull said : " Friend ! we have reached the number thousand. lead us to the house of the teacher "—260

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रूणीति ब्रूतु मे भगवानिति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मणः Brahmanah, of Brahman of the Supreme Brahman. च Cha, and. ते Te, to thee. पादः Pādah, a foot a portion called Vāsudeva ब्रूणीति Brūṇīti, I will tell may I tell इति Iti, thus. ब्रूतु Brūtu, tell मे Me, to me. भगवान् Bhagavān, Sir. इति Iti, thus. तस्मै Tasmai to him. नः Sa, he ३ Ha indeed. उवाच Uvācha, said. प्राची दिक् Prāchī dik the eastern region or direction. कला Kalā, one-sixteenth. प्रतीची Prātichī, the western region दक्षिणदिक् Dakṣiṇādik the southern region. कला Kalā, one-sixteenth उदीची Udicī dik, northern region. कला Kalā, one-sixteenth. The East is Vāsudeva, the West is Saṅkarṣaṇa, the South is Pradyumna and the North is Anuruddha The Four Divine Forms dwell in these four regions एष Eṣa, thus. वै Vai, verily. सोम्य Somya, friend. चतुष्कलः Chatuskalah, four-sixteenth. पादः Pādah, a foot, a quarter ब्रह्मणः Brahmanah, of Brahman प्रकाशवान् Prakāśavān, Prakāśvat (splendid). नाम Nāma, name. The Mystic name of this aspect of God is the Splendid. The Brahman Himself is looked upon as Four fold under the names of Vāsudeva, Pradyumna, Anuruddha and Saṅkarṣaṇa They are called Padas or Quarters of the Supreme Brahman. Each of these Padas is again sub-divided into four

parts called Kalâs or four-sixteenths. These Kalâs also bear the same names as Vāsudeva, &c. Thus the first Kalâ of Vāsudeva Pada is called Vāsudeva, the second Kalâ of Vāsudeva Pada is Sankarṣaṇa, and so on.

2. "May I tell thee a quarter of Brahman (the Vāsudeva Form)" "Tell me Sir," He said to him. "The Eastern region is one-sixteenth (Vāsudeva), the Western region is one-sixteenth (Sankarṣaṇa), the Southern region is one-sixteenth (Pradyumna), the Northern region is one-sixteenth (Aniruddha). This four-sixteenth constitutes one quarter of Brahman, O Friend ! The (secret) name of this quarter is Prakâśavat.—261.

MANTRA 3.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he य Yah, who. एतम् Etam, this (one quarter of Brahman consisting of four Kalâs) एव Evam, thus (named as Prakâśavat). विद्वान् Vidvân, knowing. चतुष्कल पादम् ब्रह्मणः Chatuskalam pâdam brahmanah the quarter of Brahman consisting of four Kalâs. प्रकाशवान् इति Prakâśavân iti, the Prakâśavat thus. उपास्ते Ūpâste, meditates, worships प्रकाशवान् Prakâśavân, full of splendour अस्मिँल्लोके Asmin loke, in this world भवति Bhavati, becomes. प्रकाशवत्. Prakâśavatah, full of splendour, luminous ह Ha, indeed लोकान् Lokân, worlds. The luminous worlds like Vaikuntha, &c जयति Jayati, conquers, obtains. Yah, etam, &c, the same as above

3. He who knows it thus, and meditates on the quarter of Brahman, consisting of four-sixteenths, by the name of Prakâśavat, becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four-sixteenths, by the name of Prakâśavat.—262.

SIXTH KHANDA.

MANTRA 1.

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राडुपविवेश ॥ १ ॥

अग्नि Agnih, fire ते Te, they. पाद Pâdam, a quarter वक्त Vaktâ, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said, "Thy fire, i.e., the deity of fire, will tell one quarter of Brahman." So saying he went away. व Su, he. ह Ha, then. श्व. Śvâh, the morrow. भूते Bhûte, became, came गा Gâh the cows अभिप्रस्थापयाञ्चकार Abhiprasthâpayañchakâra drove (towards the house of the teacher). ता Tâh, they यत्र Yatra, where, in what place साय Sâyam, evening. बभूवु Babbhûvuh, became, तत्र Tatra, there अग्निम् Agnim, fire. उपसमाधाय Upasamâdhâya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows) समिधम् सामाय Samidham âdhâya, having placed the fuel on the fire पश्चात् Paśchât, behind. अग्नेः Agneḥ, of the fire. प्राड् Prâh, (looking) to the east उपविवेश Upaviveśa, sat down.

1. Thy Agni will declare to you another quarter of Brahman. (Thus saying Vâyu went away). He, when the morrow came, (drove the cows towards the house of the teacher) Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull) —263.

Note — It appears that the house of the teacher was at a great distance, for it took four days to reach it. Moreover, Satyakâma was kind towards the animals and was not driving them hard but allowed them to walk slowly.

MANTRA 2.

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रति-
शुश्राव ॥ २ ॥

तम् Tam, him. अग्निः Agnih, the deva of fire (materialising). अभ्युवाद Abhyu-
vâda, said. सत्यकाम ३ Satyakâma 3, O Satyakâma. इति Iti, thus. भगवः Bhaga-
vâh, Sir ' इति Iti, thus. ह Ha, then. प्रतिशुश्राव Pratishûśrâva, replied.

2. Then Agni said to him, "Satyakâma!" "Sir!" he replied.—264.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanāḥ somya te pādāṁ bravāṇi iti, 'may I tell thee a quarter of Brahman ब्रवीतु Bravitu me Bhagavān, iti, He said 'Tell it, Sir' तस्मै स ह उवाच 'Tasmai sa ha uvācha, he said to him पृथिवी Pṛthivī, the earth, the physical plane. कला Kalā, one-sixteenth (Vāśudeva sixteenth, अन्तरिक्षम् Antariksam, the middle region, the Astral plane. कला, Saṅkarṣaṇa, one-sixteenth. द्यौः Dyauh, the heaven, the mental plane. कला, the Pradyumna sixteenth समुद्रः Samudraḥ, the Great Expanse, the Buddhic plane. कला, the Aniruddha one-sixteenth Eṣa vai somya chatuṣkalaḥ pādāḥ Brahmanāḥ, this verily, O friend, is a quarter of Brahman, consisting of four-sixteenths अनन्तवान् Anantavān, the endless. Anantavat. नाम Nāma, named

3. 'May I tell thee, friend! a quarter of Brahman' (the Saṅkarṣaṇa Form)? "Tell me, Sir" He said to him "The earth is one-sixteenth. the intermediate region is one-sixteenth, the heaven is one-sixteenth and the great expanse is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenth and called Anantavat.—265.

MANTRA 4.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्यु-
पास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एत-
मेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sa, he, &c. The same as mantra 3 of the Fifth Khanda, except that the word anantavān is substituted for the Prakāśavān.

4. He who knows it thus and meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of four-sixteenths, under the name of Anantavat, becomes endless in this world. He attains endless worlds (after death) who knowing this meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of the four-sixteenths, under the name of Anantavat.—266.

SEVENTH KHANDA.

MANTRA 1.

ह॒स॒स्ते पादं व॒क्तेति स ह श्रोभू॑ते गा अ॒भिप्र॑स्थापयांच-
कार ता यत्रा॒भिसा॑यं बभू॒वुस्तत्रा॑ग्निमुपसमाधाय गा उपरु॒ध्य
समिध॑माधाय पश्चादग्नेः प्राडु॒पोप॑विवेश ॥ १ ॥

हसः Hamsah, a flamingo The Four-faced Brahmā in the form of a flamingo. ते Te, to thee पाद Pâdam, a quarter. वक्त Vaktâ, will tell, will declare. The Agni said "Lord Brahmā in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khandâ.

1. "A flamingo (Brahmā) will declare to you another quarter of Brahman." (Thus saying Agni went away) He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—261.

MANTRA 2.

त॒ ह॒स उप नि॒पत्या॑भ्युवाद सत्य॑काम ३ इति भगव
इति ह प्रा॑तेशुश्राव ॥ २ ॥

त Tam, to him. हसः Hamsah, a flamingo. उपनि॒पत्य Upanipatya, having flown अभ्यु॒वाद Abhyuâda, said The rest as above in previous mantras.

2. Then a Hamsa flew near and said to him : " Satya-kâma ! " He replied : " Sir."—268

MANTRA 3

ब्रह्म॑णः सोम्य ते पादं ब्र॒वाणी॑ति ब्रू॒तु मे भग॑वानिति
तस्मै॑ होवाचा॒ग्निः कला॑ सूर्यः कला चन्द्रः कला वि॒द्युत्कलै॑ष
वै सोम्य चतु॑ष्कलः पादो ब्रू॒ह्मणो॑ ज्योति॒ष्मान्नाम॑ ॥ ३ ॥

ब्रह्मणः Brahmanah, of Brahman. The words are the same as in the corresponding mantras of the previous two Khandas. The Kalâs, however, here are different अग्नि Agnih, the fire (is one-sixteenth and is called Vāsudeva Kalâ of the Pradyumna Pâda). सूर्यः Sûryah, the sun (the Saṅkarṣaṇa Kalâ of the Pradyumna Pâda). चन्द्रः Chandrah, the moon (the Pradyumna Kalâ of the Pradyumna Pâda) वि॒द्युत् Vidyut, the lightning (the Anruddha Kalâ of the Pradyumna Pâda). ज्योति॒ष्मान् Jyotiṣmân, called Jyotiṣmat (full of light).

3. "May I tell thee, friend! a quarter of Brahman!" (the Pradyumna Form)? "Tell me, Sir." He said to him : "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth This is a quarter of Brahman, consisting of four-sixteenths : and called Jyotiṣmat.--269.

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ज्योतिष्मानस्मिल्लोके भवति ज्योतिष्मतो ह लोका-
ज्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

४ Sa, he. Yab, who. The words the same as in the previous Khaṇḍas.

4. He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths, under the name of Jyotiṣmat, becomes full of light in this world. He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotiṣmat.—270.

KHANḌA EIGHTH.

MANTRA 1.

मद्गुष्टं पाद वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

मद्गु. Madguh, a water-bird. Varuṇa, in this form. The words are the same as above.

1. "A water-bird (Varuṇa) will declare to you another quarter of Brahman" (Thus saying Brahmā went

away) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him : "Satyakâma." He replied : "Sir."—272.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रूवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राणः Prâṇah, the Life Breath (the Vâsudeva Kalâ of Aniruddha Pâda).
चक्षुः Chakṣuḥ, the sight, the eye (the Saṅkaiṣaṇa Kalâ of Aniruddha Pâda). श्रोत्रं
Śrotam, the hearing, the ear (the Pradyumna Kalâ of Aniruddha Pâda) मनः
Manah, the manas, the mind (the Aniruddha Kalâ of Aniruddha Pâda).

3. "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?" "Tell me, Sir" He said to him : "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths : and called Âyatanavat (having a home)."—273.

MANTRA 4.

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानि-
त्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥४॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Āyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions, who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Āyatanavat.—274.

KHANḌA NINTH.

MANTRA 1.

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति
भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Pīṇpa, reached. Thus taught by the Devas, Satyakāma reached the home of his teacher. इ Iḥa, then आचार्य-कुलम् Āchārya-Kulam, the teacher's home. तं Tam, to him आचार्य. Āchāryah, the teacher अभ्युवाद Abhy-uvada, said सत्यकामा उ O Satyakāma भगवः &c

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakāma!" He replied, "Sir."
—275.

MANTRA 2.

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनु-
ष्येभ्य इति ह प्रतिजज्ञे भगवांस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmavid, the knower of Brahman इव Iva, like वै Vai, verily, clearly सोम्य Somya, O friend भासि Bhāsi, thou shinest. कः Kah, who (a Deva or a man). नु Nu, now. त्वा Tvā, to thee. अनुशशास Anuśāśāsa, has taught. इति Iti, thus. The teacher said, "thou lookest like a knower of Brahman. Did any human or super-human being teach thee." Satyakāma replied, "no man has taught me—beings other than any man have taught me" अन्ये Anye, other than मनुष्येभ्यः Manuṣebhyah, than men इति Iti, thus. प्रतिजज्ञे Pratiyajñe, he replied. He replied 'Beings other than human have taught me. What man would have dared to teach me, thy pupil" भगवान् Bhagavān, Sir. तु Tu, but. एव Eva, alone. मे Me, to me, my. कामे Kāme, for welfare. ब्रूयात् Brūyāt, say : should teach.

2. The teacher said: "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva)?" He replied. "Beings other than men. (have taught me). But, Sir, for my good, you should teach me"—276.

Note.—The last sentence may also be translated, "But, Sir, you say benediction for the completion of my desire" The blessing is required to make this knowledge complete.

MANTRA 3

श्रुतं ह्येव मे भगवद्दृशेभ्य आचार्याद्वैव विद्या विदिता
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचा ह न किञ्चन वीयायेति
वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुत Śrutam, I have heard. हि Hi, because. एव Eva, alone. मे Me, by me भगवद्दृशेभ्यः Bhagavad-dṛśēbhyah, from great men like you. आचार्यात् Āchāryāt, from the teacher. हि Hi, verily. एव Eva, alone विद्या Vidyā, knowledge. विदिता Veditā, known: learnt. साधिष्ठम् Sādhīṣṭham, to real good: the best प्रापयति Prāpayati, leads. इति Iti, thus. तस्मै Tasmai, to him (Satyakāma) ह Ha, indeed, then. एतद् Etad, this (which was already taught by the Devas) एव Eva, even alone उवाच Uvācha, said आत्र Atra, here, i.e., on account of having learnt from the Devas ह Ha, indeed. न Na, not किञ्चन Kimchana, any वीयाय Vīyāya, harm occurred इति Iti, thus. वीयाय Vīyāya harm occurred. इति Iti, thus.

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakāma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm.—277.

Note.—The occult truth—"the Vidyā learnt from an Āchārya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakāma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHYA'S COMMENTARY

Khaṇḍa Fourth to Ninth.

The Samvarga Vidyā—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Apra Brahman—has been described in the previous Khaṇḍas. The Śruti now enters into a subject dealing with the Para Brahman exclusively; namely, the Vidyā or knowledge about the Divine Quarternary—the Chaturmūrti consisting of Vāsudeva, Pradyumna, Anuruddha and Saṅkarsaṇa. It introduces the subject by the story of Satyakāma, given in the six Khaṇḍas (from four to nine.)

[Says an objector, as it is not possible to know whether a person is a Brāhmaṇa or not unless his Gotra is known; how is it that Satyakāma was initiated by Gautama, for the initiation of a Śūdra is prohibited. To this, the answer is that the straightforwardness of Satyakāma in telling "I do not know my Gotra or clan," shows that he must be a Brāhmaṇa, for truthfulness is the mark of a Brāhmaṇa. Śūdras are not straightforward. The Vedānta sūtra also refers to this.]

But suppose a person is straightforward and truthful, does it necessarily follow that he is a non-Śūdra. To this, the Commentator answers with an emphatic yes, by quoting Śāma-Saṃhitā.

It is thus in the Śāma-Saṃhitā — "Straightforwardness is the principal characteristic mark of the Brāhmaṇa (i.e., of three castes entitled to the knowledge of Brahman), the mark of the Śūdra is that he is not straightforward. Gautama (acting upon this universal rule and) knowing this initiated Satyakāma."

(How could the Bull, the flamingo and the Diver-bird teach Satyakāma? These are irrational animals.)

To this, the Commentator answers —

Vāyu assumed the form of a bull, the God of fire appeared himself as Agni, Brāhmā, the four-faced, appeared as flamingo, and Varuna as the Diver-bird, and thus these four Devas taught Satyakāma.

Thus the above, which is also a quotation, shows that the sun is not flamingo nor Prāṇa the diver-bird, as explained by Śaṅkara. The Bull, the Agni, the Flamingo and the Water-bird taught Satyakāma one foot of Brahman each, called respectively Prakāśavat, Anantavat, Jyotiṣmat, and Āyatanavat. What are the meanings of these being the four feet of Brahman?

To this the Commentator replies —

The four names Prakāśavat, Anantavat, Jyotiṣmat and Āyatanavat are the epithets of the Lord Hari, and refer to the four forms of the Quaternary, namely, to Vāsudeva, Pradyumna, Anurūḍha and Saṅkarṣaṇa. These four dwelling in the quarters &c., and ruling over them, are called also by the names of those places which each occupies and rules.

[Thus as the ruler of Kashmir is simply called Kashmir also, the Duke of Devonshire is called Devonshire also. So Vāsudeva &c., are called by names of the places also.]

ays an objector. If the Bull &c., here are Devas who taught Satyakāma, how is it that Satyakāma who was taught by Devas themselves says to Gautama — "You are my only teacher—you only, I wish, should teach me." A man taught by a higher Guru, like a Deva, should not ask to be taught again by a lower Guru like a Rishi. As says a verse, "If unsought one gets the best Guru, let him accept him as a Teacher without hesitation." To this, the Commentator replies:—

These Devas did not teach Satyakāma, thinking that they were his Āchāryas or spiritual Teachers (they did not put themselves forward as regular Teachers but as casual givers of knowledge.) Hence Satyakāma asked his Guru to teach him again: and begged his permission.

But is it not possible that Satyakâma took those Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama. To this, the Commentator answers —

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher, and even if he hears from him, he should never ask his permission, (to validate such teaching.)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next

Higher than the Masters (Rîsis) are the Devas, higher than the Devas is Vâyu (the Christ), higher than Vâyu is the Lord Viṣṇu (the God), there is no higher Teacher than God. Thus it is in the Âchârya Samhitâ.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has taken a Deva as his Guru, he cannot pay the same devotion to a Rîṣi Guru as he does to the Deva. But if a Deva of his own accord teaches him something, that does not mean giving up his Rîṣi Guru.

The ninth Khanda closes with the words *Atra ha na kiñchana viyâya iti viyâya iti*. According to Sankara they mean "Nothing was left out." But Madhva shows that this is not the real meaning of these words.

The words *atra ha na kiñchana viyâya* mean "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him

The law of occult teaching is that one should not learn from another teacher, but from his own Guru Satyakâma, however, allowed him self to be taught by these Devas, without previously getting the permission of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakâma, no harm accrued, because he did not wilfully go to these to be taught, but they themselves of their own grace taught him

TENTH KHANDA

MANTRA 1

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाग्नीन् परिचचार स ह स्मान्यानन्ते
वासिनः समावर्तय ह स्मैव न समावर्तति ॥ १ ॥

उपकोसलः Upakosalah, Upakosala (by name) ह वै Ha vai, mere expletives.
कामलायनः Kâmalâyanah, the son of Kâmalâyana. सत्यकामे जाबाले Satyakâma Jâbâle,
with Satyakâma Jâbâla. ब्रह्मचर्यं Brahmacaryam, for the sake of Brahma-
knowledge or as a religious student उवास Uvâsa, dwelt. तस्य Tasya, his, i.e.,
(of the teacher). ह Ha, a mere expletive. द्वादश Dvâdasha twelve. वर्षाणि Varsâṇi,
years अग्निं Agniṁ, fires परिचचार Pañchachâra, tended स Sa, he (the tea-
cher). ह Ha, but स्मा Smâ, a past tense denoting particle=did. श्रन्वान्
अन्तेवासिनः Anyân antevâsinah, other boarder pupils. समावर्तय Samâvartayan,

allowing to return home after finishing studies, like the giving of the diploma of the completion of the course of studies in modern times. passing. न I'am, him (Upakosala) ' इ Ha behold ' स्म Sma, a past tense denoting participle. एव Eva, even न Na, not स्यावर्तयति स्म Samāvatayati sma, did not allow to return, did not give him the final certificate, did not pass him

1. Upakosala, the son of Kāmalāyana dwelt as a religious student in the house of Satyakāma Jâbâla. He tended his fires for twelve years. But though the teacher allowed the other pupils to depart, he did not allow Upakosala to depart —278.

Note.—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years, as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala, however, mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students

MANTRA 2

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा
त्वान्नयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवा-
सांचक्रे ॥ २ ॥

त Tam, him (the teacher). जाया Jâyâ, the wife, the teacher's wife उवाच Uvâcha, said तप्त. Taptah, exhausted through austerities ब्रह्मचारी Brahamchâri, the student कुशलम् Kuśalam, properly, carefully अग्निन् Agnîm, the fires परिचचारीत् Parichachârit, tended. मा Ma not. त्वा Tvâ, thy. अन्नय Agnayah, the fires परिप्रवोचन् Paripravochan, said blame प्रब्रूहि Prabûhi, tell, teach. अस्मै Asmai, to this (pupil). इति Iti, thus तस्मै Tasmai, to him (Upakosala) अप्रोच्य Aprouchya, without teaching एव Eva, even, however प्रवासाञ्चक्रे Pravâsañ chakre, went away on a journey, went to foreign parts

2. Then his wife said to him, "This student is quite exhausted with austerities, because he has diligently tended your fires. (But you have not taught him), and your fires even though so well tended, have not taught him. Now (at least) teach him" Satyakāma, however, went away on a journey, without having taught Upakosala.—279.

MANTRA 3.

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्न-
शान किंतु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा-
नानात्यया व्याधिभिः प्रतिपूर्णाऽस्मि नाशिष्यामीति ॥ ३ ॥

स इ Sa ha, he (Upakosala) then व्याधिना Vyādhinā, from sorrow, from mental dejection at not being passed. अनशितुन् Anaśitum, to leave off taking food, to fast. दध्रे Dadhre, made up his mind. तम् Tam, him आचार्यजाया Āchārya-jāyā, the teacher's wife. उवाच Uvācha, said. ब्रह्मचारिन् Brahmachārīn, O Student अशान Aśāna, take food, eat. किं Kim, why नु Nu, now न Na, not अशनसि Aśnāsi, eatest thou. स Sa, he. इ Ha, then उवाच Uvācha said. बहव Bahavaḥ, many. इमे Ime, these अस्मिन् Asmin, in this. पुरुषे Puruṣe, man कामाः Kāmāḥ, desires नाना Nānā, many. अत्ययाः Atyayāḥ, going, directions व्याधिभिः Vyādhibhiḥ, by diseases, sorrows at not getting the objects of my desires प्रतिपुणः Pratipuṇaḥ, completely full. अस्मि Asmi, I am. न Na, not अशिष्यामि Aśiśyāmi, I shall eat. इति Iti, thus.

3. Then Upakosala, from sorrow took into his head to leave off eating. Then the wife of the teacher said to him, "Student, eat Why do you not eat ?" He said "There are many desires in this man here, which go in different directions. I am full of sorrows, (and so have no room for food), so I do not take food. —280.

MANTRA 4.

अथ हान्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारी-
द्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then, when the student had finished speaking इ Ha, then, अन्नय Agnayāḥ, the fires, being moved by pity. समूदिरे Sam-ūdire, said to each other. तप्त-ब्रह्मचारी Taptāḥ-brahmachārī, the student exhausted through austerities. कुशल Kuśalam, carefully, properly न Naḥ, us परिचचारीत् Paichachārīt, tended हन्त Hanta, now. अस्मै Asmai, to this (student). प्रब्रवान् Prabravāma, may we teach (the knowledge about the higher and the lower Brahman). इति Iti, thus having made up their mind तस्मै Tasmai, to him. इ Ha, then. ऊचु Ūchuḥ, they said.

4. Thereupon the fires said among themselves, "This student, has become exhausted through austerities in serving us properly Now let us teach him." Then they said to him.—281

MANTRA 5.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं
यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाव कं तदेव
खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

इति दशमः खण्डः ॥ १० ॥

प्राणः Prāṇaḥ, strength endowed with strength. Breath. The Life breath. The Christ. ब्रह्म Brahma, Brahman. The lower or Apra Brahman. Kam, the Ka the joy Endowed with independent strength and Joy is Ka ब्रह्म Brahma, Brahman, the Para or higher Brahman. खं Kham, the Kha the infinite. Endowed with independent strength and wisdom is Kha. इति Iti, thus. स Sa, he (Upakosala). ह Ha, then उवाच Uvācha, said. विजानामि Vijānāmi, I know. अहम् Aham, I यत् Yat, what (you have said) प्राणःब्रह्म Prāṇa Brahma, Prāṇa is Brahman. Brahman is Prāṇa or strength. क Kam, Ka च Cha, and. तु Tu, but. ख Kham, Kha च Cha and, न Na, not विजानामि, I know. इति, thus ते Te, they (the fires). ह Ha, then. ऊचुः Ūchuh, said यत् Yat, what वाच Vāva, indeed. क Kam. तत् Tat, that एव Eva, alone. खम् Kham यत् Yat, what. एव Eva, even. खम् Kham तत् एव कम् that is even Ka इति, thus. प्राणः Prāṇam, the Chief Breath. The Apra Brahman च Cha, and. ह Ha, an expletive. अस्मै Asmai, to him (Upakosala) तदा Tadā then आकाश Ākāśam, the Full. विष्णु the Supreme Brahman. च Cha, and. ऊचुः Ūchuh said.

5. “Prāṇa (power) is (lower) Brahman Ka (Infinite Power and Joy) is Brahman (higher), Kha (Infinite Power and Wisdom) is (also higher) Brahman.”

He said. “I understand that Prāṇa is Brahman; but I do not understand Ka or Kha.”

They said: “That which is Ka is indeed Kha; that which is Kha is indeed Ka” They therefore taught him that the (lower) Brahman was Prāṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu) —282.

Note.—The power simply is Prāṇa—the Christ principle. But it is under the Supreme. Therefore, Prāṇa or power is taught here as the lower Brahman. While the Supreme Brahman is described by the two words Ka and Kha. Now Ka means pleasure, and Kha means ether. Upakosala therefore naturally asks, Lower in pleasure and ether be called Brahman. He took Ka and Kha in their separate senses and hence said, “I do not understand Ka and Kha” The fires therefore taught him that Ka and Kha were not separate entities, but identically one. Ka denotes God as Omnipotent and all Good. While Kha denotes Him as Omnipotent and All-wise. This mantra in fact teaches both about the Apra Brahman and Para Brahman. The doctrine about Prāṇa is teaching about lower Brahman, the doctrine of Ka and Kha—Otherwise Ākāśa—is teaching about higher Brahman.

MADHYA'S COMMENTARY

Note.—The teaching about Para and Apra Brahman is again resumed in this and five subsequent Khanda. They give also the teaching about the death and the Path followed by the soul after death. This is done in the form of a legend of Upakosala. The phrase Prāṇaḥ Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prāṇa or breath, but that Prāṇa means here Power, and it describes that Brahman is All-power. Hence the commentator says —

The phrase *prāṇa brahma* means that Brahman is essentially power. *Ka* means that Brahman is essentially Joy, *Kha* that He is Wisdom or Knowledge.

Thus *Prāṇa*, *Ka* and *Kha*, describe the three attributes of God—Power, Bliss or Goodness, and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to *Prāṇa* or Chief Breath also, but his power is *under* the control of God. This the commentator proves by an authority :—

The lower Brahman is *prāṇa* who is the deity of power immediately, while Hari Himself is Supreme Brahman, essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that *Prāṇa* (the Christ) is Power only and has not Wisdom and Bliss. God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions.]

The wise say that *Ka* denotes the independent infinite Power and Bliss, while *Kha* means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word *naiṣa* is used in the verse which literally means “belonging to one's own self”; not dependent upon another, hence independent. The *pūrṇa* is used in the verse and means “full”—but “full” and “independent” are synonymous.

The Supreme Viṣṇu, whose essential nature is that (namely, it is *Ka*—uncontrolled supreme power and joy; and *Kha*—uncontrolled supreme power and wisdom) is called *ākāśa*—the All-luminous or All-pervading.

Thus there are said to be two Brahman—*Prāṇa* (the Lower Brahman) and *Ākāśa* (the Higher Brahman). Thus it is said in the same (*Sāma Samhitā*)

The well-known meaning of the word *Prāṇa* is *Vāyu*. (Therefore Upakosala) who was in doubt whether *Ka* and *Kha* denoted two different beings (or one) said, “I do not understand *Ka* and *Kha*”

Note.—It does not mean that he did not know the ordinary meanings of *Ka*=pleasure, and *Kha*=ether. He was in doubt whether *Ka* and *Kha* referred to the same person or to two different persons.

Therefore, to show the identity of *Ka* and *Kha*, the fires said, “That which is *Ka* is verily *Kha*, that which is *Kha* is verily *Ka*.”

Note.—This establishes the complete identity. All *Ka* is *Kha*; All *Kha* is *Ka*. Or in modern logic all *A* is *B*, and all *B* is *A* will be true only when *A* and *B* are identical,

ELEVENTH KHANḌA.

MANTRA 1.

अथ हैनं गार्हपत्योऽनुशशाम पृथिव्यग्निग्न्ममादित्य इति य
एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि न एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly) न Ha, indeed एतन् Enam, him (Upakosala). गार्हपत्यः The Gârhapatya Fire. अनुशशाम Anu-śaśāsa, taught. पृथिवी Prithivī, the earth. The Vast. The Lord called so, because of His all-expansiveness अग्नि. Agnih fire the Leader of Body. अन्नम् Annam, food, the Eater, the Destroyer आदित्य. Âdityah the sun, the Eternal who exists from the beginning (âdi) Iti thus य Yah who, एषः Eśah, this. आदित्ये Âditye, in the sun The Solar Logos पुरुष Puruṣah the spirit, the Lord possessing the six perfections दृश्यते Prīyate is seen by Divine or clairvoyant vision.) नः Sah He. अहम् Aham I the Lord called Aham, or Supreme because He is not (a) inferior (ha=heya) and dwelling in the Gârhapatya Fire. अस्मि Asmi, I am 'The Lord called asmi=" I AM ' स Sah, that. एव Eva, indeed अहम् Aham, I अस्मि Asmi, I am इति Iti, thus.

1. After that the Gârhapatya Fire taught him.

‘Brahman is Vast (prithivī), World Guide (agni), Destroyer (annam) and Eternal (âditya).’ As subjective Antaryāmin (He is), the SPIRIT, who is seen in the Solar Logos (by the illumined sage.) He is the “SUPREME I AM,” He indeed is the SUPREME I AM —283

MANTRA 2

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he. य Yah, who एतन् Etam, this, the all-pervading aspect of Brahman: as well as His antaryāmin aspect एव Evam, thus विद्वान् Vidyān, knowing. उपास्ते Upāste, meditates. अपहृते Apahate, on the destruction. पापकृत्यान् Pāpakṛtyām, the sinful deeds लोकी Loka, dweller of God's world. सर्वे आयुः रति Sarvam ayur eti, attains life eternal. ज्योक् जीवति Jyok Jivati, lives resplendent. न Na, not. अस्य Asya, his अपर पुरुषाः Apra puruṣah Inferior persons, servants. क्षीयन्ते Kṣiyante, perish. वयं Vayam, we (Fires) त Tam, him (the Knower of this two-fold Lord) उपभुञ्जामः Upa-bhunjāmah, we guard. We do not allow his servants to perish अस्मिन् Asmin, in this. लोके Loke, world. अमुष्मिन् Amuṣmin, in that. च Cha, also.

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependents do not perish, because we guard him in this world and in the other, whosoever knowing this thus, meditates on Him. — 234.

TWELFTH KHANDA.

MANTRA 1

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि
चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him. अन्वाहार्यपचनः The Anvâhârya Fire Anusâsâsa, taught. आपः Âpah the waters the Protector of all (आ=All, पा=to protect). दिशः Diśah, the quarters, the Guide (deśadhâ=director, the Teacher) नक्षत्रः Nakṣatraḥ, the stars: the Supreme King (na=not, kṣattrâ=king Who has no ruler above him.) चन्द्रमा Chandîmâ, the moon, the Delightful The rest as above.

1 Then the Anvâhârya Fire taught him —“ Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal.” (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos He is verily the “SUPREME I AM” He indeed is the SUPREME I AM —284.

MANTRA 2.

स य एतमेव विद्वानुपास्तेऽपहृते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति द्वादशः खण्डः ॥ १२ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whosoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANḌA

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति
य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीय The Āhavanīya, Fire प्राण Prāṇah, the breath, the Powerful
आकाश Ākāśah, the ether, the space, the All-pervading द्यौः Dyauh, the heaven,
the Brilliant Shining One विद्युत् Vidyut, the lightning, the Conscious the
Knower.

1. Then the Āhavanīya Fire taught him —“ Brahman is All-powerful, All-pervading, the Luminous, the Sentiency.” (As Self, He is) the SPIRIT who is seen (by the illumined sage) in the Deva of lightning He is the “I AM.” He indeed is the “I AM.”—286

MANTRA 2

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिञ्च लोकेऽमुष्मिञ्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent. His dependents do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him.—287.

FOURTEENTH KHANḌA.

MANTRA 1.

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु
ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल
३ इति ॥ १ ॥

ते Te, they (the Fires) ६ Ha, then, having thus taught him conjointly and severally. ऊचुः Ūchuh, said उपकोसल O Upakosala! एषा Eṣā, this सोम्य Somya, O friend! ते Te, to thee अस्मद् विद्या Asmad Vidyā, the secret Doctrine of "I", the knowledge of the Antaryāmin (the Inner Ruler) च Cha, and आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence Thou must know intellectually these two Vidyās, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher आचार्य. Āchāryah the teacher तु Tu, but, alone. ते Te, to thee गतिम् Gatim, the method, the mode of meditation; and the goal वक्ता Vaktā, will say. इति, thus. अजगाम Ajagāma, arrived, came back. ६ Ha, in time आचार्यः Āchāryah, the teacher तं Tam, him आचार्यः Āchāryah, the teacher. अभ्युवाद Abhyuvāda, said उपकोसल ३ Upakosala ३. इति, thus

1. Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him, "Upakosala"—288.

MANTRA 2.

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहावे व निह्नुत
इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल
तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah, su Iti, thus. Ha, an expletive. प्रतिशुश्राव Pratiśuśrāva, he replied ब्रह्मविद इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend ते Te, thy. मुखम् Mukham, face. भाति Bhāti, shines. क. Kah, who नु Nu, now a particle of interrogation. त्वा Tvā, thee. अनुशशास Anuśaśāsa, has taught. Is it a human or a divine being? इति, thus. कः Kaḥ, what (man or asura) नु Nu, now. मा Mā me अनुशिष्याद् Anuśiṣyāt, can teach. ओ Bho, O Sir! इति, thus इहावे Ihāve, the dwellers of *this* (iha) and of the *lower* (ava) planes, men and demons व Va, indeed. निह्नुतः Nihnutah, hide Both men and demons hide themselves before thee are not capable of teaching in thy presence The Devas alone have taught me. इमे Ime, these (pointing to the fires): the presiding devas of these. नूनम् Nūnam, indeed, certainly ईदृशः

Idriśāḥ, like the (visible fires in their colour and brilliancy) अन्याद्वाः Anyā-driśāḥ, but unlike these (fires, because they were endowed with an organised form, with hands, head, feet, &c) Iti, thus. इह Iha, here (before his teacher) अग्निम् Agnīm, the fires, (as his teachers अभ्युदे Abhyūde, said (Upakosala). किं Kim, what. नु Nu, now. सोम्य Somya, friend. किल Kila, verily ते Te, to thee. अवोचन् Avochan, they said. इति, thus

2. He answered "Sir." The teacher said. "Friend, thy countenance looks bright as that of a person inspired. Now who has taught thee (a Deva or a lower entity)?" Upakosala said. "What (lower entity) can dare teach me, Sir? Men and asuras hide themselves before thee. The (presiding Devas of) these (fires) verily taught me. They were (refulgent) like these, but unlike these (as they had hands, feet, &c)" Upakosala spoke about the Fires before his teacher. The teacher said "What, my friend, have these Fires told you?"—289.

MANTRA 3

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं
तु ते तद्रक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवं-
विदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै-
होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

इदम् Idam, thus. इति, thus. ह Ha, indeed प्रतिजज्ञे Pratijajñe, replied he Upakosala told him all that the Fires had taught him लोकान् Lokān, the worlds: the supporters of all; namely (1) the Pīṇa, (2) the All-pervading Cosmic Brahman=क, (3) the Subjective Self, the Antaryāmin Brahman=ख. वाव Vāva, verily These three certainly ought to be known. किल Kila, indeed. सोम्य Somya, Friend. अवोचन् Avochan, they said. These, o' course, thou should know, but not meditate upon nor take as thy goals अहम् Aham, I तु Tu, but. ते Te, to thee. तत् Tat, that. वक्ष्यामि Vaksyāmi, will teach. I will tell thee that who is to be meditated upon, and the path and the goal which are to be reached. He praises the teaching that he is going to give. यथा Yathā, as. पुष्करपलाश Puṣkara (lotus) Palāśa (leaf) आपः Āpaḥ, waters. न Na, not. श्लिष्यन्ते Shliṣyante, cling to. एवम् Evam, thus एवमिदि Evamvidi, in 'the person who) knows thus. पाप Pāpam, the sinful. कर्म Karma, deed न Na, not. श्लिष्यते Shliṣyate, cling. इति, thus. ब्रवीतु Bravītu, teach, tell. मे Me, to me. भगवान् Bhagvān, sir. इति, thus. तस्मै Tasmai, to him (to the teacher). ह Ha, indeed. उवाच Uvācha, he said.

3. Upakosala answered : “ This ” (repeating *all* that the Fires had told him). The teacher said : “ My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation). As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus.” He said : “ Sir, tell me.” He said then to him.—290.

FIFTEENTH KHANDA.

MANTRA 1.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

य. Yah, who. एषः Eṣaḥ, this अन्तर Antar, within अक्षिणि Akṣiṇi, (in) the eye पुरुषः Puruṣa, the spirit, the person. दृश्यते Dṛśyate, is seen (through divine clairvoyant vision). एष. Eṣaḥ, this, आत्मा Ātmā, the Self (called Vāmana) Iti, thus. ह Ha, indeed उवाच Uvācha, he said. एतद् Etad, this. अमृत Amṛitam, the immortal, eternally free in His own nature अभयम् Abhayam, fearless. एतद् Etad, this ब्रह्म Brahma, the Brahman, the full of all Perfections. एतस्मिन् Etasmin, in this (Lord) न Na, not किञ्चन Kiñchana, anything स्निष्यति Śliṣyati, clings The Lord is untainted and untaintable : free from all attachments. तत् Tat, therefore यदि Yadi, if The Commentator Vedeśatītha evidently reads यत् and explains it by यस्मात् Because : *i e*, because such an untaintable Person dwells in the eye. अपि Api, even. अस्मिन् in this (eye). सर्पिर् Saṁpir, butter वा Vā, or उदकम् Udakam, water. सिञ्चति Siñchati, any one drops. वर्त्मनी Vartmaṇī, on two sides. एव Eva, indeed. गच्छति Gachchhati, it goes

1 (He said) This Person who is seen in the eye is the Self (called Vāmana). This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a Person resides in the eye), therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291.

MANTRA 2

एतं संयद्वाम इत्याचक्षत एतं हि सर्वाणि वामान्यभि-
संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतम् Etam, this (Person in the Eye called Vâmana) सयद्वामः Samyadvâmah, the Samyadvâma Iti, thus आचक्षते Âchaksate, say (the wise) एतम् Etam, to this. हि Hi, because सर्वाणि Sarvâṇi all वामानि Vâmâni, blessings, beautiful things अभिसंयन्ति Abhisamyanti, approach go towards, enter Sarvâṇi all enam, him. Vâmâni, beautiful things य Yah, who एव Evam, thus वेद Veda, knows.

2. The wise call him the Samyadvâma (the most Beautiful), because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.—292.

MANTRA 3.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this. उ U, indeed, एव Eva, alone. वामनी Vâmani, the giver of beauty : called Vâmani. नयति Nayati, leads, causes to be obtained. The word Vâmani is a compound of Vâma "beauty," and "ni" give. He who gives beauty to all beautiful beings and objects, such as Lakṣmī, &c., is called Vâmani—the Giver of Beauty

3. He verily is called Vâmani (the Giver of beauty) because He alone gives beauty to all He who knows Him thus, gives beauty to all (beings inferior to himself).—293.

MANTRA 4.

एष उ एव भामनिरेष हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनिः Bhâmanīḥ, the Shining, the Resplendent भाति Bhâti, shines. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all worlds.

4. He is also Bhâmani (the Resplendent) for He shines in all worlds. He who knows this thus, shines in all worlds.—294.

MANTRA, 5

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-
संभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुद-
ङ्ङेति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्या-
चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now यत् च च Yat U Cha=Yadyapi, though, whether. एव Eva, even. अस्मिन् Asmin, on his (dying). On the death of such an Initiate. शव्यम् Savyam, death ceremonies, obsequies. The rites regarding the Śava or the corpse कुर्वन्ति Kurvanti, (his kinsfolk) perform यद् च च Yat U Cha, or though, or. न Na, not. On the dying of such wise one whether their people perform the obsequies or not; still they, through the grace of God, and His power, find their path illumined by the light of the heart, and through the Brahmanādi they pass out of the body and reach Archis अर्चिषम् Archiṣam, the higher world called Archis (the plane of ether?) एव Eva, even अभिसम्भवन्ति Abhisambhavanti, reach. The Archis plane is two-fold—called the plane of Agni and the plane of Jyotis See the Gīta. Dwelling in this Archis world for a while, they proceed further to the Ātivāhika Vāyu Loka: and thence to the Deva Loka presided over by the deity called Ahar, (the Day). अर्चिषः Archiṣah, from the Archis plane (the Ray-God) अहर् Ahar, to the plane of Ahar (the Day-God). अह्नः Ahnaḥ, from the Ahar plane. आपूर्यमाणपक्षम् Āpūryamāṇa pakṣam, to the light plane presided over by the deity of the light half of the moon (the Fortnight-God) Āpūryamāṇa-pakṣāt, from the Fortnightly plane यान् Yān, those which षड् मासान् Ṣaḍ Māsān, six months उदङ् Udaṅ, north. गति Etī, goes the sun). The plane of the six northern monthly ruling deity. तान् Tān, them. मासेभ्यः Māsebhyaḥ, from the months संवत्सरम् Samvatsaram, to the plane presided over by the deity of the Year. From the Year-plane to the Lightning-plane, then to the Varuna plane, and then to the Prajāpati plane. From this plane to the plane of the Sun. संवत्सरात् Samvatsarāt, from the Year-plane. आदित्यम् Ādityām to the plane of the Sun आदित्यात् Ādityāt, from the Sun-plane चन्द्रमसम् Chandramasam, to the Moon-plane. चन्द्रमसः Chandramasaḥ, from the Moon-plane, after passing through the planes of Vaiśvānara, Indra and Dhruva विद्युत Vidyutam, to the plane of Bhāratī (Sarasvatī) called here Vidyut Then तत् पुरुषः Tat puruṣaḥ, her husband, her Lord (namely, the Lord Vāyu—Brahmā). मानवः Mānavah, the servant of Manu, the beloved minister of the Lord Manu Manu is here the name of God—the Thinker The beloved of God is Vāyu (Christ). This is why Christ is called the son of Manu—the son of Manu, the son of God

5. Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern Six-monthly plane, from the Six-monthly plane to the Annual-plane, from the Annual-plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vāyu) who is her Lord and beloved of God—295.

MANTRA 6

स एतान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्य-
माना इमं मानवमावर्तं नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Sah, he (Vāyu, the Beloved of God) एतान् Etān, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol worshippers (Pratikāmbanas) or the non-symbol-worshippers ब्रह्म Brahman, the Vāyu takes the souls of the non-symbol-worshippers to the Supreme Brahman, and the symbol-worshippers to the Kātya Brahman गमयति Gamayati, leads (Vāyu) एषः Esah, this, देवपथ Deva-path, the Path of the Devas, the path guarded by the Devas ब्रह्मपथ Brahman Pathah, the Path leading to Brahman एतेन Etena, by this (path). खलु Khalu verily प्रतिपद्यमाना Pratipadyamānāḥ, proceeding इमम् Imam, this मानवमावर्तम् Mānavamāvartam, the Samsāra, the round of humanity. न Na, not नावर्तन्ते Āvartante, do return. नावर्तन्ते Nāvartante, do not return

6 He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman Those who proceed on that path, do not return to this round of humanity, yea, they do not return.—297.

MADHYA'S COMMENTARY.

Note—All the Fires jointly thus taught Upakosala the knowledge about the Para and the Apra Brahman in a general and collective way. In the subsequent three Khāṇḍas each Fire teaches separately and Brahman is described in detail, each Fire teaching one aspect of Brahman. Thus the Gāthapatya fire says, "Earth (Prithivî), fire (Agni), food (Annam), and the sun (Âditya) are my (forms). The person that is seen in the sun, I (Aham) am (Asmi) he." Now this verse in its literal meaning as given above conveys altogether a wrong notion. The words Prithivî &c., do not mean here Earth etc., but they are names of the Lord. Primarily, like every word, they denote certain attributes of the Lord, secondarily, they have come to be applied to 'earth,' 'fire' &c. Similarly, Aham Asmi does not mean "I am," but it is also a name of God. Similarly in Khāṇḍa 12, the Anvâhârya fire teaches about Âpas (waters), Disah (quarters), Nakṣatra (stars) and

Chandra (moon). These words Âpas &c, do not mean here "waters" &c, but are also the names of the Lord. The Âhavaniya fire teaches in Khanda thirteenth about prâṇa, âkāśa, dyau, vidyut. They also are names of the Lord, and do not mean the breath, the ether, the heaven, the lightning. The commentator shows this by quoting an authority :—

Thus it is in the Tattva Samhitâ —

"The Lord Viṣṇu is called Pṛithivî, because of His *expansiveness* (pṛithu = expanse). He is called Agni, similarly, because He is the *Leader* (netri) of the *Body* (anga = body, microcosmic and macrocosmic). He is called Annam, because He always is the *Eater* (atī = eater, destroyer). He is called Âditya, because He exists from *beginning* (Âdī = beginning) "

Note.—The force of the affix tyap in adi tyap is that of "existing "

He is similarly called Âpas, because He *protects* (Pā = to protect) all *fully* (Â = fully). He is also called Diś, because He *directs* (deśana = directing, guiding) all. He is called Naksatra, because He has *no* (na = no) *ruler* (Ksatra = ruler, king) over Him (He is the Supreme King). He is called Chandīmas, because He is bliss (chand = to be happy). He is called prâṇa, because His form is *power* (prâṇa = power). He is called Âkāśa, because He fills all (ū = all, kâśa = to fill, to pervade). He is called Dyau, because His form is *Luminous* (div = to shine). He is called Vidyut, because He knows (vid = to know) all "

Note.—The commentator next takes up the sentences "that which is in the Sun," "that which is in the Moon," and "that which is in the Lightning," and shows that they do not establish the identity of the three fires Gârhapatya &c., with the Purusa in the Sun &c, as has been taken by Śaṅkara

"He who is in the Sun, the Moon and the Lightning, is the Supreme Man, bearing those names (of Surya, Chandīa and Vidyut). He is called Aham, because He is the Supreme (a = uot, ham = heyam, inferior). He dwells (as the Antaryāmin, in the Gârhapatya &c." Thus it is in the Tattva Samhitâ."

Note.—But may not the Śruti be explained as establishing the identity of the Jīvas in the Gârhapatya &c, with the Jīvas in the sun &c, ? that is, the Jīva in the Gârhapatya Fire is the same as the Jīva in the sun ; the Jīva in the Anvânārya Fire is the same as the Jīva in the moon, and so on. To this the Commentator says —

If the view be taken that the Śruti (intends to) establish the identity of the Jīva (in the fire and the sun &c.); then the separate mention of the Purusa in the Sun, the Purusa in the Moon, the Purusa in the Lightning (all the three used in the Locative case, ya esa âditye puruṣaḥ &c.) would not be appropriate ; but the nominative case would have been used—the Purusa who is the sun, the Purusa who is the moon, the Purusa who is the lightning)

Note—The Locative case would establish only the identity of the Puruṣa in the sun &c, but not of the Puruṣa who is the sun &c. But if the words āditya &c., be taken here as meaning the physical orbs of the sun, moon &c then the principal meaning of these words has to be needlessly given up. These words āditya &c, denote *conscious* beings and not the vehicles in which they manifest. But it may be said “the phrase āditye puruṣa means Brahman who is in the Jīva called āditya, and the Śruti intends to establish the identity of the Jīva and Brahman.” Then also arises this difficulty. In the Śruti we find āditya, chandra &c, mentioned in the nominative case also showing that they refer to separate things. Therefore, the Commentator says —

(The Śruti first says) “Pṛithivī, agni, annam, ādityah” (IV-11-1), and again further on it says “ya esa āditye puruṣah dīṣṭe” (IV-11-1), thus the object denoted by the word ādityah must be separate from the object denoted by the phrase “the Puruṣa in the āditya,” for the meaning of the word ādityah in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation)

Note.—In fact the word ādityah used in this verse in the nominative case must denote a being different from that referred to in āditye in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra, is not referred to in the second part of the same. If āditya (nominative) means God, then āditye (locative) cannot mean God, (for then it would be absurd to say the “Puruṣa in God”). In fact, we are obliged to take the words āditya, chandra and vidyut in two senses, though occurring in one and the same sentence. Thus in Mantra 1 of Khanda 11 the word āditya occurs twice, first in the nominative case (in the phrase *सृष्टिव्यग्निरन्नादित्य*), and again in the locative case (in the phrase *य एष आदित्ये पुरुषः*). The first āditya is explained as being the name of the Supreme Brahman, the second as the name of the Solar Logos (a Jīva) in which dwells the Brahman. Similarly, in Mantra 1 of Khanda 12, and Mantra 1 of Khanda 13, where words chandramas and vidyut are similarly used. The general rule of interpretation is, that if one and the same word occurs twice, in the same sentence one meaning alone is to be given to it in both places, *unless there be some indication to the contrary*. Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used, one being in the nominative case, the other being in the locative case. Hence the Commentator says :—

Therefore, it does not establish identity (either of two Jivas or of the Jīva and Brahman)

Note.—Therefore the phrase “So’ham asmi” of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryāmin), and He says, “I am the same Aham, the Supreme; I am free from all limitations.” Therefore the commentator says :—

The Phrase *sa eva aham asmi* “I am He indeed,” is used to express the absence of all differences with regard to the Antaryāmin Lord

The Āntaryāmin within the Solar Logos and the Āntaryāmin within the Gārhapatya Fire is one and the same Lord, without the slightest difference. Two phrases are used in Mantra 1 of the Khanda 11, 12 and 13.—Namely (1) *so’ham asmi*; (2) *sa eva aham asmi*;

The first phrase (so'ham asmi) declares the identity of the Ântaryâmin in the Solar Logos with the Ântaryâmin in the Gârhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slightest shade of difference between these two Ântaryâmins. But would not the first phrase (so'ham asmi) which is in a very emphatic form, be sufficient to indicate absolute identity? what is the necessity of the second phrase (sa eva aham asmi)? To this, the Commentator replies—

Though the first phrase “so'ham asmi” was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely* identical, without the slightest difference)

Moreover, the phrases like “so'ham asmi” never denote the identity of the Jîva and Brahman, but declare the identity of the Ântaryâmin in all Jîvas. He alone is entitled to say, “I am.” All Jîvas have consciousness, because He has uttered in the beginning “I am I.” The Commentator again quotes the Sâma samhitâ in support of this view.

The words aham “I,” asmi “I am,” and the rest are primarily applicable to the Ântaryâmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jîvas, because every Jîva is in (indissoluble) relation with the Ântaryâmin (the Highest Self of all). Therefore these words ‘aham “I” asmi “I am”’ &c, found in the Vedas denote the Lord Hari (alone), in His aspect as Ântaryâmin.

‘The Lord Janârdana (has two aspects) one the All-pervading (cosmological), the other the Self or Âtman-aspect (Psychological). This second—the Self-dwelling within all souls—is denoted by the words like “I,” “I am,” &c. Thus the Fines taught Upakosala these two aspects of Vi-nu.’ Thus it is in Sâma Samhitâ.

The phrase na asya apara purusâh kṣivante (Mantra 2, Khânda 11) is explained by Śaṅkara as meaning “his lower generations—i.e., descendants perish not.” The word apara-purusâh does not mean descendants, but servants.

He never loses his servants—i.e., he has always servants to help him. This is the meaning of the words “na asya apara &c.”

The Phrase “loki bhavati” of the same mantra (IV-11-2) means “he goes to the worlds of the Lord (i.e., to Vaikunṭha &c.)”

(When Satyakâma returns from his journey he finds Upakosala shining with inspiration, and he asks him, “who has taught him?” Upakosala uses the words Ko'nu mâ' nusiṣyād bho iti. And then are used the words ihâ veva nihnute.” They are taken to mean by Śaṅkara “he conceals the fact, as it were.” It is not a very happy rendering, as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation)

The word ihâve is a compound of two words, iha and ava इह + अव = इहावे (in the dual). इह means ‘here,’ ‘in the physical world, the mortal world.’ It means the dwellers of the physical plane. अव means ‘lower,’ the dwellers of the lower planes. इहावे thus means “men and asuras” (asuras are dwellers of the lower planes like pātāla &c.) The whole sentence is इहावे न निह्नुतः, it means “the men and devas verily hide themselves before

you Sir ; (for they cannot teach in your presence) They are not capable of teaching. Therefore, (men and demon being excluded) Devas alone have taught me ” This is what Upakosala meant.

The word *व* in the above means *एव* or alone. The phrase *इदृशः अन्यदृशः* is used in Mantra 2 of Khaṇḍa 14. According to Śaṅkara it is translated “Are these fires other than fires ?” This interpretation imputes the motive of concealment to Upakosala—a very unworthy motive. Their real meaning is given by Madhva :—

इदृशः : “like these”—the Devas who taught me were shining ones like these material fires their colour being fiery and shining. *अन्यदृशः* : “unlike these”—the Devas, however, were unlike these physical fires, because they had hands, feet, &c

This is, of course, a far better explanation than that of Śaṅkara. He says “the meaning is that Upakosala does not actually conceal the fact, nor does he plainly give out what the fires had told him. Upakosala says, ‘These fires, being tended by me, explained it to me and hence, on seeing you, these are trembling with fear, as it were, now, though they were quite unlike this, before’—with this in view, he pointed to the fires, hinting, as it were, at what he meant”

This explanation not only implies that Upakosala had a guilty conscience, because he was taught by the fires, but that the fires themselves who are Devas, were afraid of a human being, Satyakāma, who belonged to the class of Rṣis only. The fires, being Devas, belong to a higher order, than Satyakāma, a Rṣi, and a Deva always has a right to teach, where a Rṣi may teach ; though the inverse of this proposition would not be true.

The Commentator now gives a reason why the words Prithivī &c., are names of God.

Because the God has all names like those of Chandra &c. (therefore the words Prithivī &c., are names of God. In the R̥g Veda it is said, “Who alone has *all* the names which separately belong to each Deva”—which proves that to Viṣṇu belong all the names

MADHVA'S COMMENTARY (to 15th Khaṇḍa).

Note.—This Khaṇḍa shows first that the Lord has His residence in the eye. Since nothing can taint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of untaintability.

Thus it is in the Mahâ Kurma —

“The untaintability of the eye is the result of its being the residence of the untaintable Lord. (Such is the glory of the Lord) that by being His residence, the eye has become untaintable among all things. Adoration therefore to that Lord, called Vāmana, the Supreme Self.

Note.—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word Vāmana). But it has within it the whole universe. The man does not see the world outside him directly, but this minute image of the world on the retina. No wonder the Rṣis took this as one of the greatest glories of the Creator. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase Mānavam Âvartam of mantra 6. The word ‘mānava’ does not mean “appertaining to Manu,” as explained by Śaṅkara, but has its ordinary meaning of “human.”

The phrase "Mânavam Âvartam" is a compound term, and means "the place where men (Mânavâh) whirl (âvartante, constantly come and go)" The ordinary compound would have been Mânavâvartam; the *av* in the text is a Vedic archaism

The knowers of this Vidyâ do not come back to this whirl of humanity (*i.e.*, to this Saṁsâra.) As it is said:—"He who knows the Vâmana residing in the eyes, is not born again. He becomes freed from this Saṁsâra, so difficult to cross, and quickly attains the Lord Vâmana"

SIXTEENTH KHANDA

MANTRA 1

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदं सर्वं पुनाति
यदेष यन्निदं सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च
वाक्च वर्तनी ॥ १ ॥

एषः Eṣaḥ, this. ह Ha, indeed. वै Vai, verily. यज्ञः Yajñah, the sacrifice, the sanctifier यः Yah who, the Great Vâyu अयम् Ayam, this. पवते Pavate, purifies, एषः Eṣaḥ, this (Vâyu.) यत् Yat, moving, passing. इदम् Idam, this. सर्वम् Saivam, all. पुनाति Punâti, purifies यत् Yat, because एषः Eṣaḥ, this. यान् Idam Sarvam Punâti, moving purifies all this. तस्मात् Tasmât, therefore. एव Eṣaḥ, this. एव Eva, alone. यज्ञः Yajñah, the Sanctifier : the Redeemer तस्य Tasya, his. मनः Manah, the mind वाक् Vâk, the speech. वर्तनी Vartanî, the two feet, (the instrument of walk, vart "to walk, to move.")

1. Verily, he who purifies (Vâyu) is called the Sanctifier : for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier). His (Vâyu's) two feet are the mind and the speech (of the holy priests).—297.

MANTRA 2

तयोरन्यतरां मनसा सङ्स्करोति ब्रह्मा वाचा होताध्वर्युरु-
द्गातान्यतराङ्गस यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा व्यपवदति ॥ २ ॥

तयोः Tayoh, of these two (feet). अन्यतराङ्ग Anyatarâṅg, the one, *i.e.*, the right foot. मनसा Manasâ, with mind by mental activity and by keeping silent. सङ्स्करोति Samaskaroti, worships. ब्रह्मा Brahmâ, the Brahma priest. वाचा Vâchâ,

by speech, by the recitation of the mantras. होत Hotâ, the Hotṛi priest. अध्वर्युः Adhvaryuḥ, the Adhvaryu priest. उद्गाता Udgâtâ, the Udgâṭṛi priest. अन्यतराम् Anyatarâm the other (foot, the left foot) स Sa, he, the Brahmâ priest. यत्न Yatra, when उपाकृते Upâkṛite, being commenced (case absolute) प्रातरनुवाके Prâtaranuvâke, the Prâtaranuvâk-ceremony (case absolute) पुरा Purâ, before. परिधानीयाः Paridhânyâyâḥ, of the Paridhânyâ hymns the Japa of these Riks marks the end of the rite ब्रह्मा Brahmâ, the Brahmâ priest व्यपवदति Vyapavadati, utters speech

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotṛi, the Adhvaryu and the Udgâṭṛi priests worship the other with words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the mental recitation (japa) of the Paridhânyâ Riks utters speech.—298.

MANTRA 3

अन्यतरामवे वर्तनिः सः स्कुर्वति ह्रीयतेऽन्यतरा स यथै-
कपाद्भजनूथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञश्च रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarâm the other (the left foot) एव Eva, only वर्तनिः Vartanin, the foot सः स्कुर्वन्ति Samskuvanti, perfect worship (the Hotṛi priests). ह्रीयते Hriyate, is lost, is injured : because one part of sacrifice is omitted. अन्यतरा Anyatarâ, the other (the right foot). स Sa, that. यथा Yathâ, as. एकपात् Ekapât, etc., the one-footed person. भजन् Bajan, moving, walking (is injured). रथ. Rathah, a carriage. एकेन चक्रेण Ekena Chakreṇa, by one wheel वर्तमानः Vartamânaḥ, going. रिष्यति Riṣyati, is injured एव Evam, thus अस्य Asya, his. यज्ञ. Yajñah, the sacrifice. रिष्यति Riṣyati, is injured. Yajñam Riṣyantam, the sacrifice being injured. यजमानः Yajamânaḥ, the performer of the sacrifice अनुरिष्यति Anuriṣyati, is injured as a consequence स Sa, he इष्ट्वा Iṣṭvâ, by having sacrificed. पापीयान् Pâpiyân, a more sinner, a worse. भवति Bhavati, becomes.

3. Then (the Hotṛi and the others) perfect only the left foot, and the right foot is injured. As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured. The sacrifice being injured, the sacrificer is consequently injured. He having sacrificed becomes a greater sinner.—299.

MANTRA 4.

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा
व्यपवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

अथ Atha, now, then therefore. यत्र Yatra, when Upākṛite prātar un-
uvāke, the Prātaranuvāka ceremony having commenced. Purā Paridhāniyāyāḥ,
before (the silent recitation) of the Paridhāniyā Riks. Brahmā, the Brahmā
priest. न Na, not. व्यपवदति Vyapavadati, utters speech उभे Ubhe, both एव Eva,
indeed. Vartanī, the feet सःस्कुर्वन्ति Samskuvanti, they (the priests) make perfect
न Na, not. हीयते Hiyate, is injured. अन्यतरा, Anyatarā, the other

4. Therefore, when after the Prātaranuvāka ceremony
has commenced, and before the silent recitation of the Pari-
dhāniyā Riks, the Brahma priest does not speak, then the
priests make perfect both the feet, and neither of them is
injured —300

MANTRA 5.

स यथोभयपाद्वज्रनूथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रति-
तिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु
प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa, he. यथा Yathā, as. उभयपात् Ubhayapāt, a person with two feet
whole. वज्रम् Vrajan, walking रथः Rathah, a carriage. वा Vā, or. उभाभ्याम्
Ubbābhyām Chakrābhyām, by both wheels Vaitamānaḥ, going
प्रतितिष्ठति Pratitisthati, gets on, is firmly established. Evam, thus. Asya, his.
Yajñah, the sacrifice. Pratitisthati, gets on Yajñam Pratitisthantam, the sacri-
fice getting on. Yajamānaḥ, the sacrificer अनु, consequently Pratitisthati,
gets on. सः, he इष्ट्वा, having sacrificed. श्रेयात् Śreyāt, holier, better.
Bhavati, becomes.

5. As a man walking on two legs or a carriage mov-
ing on two wheels stands firm, so his sacrifice stands firm,
and the sacrifice being well inaugurated, the sacrificer gets
on ; yes, having sacrificed, he becomes better.—301.

MADHYA'S COMMENTARY.

The knowledge about the Apra Brahman,—the Christ—has been taught in the
previous Khanda beginning with "Vāyu is verily the Destroyer, &c.,—"Prāṇa is Brah-
man." The present Khanda also deals with the same subject, and describes another
method (vidyā) of meditation on the Vāyu.

Now, Yajña is a word which means generally "the rites, &c., performed in a sacrifice." In other words, it means ordinarily a sacrifice. But the very first mantra of this Khaṇḍa gives another meaning of this word. Yajña means the purifier also : not only a sacrifice, but a sacrificer. Yajña thus is the name of Vāyu—the Redeemer, the Sacrifice. The Commentator shows this.

The Vāyu the Christ is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the Priya bhṛitya, or the "beloved servant" of God.

The word Yajña, when meaning the purifier, is derived from √ jña, "to be pure." यन् + ञ् = यज्ञ ॥ यन् is the present participle of √ ज्ञा, to move. He who moving (यन्) purifies (Jña)—He who by his passing purifies. The Commentator shows this as the Great Passion.

Because he purifies by his passing, he is called Yajña, which is derived from the root jña 'to be pure', and jan "passing," "moving along." Hence, the Vāyu is called Yajña, or the Purifier-by-moving.

He has two feet, which have their foot-stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called Brahmā (constantly) worships this foot. His left foot rests in the speech, and the three other priests, the Hotṛ, &c., worship it.

(Brahmā priest worships the foot resting in mind therefore his prayer is mental and not uttered. In a sacrifice, he sits silent and mentally enacts the whole sacrifice. He must not speak).

Therefore from the commencement of the matin chant (Prâtar anuvāka) till the final recitation of Ârati (Pāndhānya) (he must keep silence, and worship silently). If Brahmā utters speech (during this period) he causes the loss of one foot of sacrifice. The Vāyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let Brahmā become a muni (silent sage), meditating on the Vāyu and the Lord Hari.

The external sacrifice being a symbol of the Vāyu, if the Brahmā priest speaks, he injures, as it were, a foot of the Vāyu. makes the Vāyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform *strictly* to the latter the duty appertaining to his office. The duty of the Brahmā priest is that of a Silent Watcher, he must not speak, otherwise he imperils the whole ceremony.

SEVENTEENTH KHANḌA.

MANTRA 1.

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्प्राबृहदग्निं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापतिः Prajâpatiḥ, the Lord of creatures, the Lord Viṣṇu. लोकां Lokân, the worlds, the physical, the astial and the mental and the devas presiding over them. अभ्यतपत् Abhyatapat, brooded over. He cogitated, "are these the essence or the essence is something more subtle than these Devas" तेषां Tesâm, of them (the worlds) तप्यमानानां Tapyamânânâm, so brooded over. रसान् Rasân, essences, something more refined. प्राब्रूत प्राब्रूत, he squeezed out, distilled, knew as the final conclusion अग्निं Agnim, the Fire. पृथिव्या Prithivyâ, from the earth or the Physical Plane Deva. from the goddess of earth. वायुं Vâyum, the lower Vâyu, the breath in the nose. अन्तरिक्षात् Antarikṣât, from the intermediate plane. आदित्यं Âdityam, the sun दिवं Divalḥ, from the Heaven.

1. The Lord of creatures brooded over the world-lords, and from them thus brooded on, He extracted their essences, Agni from the (goddess of) earth, Vâyu from the (god of the) intermediate plane and Âditya from the (god of) the heaven plane.—302

MANTRA 2

स एतास्त्रिंशो देवता अभ्यतपत्तासां तप्यमानानां रसान्
प्राब्रूहदग्नेर्भूचो वायोर्यजूंषि सामान्यादित्यात् ॥ २ ॥

सः Saḥ, He, the Lord called Prajâpati. एताः Etâḥ these. त्रिंशः Tisraḥ, three. देवताः Devatâḥ, the shining ones अभ्यतपत् Abhyatapat, brooded over, distilled तेषां Têsâm, of them तप्यमानानां Tapyamânânâm, being brooded on. रसान् Rasân, the essences. प्राब्रूत, extracted, squeezed out. अग्नेः Agneḥ, from Agni. ऋचः Riche, the laws of the physical plane, the Rik laws. Brahmâ, the Lord of the Riks वाये. Vâyoh, from Vâyu. यजूंषि Yajumṣi, the Yajus laws, the laws of the astial plane सiva the Lord of the Yajus आदित्यात् Âdityât, from Âditya सामानि Sâmanî, the Sâman laws, the laws of the worlds of harmony, i.e., of the five higher planes beginning with Svârî or heaven. Vâyu (the Christ) the Lord of the higher planes.

2. He brooded over these three devatâs, and from them thus brooded on, He extracted their essences :—(Brahmâ the Lord of) the Riks from Agni, (Siva the Lord of) the Yajus from the (lower) Vâyu, and (the chief Yâyû, the Lord of) the Sâmans from Âditya.—303.

MANTRA 3.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्
प्राब्रूहद्भूरित्यूग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥३॥

सः Sah, He. अताम् Etām, these त्रयीन् विद्याम् Trayim vidyām, the lords of the three Vedas. Abhyatapat, brooded over Tasyāḥ tapyāmānāyāmāsān prābrihat, from them brooded on, he extracted the essence. भू इति Bhūḥ iti, Bhūḥ thus The Boar called Bhūḥ अग्न्यः Agnīyah, from (Brahmā the Lord of) the Riks भुवः इति Bhuvah iti Bhuvah thus. The Man-Lion called Bhuvah. यजुष्यः Yajur bhyah, from (Siva the Lord of) the Yajusas स्वर इति Svaḥ iti, Svah thus Kapila called Svar. सामभ्यः Sāmabhyah, from (Vāyu the Lord of) the Sāmāns

3. He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhūḥ from (the lord of) the Riks, Bhuvah, from (the lord of) the Yajusas, and Svar from (the lord of, the Sāmāns —304

MANTRA 1

तद्यद्वृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्र-
सेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

तत् Tat, therefore यत् Yat, if. वृक्तं Riktaḥ, through the Rik : on account of the Rik रिष्येत् Riṣyet, is injured If the sacrifice is injured. भूः स्वाहा इति Bhūḥ svāha iti, “Bhūḥ Svāhā.” गार्हपत्ये Gārhapatyē, in the Gārhapatya fire. जुहुयात् Juhuyāt, let him (Brahmā) offer. The Brahmā priest should offer a libation to the Lord in the Gārhapatya fire, with the words Bhūḥ Svāhā, meditating on the Boar manifestation अचाम् Achām, (of the Four-faced Brahman, the Lord) of the Riks एव Eva, even तत् Tat, then. रसेन rasena, from the essence. अचाम् Achām, from the Riks वीर्येण Vīryeṇa, from the powerful (Boar) : from the grace of the Boar. अचामयज्ञस्य Achām Yajñasya, of the Riks of the sacrifice. विरिष्टं Viṣṭim, injury संदधाति Saṁdadhāti, he Brahman priest) cures.

4 Therefore, if the sacrifice is defective from the Rik side, let the Brahman priest offer a libation in the Gārhapatya fire, saying, Bhūḥ Svāhā. Thus he cures through the essence of (Brahman the Lord of) the Riks, and through the grace (of the Boar, the Overlord of) the Riks, any defect in the sacrifice on account of the Riks —305.

MANTRA 5

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजु-
षामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ५ ॥

अथ Atha, now. Yadi, if. यजुष्टः Yajusṭaḥ through the Yajus. Riṣyeta, is injured. भुवः स्वाहा Bhuvah Svāhā. Iti, thus. दक्षिणाग्नी Dakṣiṇāgnau, in the Dakṣiṇa fire. Juhuyāt, let him offer a libation. यजुषाम् एव तत् रसेन Yajusām eva tat rasena,

then even through the essence of Śiva, the Lord of the Yajus laws. यजुषाम् वीर्येण Yajuṣām Viryeṇa, through the grace of (the Man-Lion, the Over-lord, of Yajus यजुषाम् Yajuṣām, of the Yajus यज्ञस्य Yajñasya, of the sacrifice. विंशतिम Sandadhāti, he cures the defect.

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvah Svâhâ. Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion, the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306

MANTRA 6

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साममेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

अथ Atha, now यदि Yadi, if. सामतः Sāmataḥ, on account of the Sâman रिष्येत् Risyeta, is injured. स्वः स्वाहा Svah Svâhâ, २ इति iti thus आहवनीये Ahavanîye, in the Âhavanîya fire जुहुयात् Juhuyât, let him offer a libation. साम्नाम् एव तद्रसेन Sâmnâm eva tad rasena, through the essence of Vâyu, the Lord of the Sâmans साम्नाम् वीर्येण Sâmnâm Viryeṇa, through the grace of Kapila, the Overlord of Sâmans. Sâmnâm Yajñasya विंशतिम sandadhāti, he cures the defect of the sacrifice arising from the Sâman

6. Now, if the sacrifice is defective from the side of the Sâman, let him offer a libation in the Âhavanîya fire, saying Svah Svâhâ. Thus he cures through the essence of (Vâyu, the Lord of) the Sâmans, and through the grace of (Kapila, the Over-lord of) the Sâmans (any) defect in the sacrifice on account of the Sâmans.—307.

Note—The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Sāṅkhya. The Lord, as Kapila, showed out the type of the highest Man, the Lord as Nṛsiṁha (Man-Lion) showed out the type of the highest astral entity, and he as Varāha (the Boar) is the type of the highest animal or the physical type. Bhûh, Bhuvah and Svah represent the three planes, as well as typify the highest types of organised beings peculiar to those planes.

MANTRA 7.

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that. यथा Yathâ, as लवणेन Lavaṇena, with the salt, with the borax. सुवर्णेन Suvarṇam, the gold. संदध्यात् Saṁdadhyaât, (a goldsmith) may cure. सुवर्णेन

Suvarṇena, with gold. रजतं Rajatam, the silver. Rajatena, with silver. तपु Trapu, tin. Trapuṇā, with tin. सीस Sīsam, the lead Sīsena, with lead. लोह Loham, the iron. Lohena, with the iron दारु Dāru, the wood. दारु Dāru, the wood. चर्मणा Charmaṇā, with leather.

7. As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather.—308.

MANTRA 8.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

एवं Evam, thus. एषां Eṣām, of these लोकानां Lokānām, of the worlds, the physical, astral, &c आसां Āsām, of those देवतानां Devatānām, of the Devas, Agni &c अस्याः Asyāḥ, of this. त्रय्याः Trayyāḥ, of the threefold. विद्यायाः Vidyāyāḥ, of the knowledge, i.e., Brahmā, Śiva and Vāyu. वीर्येण Viryeṇa, by the Powerful, by the Best having the names of Bhūh, &c., by the Lord, by the grace of the Lord of the Almighty. यज्ञस्य विरिष्टं संदधाति Yajñasya Viriṣṭim Sandadhāti, (The Brahmā priest) cures the defect of the sacrifice. भेषजकृतः Bheṣaja Kṛtaḥ, performed by a physician, well-done. ह वै Ha vai, indeed. Eṣa Yajñāḥ yatra evam-vid Brahmā bhavati, this sacrifice, where there is a Brahmā priest who knows thus.

8. Thus does (the Brahmā priest) cure the defect of the sacrifice by means of these World-lords, by these Devatās, by means of the Lords of the threefold knowledge, and by the grace of the Almighty. That sacrifice is well-done where there is a Brahmā priest who knows thus.—309.

MANTRAS 9 AND 10.

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदः ह वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्चाभिरक्षत्येवंविदः वै ब्रह्मा यज्ञं यजमानः सर्वाः श्रुत्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Eṣah, this इ वै Ha vai, indeed. उदक् प्रवणः Udak-pravaṇah, inclined towards the north, going towards the higher world; carrying the sacrifice to the udak or the higher planes. यज्ञ Yajñah, the sacrifice Yatra, where. Evam vit, thus knowing Brahmā, the Brahmā priest. Bhavati, is, Evam-vidam, about, thus knowing Ha vai, indeed. Esa gāthā. this gāthā. Brahmāṇam, the Brahmā priest. Anu, regarding यतः यतः Yatah, Yatah, from what what, from whatsoever place, owing to the defect of the sacrifice. आवर्तते Āvartate, falls back तत् तत् Tat, tat, there there, thither गच्छति Gachchhati, goes (through the help of Brahmā priest). मानवः Mānavah, the man, the devotee, the sacrificer ब्रह्मा Brahmā, the Brahmā priest एव Eva, alone. एक Eka, one ऋत्विक् Ritvik, the priest कुरुन् Kurūn, the performers, the sacrificer and the other priests अश्वः Aśvā, the quick-witted. आशु Quick, plus. वा Vā, wit आशु + वा = aśvā, quick-witted. अभिरक्षति Abhirakṣati, thoroughly protects. एवम् Evam vid, thus knowing इ वै Ha vai, verily, indeed. ब्रह्मा Brahmā, the Brahmā priest. यज्ञ Yajñam, the sacrifice. यजमानम् Yajamānam, the sacrifice. सर्वान् च ऋत्विजः Sarvān cha ṛitvijah, and all the priests. अभिरक्षति Abhirakṣati, protects. तस्मात् Tasmāt, therefore. Evam vidam eva, thus knowing alone. Brahmāṇam, the Brahmā. कुर्वीत Kurvīta, appoint. न Na, not. अनेवविद् An-evam-vidam, not thus knowing.

9 & 10. That sacrifice verily is upward carrying, in which there is a Brahmā priest who knows thus. And with regard to such a Brahmā priest there is the following Gāthā:—

“From wherever it falls back, thither (through the help of such Brahmā) goes the man. The Brahmā alone is the One priest. He the quick-witted saves all the other performers (of sacrifice.)”

A Brahmā priest, who knows this, saves the sacrifice, the sacrificer and all the other priests. Therefore, let a man make him who knows this his Brahmā priest, not one who does not know it, who does not know it.—310, 311.

MADHYA'S COMMENTARY.

If the sacrificial priests Brahmā, &c., break the rule of their office, thus if the Brahmā speaks, during the performance of the sacrifice, or the Hotri &c., fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect. To complete it, the Vyāhṛiti Homa is enjoined as a penance. This is done by offering oblations in the fire, reciting the Mantras, Om Bhūh Svāhā, Om Bhuvaḥ Svāhā, Om Svaḥ Svāhā. The present Khanda glorifies these Vyāhṛities, and shows why they are so efficacious.

Thus it is in the same:—“The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven) are the Fire (Agni Deva), the Lower Vāyu (the Deva of Passion &c.), and the Sun (the Deva of Mind).

“Brahmā, the presiding deity of the R̥g Veda (the physical sciences), is said to be the essence of Agni; while Ilāa (Śiva), the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vāyu; while the chief Vāyu, the presiding deity of the Sāma Veda, (the science of the mental Plane and Harmony) is said to be the essence of Sūrya. The essence of Brahmā is Bhūḥ and (the Lord Viṣṇu as) the Varāha Incarnation; the essence of Śiva, is Bhuvah (the Lord Viṣṇu as) the Simha Incarnation; the essence of Vāyu is Svaḥ (the Lord Viṣṇu as), the Kapila Incarnation

(In fact, Bhūḥ, Bhuvah and Svaḥ are the names of the three incarnations of the Lord—namely, the Boar, the Man-Lion and Kapila.)

“The Brahmā priest, knowing thus (that the three Vyāḥritis, Bhūḥ etc., are the names of the Lord), should protect from injury all the priests by offering oblations in the fire with the Vyāḥritis, because (they are the names of the Lord) Let every Brahmā priest be thus knowing.” Thus it is in the same (book already quoted).

The phrase udak pravaṇaḥ in mantra 9 means, “inclined upwards,” “going to the higher worlds.”

The Commentator next explains the gāthā given in that mantra, namely, यतो यत् आवर्तते तत् तद् गच्छति मानवा ब्रह्मैकविंशं कुरुन् अश्वानिरुद्धि. He first takes up the phrase yato yata āvartate tat tad gacchati mānavaḥ.

Owing to faulty performance of a sacrifice, from whatever particular place one comes back (unsuccessful), to that very place he goes with (the help of a) Brahmā priest, who knows this (Vyāḥriti Homa).

Note.—The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect, however, is remedied by the learned Brahmā priest

That Brahmā alone is the one priest who protects the actors (Kuruṇ = performers of a sacrifice, the sacrificer as well as the other officiating priests).

The “āsvā” is the “quick-intelligenced,” “the intuitional person” (It does not mean “a mare” here).

The word āsvā is derived from the root vā ‘to go’, with the prefix āsu, quick. It therefore means “the quick moving.” The word “going” always has the secondary meaning of “understanding,” also (gati = avagati). “The quick moving” = “the quick understanding.”

Says an objector : आसु + वा—आसुवा, and not अश्ववा. How do you shorten the आ into अ, and elide the व of सु. To answer this, the Commentator quotes the following Sūtra —

“There is optionally the elision of the long vowel, of the visarga, and the rest.” It is by applying this sūtra, that the long vowel is shortened, and the व is elided, and thus we get the noun अश्ववा meaning “the quick-intelligenced,” “the wise.”

FIFTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yah, who. ह Ha, वै Vai, expletives. ज्येष्ठः Jyēṣṭham, the oldest च Cha, and श्रेष्ठः Śreṣṭham, the best च Cha, and. वेद Veda, knows. ज्येष्ठः Jyēṣṭhaḥ, the oldest. श्रेष्ठः Śreṣṭhaḥ, best. भवति Bhavati, becomes प्राणः Prāṇaḥ, the Prāṇa, the Principal Prāṇa

Note.—In subsequent parts, words like य, ह, वै, will not be translated. Similarly, words which occur several times, in the same or connected mantras, will be translated only once.

1. He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers). The Chief Prāṇa is indeed the Oldest and the Best.—312.

Note.—This praises the Prāṇa and Knowledge of Prāṇa (the Christ), thus showing that Prāṇic Knowledge is very essential.

MANTRA 2.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव
वसिष्ठः ॥ २ ॥

यः Yah, who. ह Ha, वै vai. वसिष्ठः Vasiṣṭham, the best of the dwellers or residents वेद Veda, knows. स्वानां Svānām, among his own people. वाक् Vāk, the speech, the Agni.

2. He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prāṇa working through) Agni is indeed the Best of the Dwellers.—313.

Note.—By speech is meant the Prāṇa as indwelling in Speech, i.e., in Agni, the god of speech.

MANTRA 3.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमु-
ष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

प्रतिष्ठान् Pratiṣṭhām, the firm support or firm rest. प्रति तिष्ठति Prati tiṣṭhati, becomes firm, remains firm. अस्मिन् लोके Asmin Loke, in this world. अमुष्मिन् Amuṣmin, in that (world), the next world. चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye.

Note.—By eye is meant the Prâṇa as indwelling in the eye, i.e., in Sûrya, the Deva of the eye.

3. He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next. (The Prâṇa working through) the Sûrya is indeed the Firm Stay.—314.

MANTRA 4.

यो ह वै संपदं वेद सऋहास्मै कामाः पद्यन्ते देवाश्च मानु-
षाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Sampadam, success. अस्मै Asmai, to him. कामाः Kâmâh, desires, objects of desire. सपद्यन्ते Sampadyante, succeed. देवाः Daivâh, the divine. मानुषाः Mânusâh, the human. श्रोत्रम् Śrotram, the ear. इन्द्रा, the god of ear.

4. He who knows the Success, succeeds in (getting all) his desires, both divine and human. The (Prâṇa working through) Indra indeed is the success.—315

MANTRA 5.

यो ह वा आश्रयतनं वेदायतनं ह स्वानां भवति मनो ह वा
आश्रयतनम् ॥ ५ ॥

आश्रयतनम् Āyatanam, the home, the refuge. स्वानाम् Svânâm, to his people. मनम् Manas, the mind, Rudra.

5. He who verily knows the Refuge, becomes a refuge of his people. (The Prâṇa working through) Rudra is indeed the Refuge.—316.

MANTRA 6.

अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहं श्रेयानस्म्यहं श्रेया-
नस्मीति ॥ ६ ॥

अथ Atha, now. प्राणाः Prâṇâh, the senses, the devas of the senses. अहं श्रेयसि Aham Sreyasi, in (the matter of) "I the better," namely, as regards who was the best. व्यूदिरे Vyūdire, quarrelled. अहम् Aham, I. श्रेयान् Śreyân, better. अस्मि Asmi, am.

6. The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, 'I am the best.'—317.

MANTRA 7

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ
इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत
स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they प्राणाः Pîṇāḥ, the sense-devas. प्रजापतिं Prajâpatim, to the Lord of creatures Nâîyaya. पितरं Pitaram, the Father. एत्य Etya, going. उचुः Ūchuḥ, said भगवन् Bhagavan, Sir, Lord कः Kaḥ, who. न Nah, amongst us. श्रेष्ठः Śreṣṭhah., the best इति Iti, thus. तान् Tān, them उवाच Uvâcha, he said. यस्मिन् Yasmin, in whom, on whose. वै Vai, verily उत्क्रान्ते Utkrānte, on departure इदम् Idam, this शरीरं Śarîram, body, the Brahmâ's body. पापिष्ठतरम् Pâpisthatarām, worse than the worst, like a corpse. इव Ivâ, like. दृश्यते Dṛiśyete, is seen, may seem स Sa, he. वः Vaḥ, among you. श्रेष्ठः Śreṣṭhah., the best

7. The (devas of the) senses went to God, the Father, and said, "Lord! who is the best of us?" He said to them, "He, by whose departure this body (of Brahmâ) would seem like a corpse, he is the best of you."—318.

Note—The experiment is performed on the First Male—Brahmâ, the Adam Kadmon—the Paradigmatic Man.

MANTRA 8

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शक्तर्ते मजीवितुमिति यथा कला श्रवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रवि-
वेश ह वाक् ॥ ८ ॥

सा Sâ, she Ha वाक् Vâk, the Speech. Agni उच्चक्राम Uchchakrâma, went away, departed सा Sâ, she संवत्सरं Samvatsarām, for a year प्रोष्य Pro-ya, being absent, having sojourned पर्येत्य Paryetya, returning, coming round, going round (to other prâṇas who were in the body). उवाच Uvâcha, said कथम् Katham, how. अशक्तः Aśakata, have you been able. ऋते Rite, without. मत् Mat, me. जीवितुम् Jivitum, to live इति Iti, thus. यथा Yathâ, as, कलाः Kalâḥ, the mute. श्रवदन्तः Avadantah, not speaking. प्राणन्तः Pîṇantah, breathing. प्राणेन Pîṇena, with the breath. पश्यन्तः Paśyantah, seeing. चक्षुषा Chakṣuṣâḥ, with the eye. शृण्वन्तः Śṛiṇvantah, hearing श्रोत्रेण Śrotreṇa, with the ear. ध्यायन्तः Dhyâyantah, thinking. मनसा Manasâ, with the brain. एव Evam, thus. इति Iti. प्रविवेश Praviveśa, entered (into that body) ह Ha, then. वाक् Vâk, the speech

8. Then the (deva of) Speech went out and remaining absent for a year (came back and) going round (to the other

prāṇas) said : “ How did you manage to live without me ?” (They said) : As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived.” Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
मजीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणे वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥६॥

चक्षुः Chakṣuḥ, the eye, the deva of the eye Ha &c, the same as in the last. आन्धाः Andhāḥ the blind. अपश्यन्तः Apaśyantaḥ, not seeing वदन्तः Vadantaḥ, speaking. वाचा Vāchā, with the speech.

9. Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said : “ How did you manage to live without me ?” They replied : “ As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind. Thus we lived.” Then the Sight re-entered the body.—320.

MANTRA 10.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
मजीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्
॥ १० ॥

श्रोत्रं Śrotrāṁ, the ear : hearing : the god of hearing बधिराः Badhirāḥ, the deaf. अशृण्वन्तः Aśrīvantaḥ, not hearing

10. Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said : “ How did you manage to live without me ?” They replied : “ As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind. Thus we lived.” Then the Hearing re-entered the body.—321.

MANTRA 11.

मनो होच्चक्राम तत्सवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः
॥ ११ ॥

मनस् Manas, the mind, The Deva of mind. बालाः Bâlâh, children under six months. अमनसः Amanasah, mindless : without the functioning of the Rudra-presided mind, though the Prânic mind is active.

11. Then the (deva of) Mind went out, and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children do not think but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body.—322.

MANTRA 12.

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पट्वीशशंकून्संखिदेदेव
मितरान्प्राणान्समखिदत्तश्हाभि समेत्योचुर्भगवन्नेधि त्वं नः
श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

अथ. Atha, now. ह Ha, then, when the inferiority of all was thus proved प्राणः Prâṇah, the Chief Breath. उच्चिक्रमिषन् Uchchikramiṣan, wishing to go out. स Sa, he. यथा Yathâ, as. सुहयः Suhayah, a spirited horse. पट्वीश Paṭvîśa, the controller (îśa) of the clever (paṭu) i.e., the restrainer of the spirited animal, i.e., the tether-pegs. Max Muller translates paṭvîśa by fetter. शङ्कून् Saṅkûn, the pegs (to which his feet are tethered). संखिदेत् Sankhidet, might tear up (when some one trying to test him, rides on him and whips him) एव Evam, thus. इतरान् Itarân, the others. प्राणान् Prâṇân, the senses. समखिदत् Samakhidat, tore up. त Tam, him (the Chief Prâṇa). ह Ha, then. अभिसमेत्य Abhisametya, coming round (to him). ऊचुः Ūchuḥ, said. भगवन् Bhagavan, Sir, Lord. एधि Edhi, be ye (great) त्व Tvam, thou. नः Nah, amongst us. श्रेष्ठः Sreṣṭhah, the Best. अस्मि Asi, art. मा Mâ, do not. उत्कमीरि Utkramîh, go out (of this body).

12. Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said :—" Lord, be thou (ever great) Thou art the best amongst us. Do not depart from this body."—323.

MANTRA 13.

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then ह Ha, verily एन Enam, to him (the Chief Prâṇa). वाक् Vāk, speech. उवाच Uvâcha, said. यत् Yat, what, if. अहम् Aham, I. वसिष्ठः Vasisthah: the best of the dwellers. त्व Tvam, thou तत् Tat, that, Vasisthah अस्मि Asi, art thou इति Iti, thus. चक्षुः Chakṣuḥ, the sight. प्रतिष्ठा Pratiṣṭhâ, the firm stay.

13. Then the Speech (Agni) said to him : " What makes me the best of the Dwellers is Thy power, because Thou art the Best of the Dwellers." Then the Sight (Sûrya) said to him :—" What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

श्रोत्रम् Śrotram, Hearing, India. संपद् Sampad, Success. मनस् Manas, Mind. आयतनम् 'yatanam, the refuge.

14. Then the Hearing (Indra) said to him : " What makes me the Successful, is Thy power ; for Thou art the Successful " Then the Mind (Rudra) said to him :—" What makes me the Refuge, is Thy power, for Thou art the Refuge."—325.

MANTRA 15

न वै वाचो न चक्षूषि न श्रोत्राणि न मनाःसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. वाच Vâchah, the speeches न Na, not. चक्षूषि Chakṣuṃsi, the sights न Na, not. श्रोत्राणि Śrotrâṇi, the Hearings. न Na, not. मनांसि Manâṃsi, the minds. इति Iti, thus. आचक्षते Âchakṣate, say the wise. The wise do not say, "the Speeches or Sights or Hearings or Mind, they say Prâṇas." They use the

general word Prâṇa to represent the activity of all the senses : for they know that it is Prâṇa that controls and works through all the senses प्राणः Prâṇah, the Prâṇas. इति Iti, thus एव Eva, even आचक्षते Âchakṣate, they say प्राणः Prâṇah, the Prâṇa. हि Hi, because, therefore. एव Eva, even. एतानि Etāni, these. सर्वानि Sarvāni, all भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights, the Hearings, the Minds ; but they call them Prâṇas. The Prâṇa verily is all these.—326.

SECOND KHANDA.

MANTRA 1.

✓ स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा श्रम्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prâṇa). ह Ha. उवाच Uvâcha, said किं Kim, what. मे Me, for me अन्नम् Annam, food भविष्यति Bhavisyati, will be. इति Iti, thus यत् Yat, what. किञ्चित् Kimchit, soever इदम् Idam, this आ Â, from, up to. स्वभ्यः Svabhyah, to the dogs आ Â, up to. शकुनिभ्यः Śakunibhyah, the birds. इति Iti, thus. हा ऊचुः Uchuḥ, they said. तत् Tat, that वै Vai, verily. एतत् Etat, this. अन्नस्य Anasya, of the Ana: the Chief Prâṇa अन्नम् Annam, the food अन्नः Anah, the Ana, the Chief Prâṇa. ह वै Ha vai. नाम Nāma, indeed प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa). Hedwells in all the senses, therefore Prâṇa is called Pratyakṣa "in every sense." ना, not. ह Ha, verily वै Vai, indeed. एवंविदि Evamvidi, to one who knows thus. किञ्चन Kiñchana, anything, (that the Prâṇa is All-Eater) अन्नम् An-annam, non-food भवति Bhavati, becomes. This primarily applies to Rudra, who is the best knower of Prâṇa, and hence the All-Eater, namely, the great Destroyer.

1. Prâṇa said : " What shall be my food ? " They answered : " All that there exists even unto dogs and birds." Therefore this is food for Ana. Ana is verily called the Pratyakṣa (the dweller in all the senses). To him who knows Ana thus, there is nothing that is not food.—327.

Note.—Prâṇa said : " Your praises, O Devas ! are not sufficient. You must make Puja to me with food and drink also. Now what is the food that you are going to offer to me ? " Devas said : " What food can we offer thee to whom every breathing thing is food ? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."

MANTRA 2.

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्रा
एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चान्निः परिदधति लम्भुको ह
वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he. उवाच Uvācha, said कि Kim, what. मे Me, for me. वासः Vāsaḥ, dress. भविष्यति Bhaviṣyati, shall be. इति Iti, thus. आपः Āpaḥ water (drunk by all living beings). एति Iti, thus. ह Ha. ऊचुः Uchuḥ, they said तस्मात् Tasmāt, therefore, because the waters are the dress of Prāṇa वै Vai, verily. एतत् Etat, this food. अशिष्यन्तः Aśiṣyantah, when eating; when they go to eat and when they finish eating. पुरस्तात् Purastāt, before. Cha, and. उपरिष्ठात् Uparistāt, after अद्भिः Adbhiḥ, with waters. परिदधति Paridadhati, they surround; they dress, they clothe. लम्भुकः Lambhukah, obtainer, gainer Ha, indeed. वासः Vāsaḥ, of (heavenly) garment. भवति Bhavati, becomes. अनग्नः Anagnah, not naked. Ha Bhavati, becomes.

2. He said: "What shall be my dress?" They answered: "All the waters that animals drink." Therefore, when the wise people are going to eat food, they surround it before and after with water. (A person who thus sips water, thinking that it is the dress of Prāṇa) gains divine dress and is never naked (here or hereafter).—328.

Note.—Because all the waters drunk by living beings go to clothe the Prāṇa, therefore, those learned in Sacred Scriptures, consciously clothe the Prāṇa, by the process of Āposana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Āposana or gaṇḍūṣa.

MANTRA 3

तद्वैतस्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच
यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशान्नाति ॥ ३ ॥

तत् Tat, that. ह Ha. एतत् Etat, this science of Prāṇa. सत्यकामः Satya-kāmaḥ Jābālaḥ. गोश्रुतये Gośrutaye, to Gośruti. वैयाघ्रपद्याय Vyāghrapadyāya, son of Vyāghrapada. उक्त्वा Uktvā, having said. उवाच Uvācha, said: i.e., told its fruit thus. यदि Yadi, if. अपि Api, even. एतत् Etat, this (science of Prāṇa). शुष्काय Suṣkāya, to the dry. स्थाणवे Sthāṇave, to the post, stick. ब्रूयात् Brūyāt, (one) may tell. जायेरन् Jāyeran, would sprout up, grow एव Eva, even. अस्मिन् Asmin, in it. शाखाः Sākhāḥ, branches. प्ररोहेयुः Praroheyuḥ, would spring up. पलाशानि Palāśāni, leaves. Iti, thus.

3. Satyakâma Jâbâla having taught this (occult science) to Gośruti, son of Vyâghrapada, said:—"If one were to tell this science to a dry stick even, verily, there would grow in it branches, and spring out leaves."—329.

Note.—Even a dry-as-dust philosopher on learning this science of Christ-love becomes rejuvenated—such is the life-giving power of the Prâṇa—the Lord of Life.

MANTRA 4.

अथ यदि महज्जिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्यां
रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावा-
ज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha, now यदि Yadi, if. महत् Mahat, greatness (as regards this visible or invisible world). जिगमिषेत् Jigamīṣet, wishes to obtain अमावास्यायां Amāvāsyāyām, on the day of the new moon दीक्षित्वा Dīkṣitvā, performing preparatory rite 'for a fortnight, such as living on spare diet of milk &c., keeping vows etc.) पौर्णमास्यां रात्रौ Paurṇamāsyām rātrau, on the night of the full moon. सर्वौषधस्य Sarva-uṣadhasya, of all herbs, i.e., of the ten kinds of grain, rice, barley &c मन्थम् Mantham, paste, powder mash. दधि-मधुनेः Dadhi-madhunoḥ, in curd and honey. उपमथ्य Upamathya, stirring, mixing ज्येष्ठाय श्रेष्ठाय स्वाहा Jyēsthāya śreṣṭhāya svāhā, with the mantra, "Svāhā to the oldest and the best" Iti, thus. अग्ने Agnau, in the fire. अज्यस्य Ajyasya, of the ghee: the paste refined with ghee हुत्वा Htvā, having offered as oblation मन्थे Manthe, in the paste. संपात Sampātam, throwing अवनयेत् Avanayet, let him do

4 Now, if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire, reciting "Svāhā to the Oldest and the Best." After that, let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste—330.

Note.—The offering is called mantha (to stir, to churn), because first a flour is made of ten kinds of corn, rice, barley &c. (technically called sarvaṣadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste "rises," becomes spongy. Then ghee is poured into it. Taking a ladle (sruva) full of this mixture, it is offered into the fire, with the mantra, "Om Jyēsthāya Śreṣṭhāya Svāhā." Then the ladle is cleansed and the mixture in it put into the vessel containing the paste Similarly, four other oblations are thrown into the fire with four mantras, as given below.

MANTRA 5

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रति-
ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्य-
ग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasisthāya Svāhā "Svāhā, to the best of the settlers" Iti
agnau, thus in fire Ājyasya hutvā, having offered the paste mixed with g'hee.
Manthe sampātam avanayet, let him throw the remains sticking to the ladle
into the vessel containing the paste Similarly, offerings are to be made to
Pratiṣṭha, to Sampad, and to Āyatana.

5. In the same manner, let him offer the mixture to
the fire, saying, "Svāhā to the Best of the Dwellers." After
that, let him throw the ladle-scrapings into the mantha-
vessel. In the same manner, let him offer the mixture to
the fire, saying, "Svāhā to the Firm Stay." After that, let
him throw the ladle-scrapings into the mantha-vessel. In
the same manner, let him offer the mixture to the fire, saying,
"Svāhā to Success" After that, let him throw the ladle-
scrappings into the paste-vessel. In the same manner, let
him offer the mixture to the fire, saying, "Svāhā to the
Refuge." After that, let him throw the ladle-scrappings into
the mantha-vessel.—331.

'Note—There are five oblations to be given into the fire. This would show the
quantity of paste to be prepared. The paste which remains after this homa, is to be
eaten by the sacrificer with the mantras next given.

MANTRA 6.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि
ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यं राज्य-
माधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥ ६ ॥

अथ Atha, then, after the homa. प्रतिसृप्य Pratisripya, throwing a little (of the
remaining paste into the fire) अञ्जली Añjalau, in the hands : in the hollow of the
hands. मन्थम् Mantham, the paste. आधाय Ādhāya, placing. जपति Japati, he
recites, let him recite (and bow to the Deity of Sacrifice), saying. अमः Amaḥ,
Ama. नाम अस्मि Nāma asi, thou art by name. अमाः Amāḥ, immeasurable, infinite.

हि Hi, because ते Te, thy सर्वम् Sarvam, all इदम् Idam, this 'The whole of this universe is no measure of thee. Or अनाः हि ते सर्वे इदम् may mean, "all this verily dwells with thee" In this sense अनाः does not mean "measureless"; but "those who dwell together," "those who are close together" सः Sah, he, the Chief Prâṇa हि Hi, because. ज्येष्ठः Jyēsthah, the oldest in age श्रेष्ठः Śrēsthah, the best (in qualities) राजा Rājā, the king, the delight-giver. अधिपतिः Adhipatiḥ, the over-lord, sovereign, the great protector स Sa, he मा Mā, me. ज्यैष्ठ्यम् Jyāiṣṭhyam, the condition of being the oldest श्रेष्ठ्यम् Śrāiṣṭhyam, the state of being the best राज्यम् Rājyam, royalty. अधिपत्यम् Adhipatyam, sovereignty. गमयति Gamayati, make, carry, may he lead to give. अहम् Aham, I. एव Eva, indeed इदम् Idam, this. सर्वम् Sarvam, all असानि Asāni, may I bring under control, may I become

6. Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites: "Thou (Prâṇa) art named Ama (Measureless): because all this is no measure of thee. Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers). May I become (or control) all this."— 332.

MANTRA 7.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्याचामति तुरं भगस्य धीमही सर्वं पिबति ॥ ७ ॥

अथ Atha, then, after finishing the above japa. खलु Khalu, indeed. एतया Etayā, with the following. अर्चा Rîcha, with the rik. पच्छः Pachchhah, at every line of the stanza, at the end of each Pâda of the stanza आचामति Āchāmati, he swallows: let him swallow the paste तत् सवितुर्वृणीमहे Tat Savituh Vṛṇīmahe, we obtain from the Creator Iti, thus Āchāmati, may he swallow. वयम् Vayam, we देवस्य Devasya, from the God. भोजनम् Bhojanam, protection and pleasure. Iti Āchāmati श्रेष्ठः Śrēsthah, the best सर्वधातमम् Sarvadhātamam, the greatest of the supporters of all. Iti Āchāmati. तुर Turam, the swift. the servant. भगस्य Bhagasya, of the Lord धीमहि Dhīmahi, we meditate. Iti, thus. सर्वम् Sarvam, the whole. पिबति Pibati, he drinks, let him drink.

7. Then let him swallow the mantha-paste, reciting this Rik stanza:—"We obtain from the Creator"—here he swallows one mouthful; "We from God, protection and pleasure,"—here he swallows; "On the best and all-supporting,"—

here he swallows; "The servant of the Lord, we meditate"—here he drinks all.—333

Note.—The whole stanza runs thus—"We obtain from God the Creator, all protection and pleasure. We meditate on the best and all-supporting servant of the Lord." The servant of the Lord, of course, is Prāṇa (the Christ).

MANTRA 8.

निर्णिज्य क॒सं चमसं वा पश्चादग्नेः संविशति चर्मणि वा
स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति
विद्यात् ॥ ८ ॥

निर्णिज्य Nirñijya, having cleansed, having washed. कसम् Kamsam, made of bell-metal. चमसम् Chamasam, made of udumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (udumbara). This vessel should be now cleansed. वा Vâ, or पश्चाद् Paśchât, behind. अग्नेः Agneḥ, of fire. संविशति Samviśati, he sits down : let him sit down चर्मणि Charmaṇi, on a skin. वा vâ, or स्थण्डिले वा Sthanḍile vâ, or on the bare ground. वाचयन् Vācham-yamaḥ, with speech-controlled; without speaking. अप्रसाहः Aprasâhaḥ, without making any effort. Without being accompanied by his wife च Sa, he (sacrificer) यदि Yadi, if स्त्रियम् Striyam, a woman पश्येत् Paśyet, he may see (in dreams). समृद्धं Samṛiddham, has succeeded कर्मे Karma, the rite. the sacrifice. इति, thus विद्यात् Vidyât, let him know (as a sign).

8. Then having washed the mantha-vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful.—334.

MANTRA 9.

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ॥
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ९ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तत् Tat, on this एषः Eṣaḥ, this. श्लोकः Ślokaḥ, this verse. यदा Yada, when. कर्मसु Karmasu, in rites, in sacrifices काम्येषु Kâmyeṣu, (which are) Kâmyas, optional performed with the object of attaining any desire. स्त्रियम् Striyam, a woman. स्वप्नेषु Svapneṣu, in dreams. पश्यति Paśyati, he sees. समृद्धिं Samṛiddhim, success. तत्र Tatra, then. जानीयात् Jānīyât, let him know. तस्मिन् Tasmin, in that. स्वप्न-निदर्शने Svapna-nidarsane, in dream-vision.

9. On this there is the following verse:—"If in Kâmya sacrifices, he sees a woman in his dreams, then let

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream.”—335.

MADṚVA'S COMMENTARY.

Note.—In the fourth Adhyāya was described the teaching about Brahman under the heading of Para Brahma-Vidyā, and also the teaching about Vāyu under the title of Aparā Brahma-Vidyā. This Adhyāya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vāyu, for without His grace, release is not possible. Hence the glorification of Vāyu (Christ) in the first two Khaṇḍas. It may be called the Vāyu Vidyā. Hence the Commentator quotes an authority to prove the greatness of Vāyu, and to explain this Khaṇḍa.

It is thus in the Prabhāva—“He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

“He who knows the Vāyu as the Best of the Dwellers (Vasistha), becomes best among those who dwell near him. He who knows Him as the firm rest (Pratistha=stable), stays firmly in any one place that he may choose to stay in. (That is, he can dwell in *any* place that he likes, and dwell there permanently, if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home.”

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

“The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun-god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode.” Thus it is in the Prabhāva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nāma pratyakṣam. The word here does not mean “that which is the object of perception,” but that which is in every sense (prati+akṣa) that which is the real agent in all the sense activities.

This Prāṇa alone performs all the functions of every sense, by taking up its residence in them (*i e.*, it works them from within) : and it is separate also from every sense. (Even without the help of the separate sense, Prāṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings.) In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prāṇa alone through the manas : hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prāṇa alone. Consequently there is no memory, for the ordinary Rudra-dominated mind does not enter into those activities.

“Similarly, in the state of Tūriya (the Trance and Release) all perceptions take place through Prāṇa alone (and not through different senses.)

[In the state of Mukti, the sense-Devas vanish. It is through this Universal Sensory Prāṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prāṇa performs all sense-functions without the senses. Next arises the question, since the Rudra controlled mind is not in Mukti, how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

“The memory, however, (is retained) there (in Release) by controlling the Prāṇa

(Prāṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prāṇa. But how can any man control Prāṇa who is the highest Being in the universe, next to God? To this, the Commentator answers)

“The phrase ‘controlling the Prāṇa’ means getting His grace by entire devotion to Him. When Prāṇa is thus controlled (i.e., becomes gracious), the manas is controlled, and, consequently, all the senses.” Thus it is in the same.

[This explains the memory of the Mukta: and teleigy and other sense activities of persons in a state of trance or catalepsy.]

The Prāṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jīva is in his highest vehicle called the Svarūpa indriya, all other vehicles drop down before Mukti is reached. This Svarūpa indriya is the body of the Christ or Prāṇa. It is through it that the Prajā works, no lower devas can work through this Svarūpa deha. But the Mukta is one who has obtained the grace of Prāṇa, and hence through Prāṇa recovers all his memories of past lives.

The Śruti next says that he who knows Prāṇa thus, to him everything is an object of food—he can eat everything. This is *prima facie* a paradox, for man can never eat everything. The man therefore could not have been referred to in this Śruti passage.

“Rudra is said to be the only person capable of having the full knowledge of Prāṇa principally, therefore he is the real All-eater. Other persons can know Prāṇa partially only, according to their capacities, more or less; and so secondarily they are said to be also all-eaters.” (*Ibid.*)

The Śruti next mentions that food and garment are given to the Prāṇa by the Devas. Was Prāṇa without food, or dress before, and does he depend upon the Devas for his food and clothing? To this, it is answered, the Prāṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

“As to Viṣṇu belongs all food and raiment and He is Independent of all: but men offer to Him puja with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas

in ancient time offered food and raiment to the Prāṇa." Thus it is in Karmānupûvî.

The Śruti (mantra 2, khaṇḍa 2) says : " Therefore wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *prīmī facie* would mean that a man who performs the Âposana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

" A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prāṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhajana.

The Śruti then says : " If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prāṇa Vidyâ is true only if the dry stick had the capacity to understand the Prāṇa Vidyâ. Since the Jīvas are in every object, a dry stick may have also a Jīva. If that Jīva is capable of understanding the Prāṇa Vidyâ, then this miraculous effect would occur.

" If a stick that is deserving of this knowledge, hears of the Prāṇa Vidyâ, then his branches would grow and leaves spring : and after that he (the Jīva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it." Thus it is in the Prāṇa Saṁhita.

[In khaṇḍa 2, mantra 5 is taught the mantras for offering *homa* to the Prāṇa under the name of Jyeṣṭha and Sreṣṭha. Then it is further said that he who offers oblations to Prāṇa in this manner, becomes the oldest and the best. Lest one should think that he becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Sreṣṭha.]

" Having offered oblation to the Prāṇa with the mantras, 'Jeṣṭhâya Svâhâ,' 'Sreṣṭhâya Svâhâ,' the worshipper, undoubtedly, becomes the oldest and the best among his peers, both in this world and the next : there is no question about it." (*Ibid*)

[Next comes a mantra addressed to Savitṛi, see khaṇḍa 2, mantra 7. The subject-matter of these two Khaṇḍas is, however, the Prāṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant. The Prāṇa here is identified with Savitṛi, say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Rik "Tat Savitur Viṇīmahe Vayam Devasya Bhojanam," means, "We obtain (Viṇīmahe Vayam) from the God Savitṛi, i.e., from the Creator of all, namely, from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact, the word bhojana is here from the root $\sqrt{bhuj}$ "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Rik is "Śreṣṭham Sarvadhâtamam, Turam bhagasya Dhimahi" The word bhagasya means, "of the Lord Viṣṇu, who possesses all lordliness, &c, in the shape of all perfect qualities."

The word 'bhaga' literally means primarily lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vāyu. Śreṣṭham, the best; Sarvadhātāmam, of all supporters the highest.

The whole Rik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely, on Vāyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vāyu, the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu, the Creator of the universe." (*Ibid*).

THIRD KHANḌA.

MANTRA 1.

श्वेतकेतुर्ह्यरुण्यः पञ्चालानां समितिमेयाय तं ह प्रवा-
हणो जैबलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuḥ, Śvetaketu by name. ह Ha. आरुण्यः Āruṇyah the son of Āruṇi, who was the son of Aruṇi. पञ्चालानां Pañchālânām, of the (rulers of the land of) Pañchâlas. समितिम् Samitim, assembly, committee. एयाय Eyāya, went (in order to display his learning). त Tam, him, to Śvetaketu. ह Ha. प्रवाहणं जैबलिः Pravâhana Jaibali. उवाच Uvâcha, said. कुमारं Kumâra, boy. अनु Anu, a preposition to be joined with the verb aśiṣat. त्वा Tvâ, thee. अशिषत् Aśiṣat, the full word is anvaśiṣat, instructed. पितृ Pitâ, father. इति Iti, thus अनु हि Anu Hi, did instruct, yes. भगवः Bhagavaḥ, Sir. इति Iti, thus.

1. Svetaketu Āruṇeya went to the court of the king of the Pañchâlas. Pravâhana Jaibali said to him: "Boy, has thy father instructed thee?" "Yes, Sir," he replied.—336.

MANTRA 2.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-
याणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettha, knowest thou. यत् Yat, what (path). इतः Itah, from this (world.) अधि Adhi, taking hold. प्रजाः Prajâḥ, creatures. प्रयन्ति Prayanti, go (from this world to the other). इति Iti, thus. न भगवः इति Na bhagavaḥ iti, no sir. Do you know the path on which all creatures go from this world to the next? No sir वेत्थ Vettha, knowest thou. यथा Yathâ, how, by what path. पुनरावर्तन्ते Punarāvartante iti, they return. न भगवः इति Na bhagavaḥ iti, no Sir. वेत्थ Vettha, knowest

thou. पथेः Pathoh, of the two paths. देवयानस्य Devayânasya, of the Deva-Path. पितृयानस्य Pitriyânasya, of the Path of the Pitris व्यावर्तने Vyâvartane, two divergences. न भगवः इति Na bhagavaḥ iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths, the Devayâna and the Pitriyâna?" "No Sir," he replied.—337.

Note.—The third question relates to the cause of the divergence of these two paths. What are the means and acts which make the Jîva take one of these two paths? Why some go on the Devayâna and the others the Pitriyâna?

MANTRA 3

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा
पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou. यथा Yathâ, how. असौ Asau, that लोकः Lokah, world. न Na, not. संपूर्यते Sampûryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettha, knowest thou Yathâ, how, in what manner. पञ्चम्याम् Pañchamyâm, in the fifth. आहुतौ Âhutaṁ, in the libation. आपः Âpaḥ, the waters. पुरुषवचसः Puruṣa-vachasah, called man. The Jîva wrapped in waters obtains a body and gets the name of man

3 "Knowest thou how that world never becomes full?" "No Sir," he replied. "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied.—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथ
सोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तश्चोवाचा
ऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant नु किम् Nu Kim, why now. अनुशिष्टः Anuśiṣṭah, instructed. "I am instructed." अवोचथा Avochathâḥ, didst thou say. यः Yaḥ, who. हि Hi, because. हीमानि Imâni, these. न Na, not. विद्यात् Vid-yât, does know. कथम् Katham, how. सः Sah, he अनुशिष्टः Anuśiṣṭah, instructed. ब्रवीत Bruvîta, can say. इति Iti, thus. स Sa, he, Śvetaketu. ह Ha,

आयस्तः Āyastah, being silenced, being put to discomfiture (by Pravâhana). पितुः Pituḥ, of the father. अर्धम् Ardham, place, house. एयाय Eyâya, went back. तं Tam, to him, to the father. हा उवाच Uvâcha, said. अननुशिष्य Ananusîṣya, without fully instructing. वाव Vâva किल Kila, how. मा Mâ, me. भगवान् Bhagavân, Sir अववीत् Abravit, said. त्वा Tvâ, thee. अनुशिष्यम् Anuśiṣam, "I have instructed."

4. Pravâhana said: "Then why didst thou say— 'I am instructed' He who does not know these things, how can he say, 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him: "Without fully instructing me, your honor said, 'I have fully instructed thee.'"—339.

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विव-
कुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

पञ्च Pancha, five मा Mâ, me. राजन्यबन्धुः Râjanyabandhuḥ, the fellow of a Râjanya, the pseudo-ksatriya. प्रश्नान् Praśnan, questions. अप्राक्षीत् Aprâksit, asked. तेषां Tesâm, of them न Na, not एक Ekam, one चन Chana. अशकम् Aśakam, I could. विवक्तुम् Vivaktum, to answer. Svetaketu then told his father the five questions, hearing which his father said. स Sa, he (the father). हा उवाच Uvâcha, said. यथा Yathâ, as मा Mâ, to me. त्व Tvam, thou. तात Tâta, dear boy. एतान् Etân, these अवदः Avadaḥ, hast told. यथा Yathâ, fully, properly. अहम् Aham, I. एषा Esâm, of these. न Na, not. एकचन Ekanchana, any one. वेद Veda, know. यदि Yadi, if अहम् Aham, I. इमान् Imân, these. अवेदिष्यम् Avedis-
yam, knew कथम् Katham, how ते Te, to thee. न Na, not. आवक्ष्यम् Avaks-
yam, I should have told.

5. "That fellow of a Kṣatriya asked me five questions, and I could not answer one of them." The father said: "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me. If I knew these questions, why should I not have told thee?"—340.

Note.—Then Gautama said to Svetaketu: "If thou hast a mind to learn this vidyâ, come with me and let us go to the king and remain there as religious students and learn it from him." But Svetaketu after the rebuff that he had got, did not like to court another discomfiture, and said: "You may go. I won't." Then Gautama alone went to the king.

MANTRA 6

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाचकार स
ह प्रातः सभाग उदेयाय तः होवाच मानुषस्य भगवन्गौतम
वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं
यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥६॥

स Sa, he Ha गौतम. Gautama. राज्ञः Rājuaḥ, of the king. अर्धम् Ardhma, place. एयाय Eyāya, went. तस्मै Tasmai, to him Gautama). Ha. प्राप्ताय Prāp-taya, to the visitor who had come. अर्हाच Arhām, honor. चकार Chakāra, showed, did. स Sa, he (Gautama) Ha प्रातः Prātaḥ, in the morning सभागे Sabhāge, when (the king) had entered the court-room. उदेयाय Udeyāya, went out त Tam, him (to Gautama). उवाच Uvācha, said. मानुषस्य Mānuṣasya, of man. भगवन् Bhagavan, O venerable. गौतम O Gautama. वित्तस्य Vittasya, of wealth, like gold, &c. वर Varam, boon. वृणीथा Vṛnīthāḥ, choose thou. इति Iti, thus. स Sa, he. Ha उवाच Uvācha, said. तव Tva, thine एव Eva, indeed. राजन् Rājan, O king. मानुष वित्त Mānuṣam vittam, human possessions. यम् Yām, what. एव Eva, even. कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham, speech, questions. अभाषथाः Abhāṣathāḥ thou didst say. तम् 'Tām, that. एव Eva, even. ब्रूहि Brihi, tell thou इति Iti, thus.

6. Then Gautama went to the king's place. He (the king) honored his visitor. Next morning when the king had entered the court house, Gautama again went to him. The king said to him : " O venerable Gautama ! ask a boon of such things as men possess." He replied : " O king ! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy."—341.

MANTRA 7.

स ह कृच्छ्रीबभूव तः ह चिरं वसेत्याज्ञापयांचकार तः
होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या
ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति
तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the king.) ह Ha. कृच्छ्री Kṛichchhri, perplexed. बभूव Babhuva, became : because the questions related to mysteries not yet revealed to the public त Tam, to him (Gautama). Ha. चिर वस Chiram vasa, stay sometime.

इति आज्ञापयचकार Ājñāpayâm Chakâra, commanded. न Tam, to him. ह Ha, then. उवाच Uvâcha, said. यथा Yathâ, as मा Mâ, to me. त्व Tvam, thou. गौतम O Gautama. अवदः Avadah, thou hadst said. The King said : "Dwell for some-time here, after that, as thou shalt tell me, I will do." According to scrip-tures, the student must live at least for a year with his teacher, before any instruction could be given to him. The rule could not be relaxed even in favor of Gautama. यथा Yathâ, as. इय Iyam, this knowledge. न Na, not. प्राक् Prâka, before. त्वत् Tvat, thee तु Tu, but. पुरा Purâ, before विद्या Vidyâ, knowledge. ब्राह्मणान् Brâhmaṇân, to Brâhmaṇas. गच्छति Gachchhati, goes. तस्मात् Tasmât, therefore, because it was confined to the Kṣatriyas उ U. सर्वेषु लोकेषु Sarvesu Lokesu, in all the worlds कस्य Ksatrasya, of the Kṣatriya. एव Eva, even. प्रसासनम् Prasâsanam, the right of ruling or teaching. अभूत् Abhût, was. इति Iti, thus. तस्मै Tasmai, to him. ह Ha. उवाच Uvâcha, said.

7. The king was perplexed : and commanded him, saying : "Stay for sometime here" : and further added, "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brâhmaṇa before thee. Therefore the ruling power belongs to the Kṣatriyas in all the worlds." Then (when the probation was over) he said to him.—342.

FOURTH KHANḌA.

MANTRA 1.

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life Asau is locative singular of asu. (The Lord dwelling) in the Chief Piṇḍa वाव Vâva verily लोकः Lokah, the luminant the Luminous Lord Dwelling in Heaven) : Nârâyana. गौतम O Gautama. अग्निः Agniḥ, the Eater : the Destroyer. He has five forms तस्य Tasya, of Him, the Lord Nârâyana, called Agni and dwelling in heaven and in Piṇḍa. आदित्यः Adityah, the Âditya, the Lord in the sun : called Âditya because He takes up (Âdâna) or attracts everything. एव Eva, even. समित् Samit fuel. The Highest. सं Sam=full. इति It=edha=high The Lord Viṣṇu is called Samit or the Summit. रश्मयः Raśmayah, the rays : delight and wisdom. र Ra=delight and श Śa=wisdom Vâsudeva. धूमः Dhûmah, smoke : the shaker, he who causes trembling. √ Dhu=to tremble, the terrible अहर Ahar, the day, Indestructible. अ=not. ह=destroy, that which Nescience cannot

touch or destroy Saṅkarṣaṇa. अर्चि Archiḥ, the light, the Much (ar) adored (chita). चन्द्रमा Chandamāḥ, the Moon. the Delight-giver, Pradyumna. अङ्गार Aṅgārāḥ, the coals: the pervader of limbs, aṅga=limbs, ra=pervading. The Thriller. नक्षत्राणि Nakṣatrāṇi, the stars: He who has no (न) other rule. (Kṣatra, over him is called Nakṣatra Anuruddha. विस्फुलिङ्गा Viṣphulingāḥ, the sparks, he that causes diverse (vi) intuition (sphurana) of the wise. The Inspirer.

1. (O Gautama ! that Luminous (dwelling in Heaven world) and the Prâṇa is the (Lord Viṣṇu indeed called first) Agni. Of Him the form that attracts is called Nârâyana, the Most High ; the form that delights Vâsudeva, the Terrible ; the form which transcends ignorance is Saṅkarṣana, the Adorable ; the form which is gladness is Pradyumna, the Thriller ; and the form that is omnipotent is Aniruddha, the Inspirer.—343.)

Note.—Literally, the verse means:—The Agni is that world, O Gautama ; its fuel is the Sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars. This, however, describes the Heaven-world or the Devachan under the simile of a Fire altar. The Lord in Heaven appears as the Sun, which illumines the whole heaven and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically, it is Nârâyana. The terror-inspiring form of the Lord in Heaven is Vâsudeva, the Rays that proceed from the Sun, all evils destroyed by the vibration of these rays ; the day in Heaven is the Sankarṣaṇa and called archiḥ or light or the adorable : the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit, i.e., Nârâyana.

Dhûma=smoke=the Awe-inspiring i.e., Vâsudeva

Archis=flame or light=the Adorable, i.e., Saṅkarṣaṇa.

Aṅgâra=the live-coals=the Thriller, i.e., Pradyumna.

Viṣphulinga=the sparks=the Inspirer, i.e., Aniruddha.

The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him, in the Nârâyana, in heaven. एतस्मिन् Etasmin, in that Lord possessing the above five forms. अग्नी Agnau, in the fire. देवाः Devâḥ, the Devas : the rulers of the Heaven-world. श्रद्धा Śraddhām, the Faith, i.e., the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jīva surrounded by water of faith; i.e., the five permanent atoms. जुह्वति Juhvati, sacrifice, offer as a libation. तस्याः Tasyāḥ, from that. आहुतेः Āhuteḥ, from oblation सोम Somaḥ, Moon. राजा Rājā, king. सम्भवति Sambhavati, becomes. That is he enters into the world of Soma king.

2. ✓ The Devas (of Heaven) offer in that Fire (Nârâyana) the Faithful soul; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—341.

Note.—The Devas carry the soul and present him to the Lord in Heaven, and it is thus that the Soul of the pious enters heaven, where the sun, moon, and stars, mists and light are all forms of the Lord. The soul is here called *śraddhâ* or Faith. This world also means water, because water is the great vehicle of sacrifice. This is the first oblation of water.

Pravâhana takes up the answer to the fifth question first. The fifth question was, "why in the fifth libation the water is called Man." The five stages in the soul's reincarnation are meant here. The first stage is the entrance of the soul in the Soma world, the *Devachan*.

The word '*śraddhâ*' generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life-journey. The life of faith is the functioning of these atoms.)

FIFTH KHANDA.

MANTRA 1.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्यु-
दर्विरशनिरङ्गारा ह्यादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्य Parjanyaḥ, the Father of the Great One, param=great and janya=father. the Lord Vāsudeva called Parjanya. अग्निः Agniḥ, Fire, altar. तस्य Tasya, his. वायुः Vāyuh, the air the Lord as wisdom and life Vā=wisdom and Āyus=life. Samit, Nârâyana. अभ्रम् Abhram, the cloud. the Lord as the supporter (bhra) of water (ap) Dhûmah Vāsudeva. विद्युत् Vidyut, the lightning, the Lord as illumining (vidyuta). अशनिः Aśaniḥ, thunderbolt; the Lord as Eater (āsana=eating) Angârâḥ, coals. ह्यादुनयः Hîādunayaḥ, the thunderings; the Lord as ever glad (Hîāda=glad).

1. O Gautama! That Great Father (dwelling in Indra Loka) is (the Lord Vāsudeva indeed called the second) Agni. Of Him the form which is Intelligent Life is the Most High (Nârâyana), the form which is the supporter of waters is the Terrible (Vāsudeva), the form which is

Illuminating is the Adorable (Saṅkarsaṇa), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).--345

Note—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunderings are the elementals and elemental essence of the astral world. The Lord in His five forms dwells in these also /

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षं संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmīn etasmin agnau, in that fire. Devāḥ, the Devas of the astral plane. सोमं राजानं Somam rājānam, the king Soma, namely, the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुते Tasyāḥ āhuteḥ, from that oblation. वर्षं Varṣaḥ, the rain the soul is enveloped in rain, i.e., in a coating of astral matter.

2 (The Devas (of the astral plane) offer in that fire (Vāsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter) From that oblation, (the soul) arises with an astral body (literally, arises rain).--346.

Note—Thus in the second oblation the jīva gets another coating. The soul has now two sheaths—the mental and the astral the two atoms now become active /

SIXTH KHANDA.

MANTRA 1.

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो
धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरादिशा विस्फुल्लेङ्गाः ॥ १ ॥

पृथिवी Pṛithivī, the earth the Lord as Vast Expanse Saṅkarsaṇa. संवत्सरः Samvatsarah, the year. the Perfect Enjoyer. आकाशः Akāśah, the ether; the Perfect Light. रात्रि Rātri, the night the giver of joy. दिशः Diśah, the quarters : the Teacher of Supreme wisdom, अवान्तरादिशः Avāntaradiśah, the intermediate quarters, the Teacher of the Secondary wisdom

1. | O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Saṅkarsaṇa indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyana), the perfect light is the Terrible (Vâsudeva), the joy-giver is the Adorable (Saṅkarṣana), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer (Aniruddha) —347.

Note.—The (Lord Saṅkarṣana in) the earth is the Agni, O Gautama, in the year itself is the Highest (Nârâyana), in the ether is the Awe-inspiring (Vâsudeva), in the night is the Adorable (Saṅkarṣana), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha).— 347 /

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varṣam, the soul enveloped in astral matter. अन्नम् Annam, food The soul gets a physical body, i.e., the etheric body

2. (The Devas (of the physical plane) offer in that fire (Saṅkarṣana) the Rain (the soul enveloped in astral matter). From that oblation (the soul) arises with an etheric body (lit the food).—348.)

Note.—In the third oblation, the soul enters the plants, &c., which are food of man.)

SEVENTH KHANḌA.

MANTRA 1.

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
र्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣah, the man, the Lord as giver of abundance. Pradyumna. वाक् Vāk, speech, the word. प्राणः Prāṇah, breath the Life जिह्वा Jihvā, tongue, the Sacrificer. चक्षुः Chakṣuh, the eye the All-seeing. श्रोत्रं Śrotram, the ear : the All-hearing.

1. (O Gautama ! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyana), the Life is the Terrible (Vâsudeva), the Sacrificer is the Adorable (Saṅkarṣana), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha).—349.)

¹
Note.—The (Lord Pradyumna in) man is the Agni, O Gautama, in the speech itself is the Highest (Nârâyana), in the breath is the awe-inspiring (Vâsudeva), in the tongue is the adorable (Sankarṣaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha)./

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food, the soul dwelling in food. रेतः Retah, seed: the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

EIGHTH KHANDA.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते
स धूमो योनिरर्चिर्यदन्तः करोति तेङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yoṣâ, the woman the Worshipped by all, the Served by all, the Loved one by all. वाव Vâva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all. उपमन्त्रयते Upamantriyate, persuades, coaxes. The Lord is the great conciliator. योनि Yoni, womb, the union. The Lord is the great uniting Force अन्तःकरोति Antah karoti, draws in. The Lord draws everyone within Himself in the Great Latency अभिनन्दाः Abhinandâh, joys: The Lord is the Great Joy

1. / O Gautama ! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nârâyana), the Conciliator is the Terrible (Vâsudeva), the Uniter is the Adorable (Sankarṣaṇa). the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha)./ 351.

MANTRA 1.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

2. On that Agni, the devas (in the body of Man) offer seed. From that oblation rises the germ (the etherial man is now coated with a physical body).—352.)

Note.—Thus Man called Śraddhā or water of faith in the fifth oblation becomes Man, i.e., endowed with a physical body. The sacrificers are Devas here. They are the true hotās here. The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth, the fourth to the Lord as He is in Man, and the fifth to the Lord as He is in Woman.

NINTH KHAṆḌA

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स
उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ
जायते ॥ १ ॥

इति तु Iti tu, thus. पञ्चम्याम् आहुतौ Panchamyâm âhutau, in the fifth oblation. आपः Apah, the waters, the permanent atoms that go with the Jîva when he throws off his bodies at death. पुरुषवचसः Puruṣa-vachasah, man-styled, called man. भवन्ति Bhavanti, become. इति Iti, thus. सः Sah, that Jîva उल्बावृतः Ulbâ vṛtāh, covered by the placenta. गर्भः Gaibhah, the germ, the foetus. दश, ten. वा Vâ, or. मासान् Mâsân, months अन्तः Antah, within the womb. शयित्वा Śayitvâ, having slept, dwelt, lain. यावद् वा Yâvad Vâ, or so long as, i.e., ten or more or less months as are necessary अथ Atha, then जायते Jâyate, is born.

1. For this reason is the Water in the fifth oblation called Man. That jiva, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born.—353.

MANTRA 2.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हर-
न्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, he जातः Jâtaḥ, being born. यावत् आयुषं Yâvat Âyusaṁ, so long as is his life-period : the allotted span of life. जीवति Jivati, lives. न Tam, him. प्रेतं Pretam, departing one ; dead, ghost. दिष्टम् Diṣṭam, like, in the same manner. इतः Itah, from this world अग्नये Agnaye, to the Fire. एव Eva, even. हरन्ति Haranti, carry. यतः Yataḥ, from where, i.e., from

the Fire of Heaven, of astral plane, and of other एव Eva, even. इतः Itah, to this place i.e., physical plane यतः Yatah, to where, i.e., to the Fire in Man and Woman. समूत Sambhūtah, born, sprung. भवति Bhavati, becomes.

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354.

Note.—Going back is in the reverse order men and women take the physical corpse to the physical fire etherial corpse is taken to the etherial fire (Sañkarṣaṇa) by the ether Devas where the etherial corpse is consumed and the astral set free, the astral corpse is taken to the astral Fire. Vāsudeva, who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire, Nārāyaṇa, who disintegrates the mental body.

TENTH KHANDA.

MANTRAS 1. & 2.

तथ इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-

दुदङ्ङेति मासांस्तान् ॥ १ ॥

मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
वियुतं तत्पुरुषो मानवः स एतान्ब्रह्म गमयत्येष देवयानः पन्था इति २

Now an answer is being given to the first and third questions. तत् Tat, therefore, because the performance of all Kāmya Karmas (self-regarding acts), lead to repeated births and deaths one should become disgusted with such Karmas. वे Ye who (have become indifferent, Vrakta) इत्थं Ittham, thus, this secret of the Five Fires, and the Jivas being born through them The five aspects of the Lord विदुः Viduh, know. वे Ye, who च Cha, and. इमे Ime, these अरण्ये Aranye, in the forest, in a pleasant spot. श्रद्धा Śraddhā, faith तपः Tapah, austerities, i.e., niivitti Karmas इति Iti, thus उपासते Upāsate, follow, practise namely, those who are great in wisdom and those who are great in unselfish works (tapas and Śraddhā). ते Te, they अर्चिषम् Aṛchiṣam, to light अभिसम्भवन्ति Abhisambhavanti, go attain. अर्चिषः Aṛchiṣaḥ, from light The rest of the words up to the end of mantra 2, ending with Devayānaḥ panthāḥ, are the same as in Adhyāya Fourth, Khaṇḍa Fifteenth. mantra 5

1 & 2. Those who know this thus, and those who perform works of faith and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahman. This is the path of the Devas --355, 356

MANTRA 3.

अथ य इमे ग्राम इष्टापूर्ते दक्षमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाः स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha, now. ये Ye, who इमे Iṃe, these (Kāmya-doers). ग्रामे Grāme, in a village इष्टापूर्ते Iṣṭā-pūṛte, sacrifices and works of public utility (such as digging of tanks). दत्त Dattam, alms. इति Iti, and the rest, e.g., Śāddha, etc. उपासते Upā-sate, practise. ते Te, they. धूमम् Dhūmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhavanti, go to, reach. धूमाद् Dhumād, from smoke. रात्रिम् Rātrim, to the deva presiding over night रात्रे. Rātreh, from night. अपरपक्षम् Aparapakṣam, to the deity of dark-fortnight अपरपक्षाद् Aparapakṣād, from the dark half of the moon यां Yān, to those षट्, Ṣiṭ, SIX मासान् Māsān Months. दक्षिणैति Dakṣiṇaiti, goes to the south. तान् Tān, them. न Na, not एते Ete, these. संवत्सरम् Samvat-saram, year. अभिप्राप्नुवन्ति Abhiprāpnuvanti, reach

3. But they who live in a village, and practise sacrifices, works of public utility, alms, etc., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord.--357.

MANTRA 1.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Māsebhyah, from the months. पितृलोकं Pitrilokām, to the world of the Pitṛis पितृलोकात् Pitrilokāt, from the world of the Pitṛis. आकाशम् Ākāśam, to ether, the world of Vināyaka आकाशात् Ākaśāt, from the world of Vināyaka. चन्द्रमसम्

Chandramasam, the moon. एष Eṣa, that. सोमः Somaḥ, the Soma. राजा Rājā, the king: the sparkling तत् Tat, that moon or Soma-juice. देवानाम् Devânām, of the devas. त Tam, that moon or elixir देवाः Devāḥ, the Devas. भक्षयन्ति Bhakṣayanti, eat.

4. From the Lord of the southern months, he goes to the world of the Pitris, from the world of the Pitris to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon. That moon is verily the sparkling Soma (elixir). That is the food of the Devas: the Devas eat that—358.

Note—The Moon world is the place where the Devas drink the ambrosia, and the Soul reaches the Lunar World and drinks Soma in the company of the gods.

MANTRA 5.

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५ ॥

तस्मिन् Tasmin, in that Lunar Plane. यावत् Yâvat, so long as: till. संपातम् Sampâtam, the consumption of good works. उषित्वा Uṣitvâ, dwelling. अथ Atha, then. एतम् Etam, that एव Eva, very. अध्वानम् Adhvânam, path, way. पुनर्निवर्तन्ते Punarâ-
vartante, return again. यथा Yathâ, by what. इतम् Itam, went (to the moon) आकाशम् Ākāśam, to ether, Ākāśād from ether. वायुम् Vâyum, to the air. वायुः भूत्वा Vâyuh Bhûtvâ, becoming air, i.e., dwelling in air, धूमो भवति Dhūmo Bhavati becomes smoke, i.e., dwells in smoke, धूमः भूत्वा Dhūmaḥ Bhûtvâ, becoming smoke अत्रम् भवति Abhram Bhavati, becomes cloud, i.e., dwells in cloud

5. Having dwelt there, till the finish, they return again by that very way by which they had gone up. (Or from the moon) to the Vinâyakaloka, from the Vinâyakaloka to the world of Vâyū, from the Vâyū-loka to the world of smoke, from the smoke-world, they enter the mist.—359.

Note.—The return from the Moon is either by the same path by which one had ascended Or by a different path altogether. The alternative path is mentioned in order to produce disgust with the Moon-World. It is not like the Svarga, from which the descent is by the same path as the ascent. This alternative path of descent from the moon is beset with difficulties, as will appear later on: and so Moon ought not to be the goal of any wise person. The Kāmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake, and performed well.

MANTRA 6

अन्नं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-
यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्नि-
ष्प्रपतरं यो यो ह्यन्नमन्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥

अन्नं भूत्वा Abhram bhūtvā, become a mist. मेघ भवति Meghaḥ bhavati, be-
comes a cloud, i.e., dwells in the cloud. मेघः भूत्वा Meghaḥ Bhūtvā, after dwelling
in the cloud. प्रवर्षति Pravaṛṣati, he rains down, that is, enters into the falling
rain. ते Te, they, the performers of kāmya works. इह Iha, here, on this earth
व्रीहियवा: Bṛihi yavāḥ, rice and barley. ओषधि-वनस्पतयः Osadhi vanaspatayah, herbs
and trees तिल माषाः Tila māṣāḥ, sesamum and beans. जायन्ते Jāyante, are born.
ततः Tataḥ, from that वै Vai, verily. खलु Khalu, verily दुर्निष्प्रपतनम् Durniṣṣapata-
nam, difficult escape: always fall into lower depths, constantly falling. यः यः
Yah Yah, whatever male हि Ihi, indeed. अन्नम् Annam, Food. अस्ति Atti, eats. यः
Yah. who. रेतः Retaḥ seed. सिञ्चति Siñchati, sprinkles तत् Tat, that भूयः Bhūyah,
again एव Eva, even. भवति Bhavati, enters: becomes.

6. Having been in the mist, he enters the cloud, hav-
ing been in the cloud, he enters the rain (and falls down).
Then he is born as a rice or barley, herbs or trees, sesamum
or beans, &c From this point there is constant (tantalising)
rise and fall. For whoever eats the food and begets off-
spring, (the jīva) is there in that food and that seed --360.

Note.—The jīva does not become rice or barley, &c, but is a co-tenant with the jīvas
of rice, &c. It is an unconscious dwelling in rice, &c

MANTRA 7

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-
मापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह
कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं
वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तत् Tat, that among these. ये Ye, who इह Iha, here. रमणीयचरणा. Ramanīya
charanāḥ, good conduct, whose conduct had been good on earth, whose physical
acts had been good अभ्याशः Abhyāśaḥ, quickly, on finishing their time. ह Ha,
verily. यत् Yat, what. ते Te, they. रमणीयां योनिम् Ramanīyām, yonim, good birth
आपद्येरन् Āpadyeran, attain. ब्राह्मणयोनिम् Brāhmaṇa-yonim, the birth of a Brāhmaṇa,
क्षत्रिययोनिम् Kṣatriya-yonim, the birth of a Kṣatriya. वा Va, or. वैश्ययोनिम् Vaisya-yonim,
the birth of a Vaiśya अथ Atha, but. ये Ye, who. इह Iha, here. कपूयचरणाः Kapūya
charanāḥ, of evil conduct. Kapuyām yonim on evil birth. श्व Śva yonim, a dog.
सूकर Sukara yonim, a hog. चण्डाल Chāṇḍāla yonim, a Chāṇḍāla.

7. Of these, whose conduct here has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kṣatriya, or a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, or a hog or a Chaṇḍâla —361

Note—This shows the necessity of rebirth on a physical globe (generally on this very earth) Emotional and intellectual acts, good or bad, are expiated in the invisible worlds, the Svarga or the Moon worlds. The acts done physically on the earth must be expiated on this plane. Moreover, the period of rebirth is not delayed *ad infinitum*. The jîva must be reborn within one year from its fall from heaven or any other higher world. Hence the Śruti uses the word “quickly”—the rebirth may be delayed, but never for a period longer than a year from the downward fall

MANTRA 8.

अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्रमिश्राण्यसकृदावर्तीनि
भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ
लोको न संपूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ८ ॥

अथ Atha, now. एतयोः पथोः Etayoḥ pathoḥ, of these two paths—the path of knowledge (vidyâ) and the path of karma च Na, not. एकतरेण Ekatareṇa, by any one (of the two) च Cha, and. तानि इमानि Tâni imâni, those these. क्षुद्र-मिश्राणि Kṣudra-miśrâṇi small mixed, men of small deeds mixed with pleasure and pain : the majority of men who never rise to any height of action or wisdom, the luke-warm. अवर्तन्ते अवर्तन्ति Asavṛtā avartanti, continually returning भूतानि Bhûtâni, beings. भवन्ति Bhavanti, are जायस्व म्रियस्व इति Jâvasva mriyasva iti (of whom it is said) “be born and die” Who are born quickly and die quickly—between whose death and rebirth there is no interlude of heaven world एतत् Etat, this (neither svarga loka nor chandia loka) तृतीयं Tṛtīyam, third. स्थानं Sthânam, place. तेन Tena, therefore असौ Asau, that. लोकाः Lokāḥ, world न Na, not संपूर्यते Sampūryate, becomes full तस्मात् Tasmât, therefore जुगुप्सेत Jugupseta, let him despise it This answers the question why the next world does not become full, for some do not go there at all, others come back from it. The whole object of this description is to teach Vairâgya—tasmât jugupseta—let one learn to despise this low living, but have high aspirations and perform altruistic deeds.

8. On neither of these two ways those men of small (hearts) and mixed deeds go : who are returning continually (to rebirth) and of whom it is said, “Live and die.” Theirs is the third place. Therefore that world never becomes full. So let him despise (such rebirth).—362.

MANTRA 9

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन्ब्रह्महा चैते
पतन्ति चत्वारः पञ्चमश्चाचरस्तैरिति ॥ ६ ॥

तत् Tat, on this subject : i.e., on the point that the knower of this Pañ-
chāṅga vidyā is never tainted by the evil of bad company. They may mix with
the greatest sinners and will not be defiled. एष Eṣaḥ, this श्लोकः Slokaḥ,
verse. स्तेनः Stenaḥ, a thief हिरण्यस्य Hiranyasya, of gold. सुरां पिबन् च Surām
piban cha, and drinking spirits. गुरो तल्पं आवसन् Guroh, talpam āvasan, dis-
honoring the bed of his teacher. ब्रह्महा Brahmahā, who kills a knower of Brahman.
एते Ete, these. पतन्ति Patanti, fall चत्वारः Chatvārah, four. पञ्चमः Pañchamah,
the fifth. आचरन् Ācharan, associating. तु Tu, but. तै Tai, with these. Iti,
thus.

9. On this, is the following stanza :—"The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and, as a fifth, he, who associates with them."—363.

MANTRA 10.

अथ ह य चेतानेवं पञ्चाग्नीन्वेद न स ह तैरप्याचरन्पाप्मना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०
इति दशमः खण्डः ॥ १० ॥

अथ Atha, but. ह Ha, verily. य Yah, who. एतान् Etān, these. एव Evam,
thus. पञ्चाग्नीन् Panchâgnin, the five Fires. वेद Veda, knows न Na, not. (स Sa,
he. ह Ha, indeed) or सह Saha, with. तै Tai, with these (four kinds of evil-
doers) अपि Api, also, even आचरन् Ācharan, associating. पाप्मना Pāpamanā, with
evil or sin. लिप्यते Lipyate, defiled शुद्धः Śuddhaḥ, pure outside. पूतः Pūtaḥ,
clean within : or pure himself, or purifying others. पुण्यलोकः Punya lokaḥ (a
dweller of) the world of the pious. भवति Bhavati, becomes. य Yah, who. एव
Evam, thus. वेद Veda, knows.

10. But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin, even though he associates with those (sinners). (On the contrary,) being (himself) pure, he purifies (them) ; and obtains the world of the pious : he who knows thus, yea, he who knows thus.—364.

MADHYA'S COMMENTARY.

In the previous khaṇḍas, has been thus taught the Prāṇa Vidyā appertaining to the *apara* Brahman. Now will be taught the doctrine of Five Fires, appertaining to the *Para* Brahman, in order that men may acquire *vanāgya* or indifference. The two paths—the *Devayāna* and the *Pitṛyāna*—will also be now described in these six Khaṇḍas (from Khaṇḍa three to Khaṇḍa ten). ✓ The five Agnis are not *svarga*, &c., but the Lord Himself in His five aspects. If the Five Fires meant *svarga*, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a *Brahmavidyā*. But the Upanisad says that it is a *Brahma vidyā*, for the knower of it goes to *Devayāna*, from which there is no return (see Khaṇḍa tenth *yo ittham viduḥ*, &c.) and so Agnis here cannot mean *svarga*, &c. This *Pañchang Vidyā* relates to the Supreme Lord and thus the Commentator proves by quoting the well-known *Sāma-Saṃhitā*.

It is thus written in the *Sāma-Saṃhitā*.—"The words *Dyu*, *Parjanya*, *Varṣā*, *Puruṣa* and *Yoṣā* are the five forms of the Lord, namely, *Nārāyaṇa*, *Vāsudeva*, *Sankarṣana*, *Pradyumna* and *Aniruddha* respectively. These are called the Five Agnis. The word *Agni* is derived from $\sqrt{ad}$ to eat, or from $\sqrt{aga+ni}$, the mover of the immobile, or from $\sqrt{a+gani}$ never moving (It thus means 1. The Eater or Destroyer 2. The Mover of all immoveables 3. The Never Moving).

Thus (1) अद् + नि—अग्—नि—अग्नि the eater. (2) अग् (that which by itself is immobile) + नि = अग्नि, the Mover of the Immobile. (3) अ (not) + अग् + ङ—ङ + नि = अ—ग् + नि = अग्नि, Unmoving.

Every *Agni* has *samit*, *dhūma*, *archis*, *angāra* and *viśphulinga*—namely fuel, smoke, flame, live-coal, and spark. But as *Agni* does not mean here the physical fire, but God; so these words *samit*, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely, *Nārāyaṇa*, *Vāsudeva*, *Sankarṣana*, *Pradyumna*, and *Aniruddha*.

✓ *Viṣṇu* is called *Samit*, because He is super-excellent. (*Sam*=super, *it*=edha=excellent). He is called *dhūma*, because He causes all evil-doers to tremble. (*dhū*=to tremble). He is called *archis*, because He is the most adored. (*Ara*=most, *chita*=adored). He is called *aṅgāra*, because He delights in the bodies of all *jīvas* (*Aṅga*=limb or body. *Rati*=delight, or because He takes delight in his own body). He is called *viśphulinga*, because he flashes on the wise in diverse ways (*vi*=diverse, *sphurana*=flashing on the mind).

Thus *samit*—which, by the bye, is the same word etymologically as the English word *Summit*—means the Highest or the Most High, *dhūma*=the Awe-inspiring, the Terrible; *archis*=the Ever Adored, *Angāra*=the Thriller; *viśphulinga*=the Inspirer.

Moreover, Lord *Viṣṇu* has again five forms, as *Nārāyaṇa*, (*Vāsudeva*, *Sankarṣana*, *Pradyumna* and *Aniruddha*)

Every *Agni* has five forms. Thus the five forms of the first *agni* are called *āditya*, *rasmi*, *ahar*, *chandra* and *nakṣatra*, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya, because He takes up or attracts everything, (such as the lives of men, &c) He is called raśmi, because He is joy and delight (ra=delight, sa=joy or wisdom) He is called ahar, because ignorance cannot overpower Him, (A=not Ha=to kill or overpower, from √han to kill) He is called chandīa, because He is supreme happiness (√chand=to gladden). He is called nakṣatra, because He has no ruler above Him (Na=not, Ksatra=protector, ruler)

Thus âditya=the Attractor, raśmi=the delight-giver, ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful; nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely, All-beautiful (attractor), all compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent

Similarly, the words vāyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Visnu is called vāyu, because He is essentially wisdom and life (Vâ=wisdom, âyus=life) He is called abhra, because He is the support of waters (Ap=water, bhara=support). He is called vidyut, because He enlightens all (Vidvotana=enlightened, illuminating). He is called aśani, because He eats up all (Aśana=to eat). He is called hrâduni, because He is always cheerful

Thus Vāyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly, five words are used, namely samvatsara, âkâśa, râtri, dik, and avântara-dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But, as appellations of God, they have different meanings.

He is called Samvatsara, because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa=dwell, Ra=enjoy. or Sam=all, Vatsa=Calf or child, Ra=delight). He is called Âkâśa, because He illumines all (Â=fully, Kâśa=illuminating). He is called Râtri, because He gives delight (Ra=delight, trîti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth Avântara-Diś=the Teacher of the lower truth.

Similarly, with regard to the fourth Agni the five words used are vâk, prâṇa, jihvâ, chakṣu, and śrotra, ordinarily meaning the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord, they have different meanings.

He is called vâk, because He is the Word. He is called prâṇa, because He is the Life and Leader (prâṇa=to lead forward). He is called Chakṣu, because He is All-seeing. He is called Śrotra, because He

hears all. He is called Jihvî, because all oblations (*homa*) are offered to him, or because He is the Great Sacrificer.

Thus *vāk*=the Word, *Prâṇa*=the Guide, *Chakṣu*=the All-seeing *Śrotra*=the All-hearing, *Jihvâ*=the offering, the sacrifice. Similarly, the words mentioned in the fifth *Agni* have different meanings.

He is called *Upastha*, because He is near to all (*Upastha*=standing near), because He is in the heart of all *jivas*. He is said to persuade, because He is the great Conciliator. He is called *Yoni*, because He unites (*Yuj*=to unite) all. He is called *Antakṛit*, because He draws every one within himself at *Pralaya*. He is called *Nandana*, because He is delight.

Five things are mentioned as five *Agnis* namely, *Asau Lokah*, *Parjanya*, *Prithivî*, *Puruṣa* and *Yoṣâ*, ordinarily meaning the World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord *Kesava* is called *Asau Lokah*, because He is in *Prâṇa* (*asu*=*Prâṇa* and *asau* is locative singular of *asu*), and because He is illuminer (*loka*=to illumine). He is called *Parjanya*, because He is the Creator of the Great (*jan*=to produce, *param*=great). He is called *Prithivî*, because He is vast (*pritha*=vast, expanse). He is called *Puruṣa*, because He is abundance, and from Him is all abundance (*puru*=abundance). He is called *Joṣâ*, because He is served or worshipped by all (*Joṣya*=served, loved or worshipped). Thus it is in the *Sâma-Samhitâ*.

In *khaṇḍa* tenth, mantra six, is described the descent of the soul from higher planes. It is said there "Having become a mist He becomes a cloud, having become cloud, He rains down." Apparently, it would mean that the soul had become a cloud, a mist &c. The Commentator corrects this misconception.

The phrases like "He becomes smoke," "He becomes a cloud" mean that the soul (*jîva*) dwells in smoke, dwells in the cloud, &c. (He moves when the smoke, or cloud, &c, moves, He remains stationary when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud &c. (The *Mukta Jîva* alone becomes an *Adhikâî Puruṣa*—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word *Parjanya* has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how *Parjanya* means, etymologically, the Great Father.

The word *Parjanya* means the Creator (*janya*) of the Great (namely) of the four-faced *Brahmâ*, hence He is called the Great Father.

The Lord *Harî* in His five-times five forms dwells in the Sun. &c. The heaven and the rest get their names of *dyu*, &c., because the Lord by dwelling therein gives His name to it.

(The Lord, for example, is called dyu, "the shining One" The heaven is called dyu, because the Lord Dyu dwells there Thus the twenty-five objects mentioned in this Pañchāgni Vidyā, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God, in other words, as rūḍhī words, they are God-names. Secondly, they are names of objects.)

ELEVENTH KHANḌA.

MANTRA 1

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्ल-
वेयो जनः शार्कः राक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला
महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति १

प्राचीनशालः औपमन्यवः Prâchînaśâlah aupamanyavaḥ, Prâchînaśâla, son of Upamanyu सत्ययज्ञः पौलुषिः Satyayaज्ञाḥ Pauluṣiḥ, Satyayaज्ञa, son of Puluṣa. इन्द्रद्युम्नः भाल्लवेयः Indriadyumnaḥ Bhallaveyaḥ Indriadyumna, son of Bhallava. जनः शार्कराक्ष्यः Janah Śaikarâkṣyaḥ, Jana, son of Śaikarâkṣa. बुडिल आश्वतराश्विः Buḍilāḥ Āśvatarâśviḥ, Buḍila, son of Āśvatarâśva ते Te, they. ह Ha, verily. एते Ete, these. महाशाला. Mahâśâlāḥ, performers of annual sacrifices fully. Those who perform fully sacrifices every year महाश्रोत्रिया Mahâśrotṛiyāḥ, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together : having met मीमांसाचक्रुः Mîmâṁsâm chakruḥ, held a discussion. कः Kaḥ, who, what marks has he. नः Naḥ, our आत्मा Âtmâ, the Âtman, the Lord called Vaiṣvânara, who is adored by us. किं Kim, what. ब्रह्म Brahma, Brahman.

1. Prâchînaśâla son of Upamanyu, Satyayaज्ञa son of Puluṣa, Indriadyumna son of Bhallava, Jana son of Śârka-râkṣa, and Buḍila son of Āśvatarâśva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman. —366.

MANTRA 2.

ते ह संपादयांचक्रुः उद्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं ह्याभ्या-
जग्मुः ॥ २ ॥

ते Te, they. ह Ha, indeed. संपादयांचक्रुः Saṁpâdayâṁ chakruḥ, reflected : came to the conclusion. Not having come to any decision by discussing among themselves, they concluded to go to Uddâlaka to settle their dispute. They

thus expressed their this decision : उद्दालकः आहतिः Uddālakaḥ Āruṇiḥ, Uddālaka, son of Aruṇa. भगवन्तः Bhagavantaḥ, O Sirs. अयम् Ayam, this, इमंति Sampati, at present इमम् Imam, this आत्मानम् वैश्वानरम् Ātmānam Vaisvānaram, The Lord called Vaisvānara. अध्येति Adhyeti, knows most. त Tam, him हन्त Hanta, well. अभ्यागच्छानः Abhyāgachchihāmaḥ, we may go त Tam, him ह Ha, so. अभ्याजग्मुः Abhyājagmūḥ, they went.

2. They decided (to go to Uddālaka, saying): “Sirs, there is that Uddālaka son of Aruna, who at present knows best this Ātman called Vaisvānara Well, let us go to him.” So they went to him.—366.

MANTRA 3.

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानी-
ति ॥ ३ ॥

स Sa, he, Uddālaka. ह Ha, then संपादयांचकार Sampādayām Chakāra, (knowing the object for which they had come) decided (that the fit teacher of those is some one else). प्रक्ष्यन्ति Prakṣyanti, will examine. मामिमे Mām, me. इमे these Mahāśālāḥ mahāśrotriyaḥ, the great sacrificers, the great scholars तेभ्य Tebhyaḥ, to them न Na, not सर्वं Sarvaṁ, all. प्रतिपत्स्ये Pratipatsye, I shall tell. हन्त Hanta, well अहम् Aham, I अन्यम् Anyam, another. अभ्यनुशासानी Abhy-anusaśāni, let me recommend as teacher

3. But he decided: “Those great sacrificers and scholars will put questions to me and I cannot tell them all: therefore let me recommend another teacher to them”—367.

Note—Query. Was Uddālaka unable to answer their questions, or was he under some pledge not to reveal the answer? The first view is more likely.

MANTRA 4.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं
वैश्वानरमध्येति तश्चहन्ताभ्यागच्छामेति तश्चाभ्याजग्मुः ॥ ४ ॥

तान् Tān, to them. ह Ha, indeed उवाच Uvācha, he said भगवन्तः Bhagavantaḥ, O sirs. अश्वपतिः कैकेयः Aśvapatiḥ, king of Kekaya country. Sampati, at present Imam, thus. Ātmanam Vaisvānaram, the Lord called Vaisvānara. Adhyeti, knows best. Tam, him. Ha, well. Abhyāgachchihāmaḥ, let us go. Iti, thus Tam, him. Ha, indeed, then अभि—आ—जग्मुः Abhy-Ā-jagmūḥ, they went.

4. He said to them: “Sirs, Asvapati, king of Kekaya, knows at present best this Ātman called Vaisvānara. Well, let us go to him.” They went to him.—368.

MANTRA 5

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-
हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ
हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो
दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्यः Tebhyah, to them. ह Ha प्राप्तेभ्यः (to them) who had arrived पृथक् Prithak, separately, to each अर्हानि Arbāni, honours कारयांचकार Kārayāṁ chakāra, caused to be shown or made स Sa हे Hē प्रातः Prātaḥ, in the morning संजिहान. Saṁjīhānaḥ, on rising, on leaving the bed उवाच Uvācha, said न Na, not. मे Me, my. स्तेन. Stēnaḥ, thief जनपदे Janapade, in kingdom. न Na, not. कदर्यः Kadaryah, a miser. न Na, not मद्यपः Madyapah, drunkard न Na, not अनाहिताग्नि Anāhitāgnī, without fire-sacrificial altar. न Na, not अविद्वान् Avidvān, ignorant. न Na, not स्वैरी Svairī, adulterer. स्वैरिणी Svairiṇī, an adulteress. कुतः Kutah, how. (When there is no adulterer, where can there be adulteress) यक्ष्यमाणः Yakṣyamāṇah, going to perform a sacrifice वै Vai, verily भगवन्तः Bhagavantaḥ, O sirs. अहम् Aham, I. अस्मि asmi, I am यावत् Yāvat, as much एकैकस्मै Ekaikasmāi to each one ऋत्विजे Ritvijē, to priest. धन Dhanam, wealth दास्यामि Dāsyaṁmi, I shall give. तावत् Tāvat, so much भगवद्भ्यः Bhagavadbhyah, to you, sirs. दास्यामि, I shall give. वसन्तु Vasantu, dwell please, stay भगवन्तः Sirs इति Iti, thus.

5. When they arrived, the King caused proper honours to be paid to each of them separately. In the morning, after leaving his bed, he said to them : “ (What makes you come here ? Are you troubled by bad men ? But there are no such people in this land). In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress (But if you have come to get wealth, then stay, for) I am going to perform a sacrifice, Sirs ; and I shall give you, Sirs, as much wealth as I give to each Ritvij priest. So stay here please ” —369.

MANTRA 6.

ते होचुर्योनैवार्थेन पुरुषश्चरेत्तद्वैव वदेदात्मानमेवेमं वैश्वा-
नरं संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

ते Te, they. ह Ha. उचुः Uchuh, said. येन ह एव अर्थेन Yena ha eva arthēna, by what object, accomplished through what object, such as wisdom, &c. पुषः Puruṣah, a man. चरेत् Charet, may go, may attain to release, &c. न Tam, that. एव Eva, indeed. वदेत् May say, you honor may say आत्मानम् एव इय वैश्वानर Atmānam eva imam Vaiśvānaram, that Vaiśvānara Self, even. समति Samprati, at present. अध्येषि Adhyesi, thou knowest best. न Tam, that. एव Eva, alone. ना, to us. ब्रूहि Brūhi, tell. इति Iti, thus.

6. They replied · “May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvānara Tell us that.”—370.

Note—Or the mantra may be translated “Every man ought to say for what purpose he comes You know at present that Vaiśvānara Self, tell us that ”

MANTRA 7

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ ११ ॥

तान् Tān, to them. ह Ha. उवाच Uvācha, he said. प्रातः Prātaḥ, to-morrow. वः Vaḥ, to you प्रतिवक्तास्मि Prativaktāsmi, I shall give answer. इति Iti, thus. ते Te, they. ह Ha. समित् पाणयः Samit pāṇayaḥ, with fuel in hand. पूर्वाह्णे Pūrvāhṇe, in the fore-noon. प्रतिचक्रमिरे Pratichakramire, they approached, went again. तान् Tān, to them. ह Ha. अनुपनीय Anupaniya, without making them undergo the ceremony of pupilage एतत् Etat, this. उवाच Uvācha, said

7. He said to them · “I shall give you an answer to-morrow.” They went again to him next morning, with sacrificial fuel in their hands. And he, without ceremony, said this to them.—371

TWELFTH KHAṆḌA.

MANTRA 1

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राज-
न्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से
तस्मात्तव सुत प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava. कं Kam, whom under what name. त्व Tvam, thou. आत्मानम् Atmānam, the Vaiśvānara Self. उपास्से Upāsse, thou worshipping. इति Iti, thus. दिवम् Divam, Heaven एव Eva, only. भगवः Bhagavaḥ, sire. राजन् Rājan, O king. इति Iti, thus. ह Ha. उवाच Uvācha, he said एवः

Eśah, this. वै Vai, verily. सुतेजाः Sutejāh, Sutejas Great Refulgence आत्मा वैश्वानरः Ātmā Vaisvānara, the Vaisvānara Self अयम् Ayam, that. त्वम् Tvam, thou. आत्मानम् Ātmānam, Self. उपास्ते Upāsse, thou worshipping तस्मात् Tasmāt, therefore. तव Tava, in thy family. सुत Sutam, son. प्रसुत Prasutam, grandson आसुत Āsutam, great-grandson Or these words may mean every kind of Soma libation called by these names. कुले Kule, in the house, family. दृश्यते Drīśyate, is seen

1. “Aupamanyava! Under what name dost thou worship the Lord Vaisvānara?” He replied: “As Dyu only (sportful), O holy King.” He said: “The Lord Vaisvānara that thou worshipping is called Sutejas Therefore, in thy house there are seen sons, grandsons and great-grandsons.”—372.

Note—The Lord under the name of Dyu, the Sportful, upholds the heaven. Aupamanyava meditates on this particular aspect of the Lord only. He worships the Father in Heaven only: therefore his conception of God is incomplete. For Vaisvānara means “pervading the whole humanity” The humanity functions on all the three planes, and not in heaven only. The worship of God, however imperfect, has its fruit, and so Aupamanyava has sons &c. But it has its drawbacks also. The next mantra mentions that

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन
इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अत्सि Atsi, thou eatest अन्नम् Annam, food: १८, thou art healthy and can digest food. पश्यसि Paśyasi, thou seest. प्रिय Priyam, pleasant things (like son &c.) अत्ति Atti, he eats Annam, food. पश्यति Paśyati, he sees. प्रियम् Priyam, pleasant. भवति Bhavati, becomes. अस्य Asya, his. ब्रह्म-वर्चसम् Brahma-vaichasam, Vedic glory. कुले Kule, in house. यः Yah, who एतम् Etam, this एव Evam, thus आत्मानम् वैश्वानरम् Ātmānam Vaisvānaram, the Lord Vaisvānara विष्णु Viṣṇu. उपास्ते Upāste, meditates upon, worships. मूर्ध्ना Mūrdhā, head. तु Tu, but. एषः Eśah, this आत्मनः Ātmanah, of the Self, of the Lord. इति इ उवाच Iti ha uvācha, thus he said. मूर्ध्ना Mūrdhā, head ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen. Thou wouldst have been humiliated in discussion. अत् Yat, if. माम् Mām, to me. न Na, not. आगमिष्यः Āgamisyah, thou hadst come.

2. ‘Therefore thou eatest food (i.e., art healthy) and seest pleasant objects (prosperous). Whoever worships thus

that Lord Vaiśvânara becomes healthy, and prosperous and has Vedic glory in his house But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me.'—373.

Note—Any eligible person who worships Viṣṇu thus gets this reward. But this aspect called Dyu and Sutejas is only the head of the Lord called Vaiśvânara, the Universal Man. No one should think this knowledge is enough ; for otherwise he would be humiliated in a discussion

THIRTEENTH KHANDA.

MANTRA 1.

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मान-
मुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप
आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं
कुले दृश्यते ॥ १ ॥

अथ Atha, then. ह Ha उवाच Uvâcha, he said. सत्ययज्ञं पौलुषिं To Satyayajña Pauluṣi प्राचीनयोग्यं Pīāchīnayogyā, O thou elect from eternity. कं त्वं त्वमात्मानम् उपास्से Kamtvam ātmānam upāsse, under what name thou dost meditate on the Lord आदित्यम् एव Âdityam eva, as the Attractor only, the Lord in the sun विश्वरूपः Viśva-rûpaḥ, All-seeing. बहु Bahu, much.

1 Then he said to Satyayajña Pauluṣi : “ O thou eternally elect ! under what name dost thou worship the Lord Vaiśvânara ? ” He replied “ As Âditya (the Lord in the sun and attracting all), O holy King ! ” He said, the Lord Vaiśvânara that thou worshippest is called Viśvarûpa, the all-seeing. Therefore, in thy house is seen much and manifold wealth.—374

MANTRA 2.

प्रवृत्तोऽश्वतरि रथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमत्स्यन्नं
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वा-
नरमुपास्ते चक्षुषूदेवतात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-
गमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

मदतः Pravṛttah, अश्वतरिखः Aśvatari rathah, a car with two mules. दासी Dāsī slaves निष्कः Niṣkah, jewels तु Tu, but. चक्षुः Chakṣuḥ, eye अन्धः Andhaḥ, blind.

2. There are cars yoked with pairs of mules, slaves and jewels Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me.—375.

FOURTEENTH KHANDA

MANTRA 1.

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स
इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वा-
नरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्वलय आयन्ति पृथग्न-
यश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vayâghrapadya वायुः Vâyum the Lord in the Air called Wisdom-Life (vâ=knowledge; âyus=life) पृथग्वर्त्मा Prithagvartmî, having diverse course; for the Lord as Vâyum can perform that which Vâyum simply can never do. पृथक् Prithak, diverse. बलय Balayah offerings आयन्ति Âyanti, come. रथश्रेणयः Rathasreṇayah, rows of cars. अनुयन्ति Anuyanti, follow.

1. Then he said to Indradjyumna Bhâllaveya : “O Vayâghrapadya ! Under what name dost thou worship the Lord Vaiśvânara?” He replied. “As Vâyum (the Lord in Vâyum and called Knowledge-Life), O holy King !” He said : “The Lord which you meditate on is the Lord Vaiśvânara, called Prithagvartmî (the unusual, the mysterious). Therefore, offerings come to you in mysterious ways and rows of cars follow you.—376.

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आ-
त्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ।२

इति चतुदशः खण्डः ॥ १४ ॥

ममः Prāṇaḥ, the life, breath, उदक्रमिष्यत् Udakramisyat, would have gone out

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvānara, becomes healthy and prosperous : has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me.—377.

FIFTEENTH KHANDA.

MANTRA 1.

अथ होवाच जनः शार्कराक्ष्यं कं त्वमात्मानमुपास्ते इत्या-
काशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो
यं त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

आकाशः Ākāśaḥ, the Lord in Ākāśa, and called also Ākāśa, because He is all (Ā) luminous (Kāśa). बहुलः Bahulah, much : full. प्रजया Prajayā, with offspring. धनेन Dhanena, with wealth.

1. Then he said to Jana : “ O Śārkarākṣya ! Under what name dost thou worship the Lord Vaiśvānara ? ” He replied : “ As Ākāśa (All-light and support of ether), O holy King.” He said : “ The Lord that thou worshipping is the Lord Vaiśvānara called Bahula (full). Therefore, you are full of offspring and wealth.—378.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेष आत्मन
इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोहः Sandohah, the trunk the middle part of the body. व्यशीर्यत् Vyāśīryat, would have perished

2 Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvānara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me.—379.

SIXTEENTH KHAṆḌA.

MANTRA 1.

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिगन्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्व २ रयिमान्पुष्टिमानसि ॥ १ ॥

अपः Apah, water : the All-pervading रयिः Rayiḥ, wealth : the water -
delight (rati) रयिमान् Rayimān, possessing wealth. पुष्टिमान् Pustimān, flourish-
ing.

1. Then he said to Budila Āśvatarasvi. "O Vaiyāghrapadya ! Under what name dost thou worship the Lord Vaiśvānara ?" He replied. "As Apas (the Lord pervading the water, and called Apas or All-pervading, O holy king !)" He said "The Lord that thou worshipping is the Lord Vaiśvānara called Rayi (the Delight-maker). Therefore, thou art wealthy and flourishing."—380.

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेष आत्मन
इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वस्तिः Vastiḥ, bladder the loins. भेत्स्यत् Bhetsyat, burst broken.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvānara, becomes healthy and prosperous, and has Vedic glory in his house. That, however, is but the loins of the Lord : and your loins would have broken, if you had not come to me.—381.

SEVENTEENTH KHAṆḌA.

MANTRA 1.

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो

यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

पृथिवी Prithivî, earth The Lord supporting the earth, and called Prithivî, because all expansive or Vast प्रतिष्ठा Pratiṣṭhâ, firm rest, or support.

1. Then he said to Auddâlaka Âruni : “ O Gautama ! Under what name dost thou worship the Lord Vaiśvânara ?” He replied . “ As Pṛithivî (the Lord supporting the earth, and so-called, because He is vast), O holy King.” He said : “ The Lord that thou worshippingest is the Lord Vaiśvânara called Pratiṣṭha (firm stay).” Therefore, thou standest firm with offspring and cattle —382

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥२॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Pâdau, two feet. व्यम्लास्येताम् Vamlâsyetâm, would have broken & shrunk.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and prosperous, and has Vedic glory in his house Those, however, are but the feet of the Lord, and your feet would have given way, if you had not come to me.—383.

EIGHTEENTH KHANDA.

MANTRA 1

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वा-
न्सोऽन्नमात्य यस्त्वेतमेवं प्रादेशमात्ममभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति
॥ १ ॥

तान् Tān, to them. इ हा उवाच Uvācha, he said. एते Ete, these. वै Vai, indeed. खलु Khalu, verily यूयं Yūyam, you. पृथक् Prithak, separate many. इव Iva, like, as if, for there is in reality no difference in the various parts of the Lord's body. इमम् Imam, this. आत्मानम् Ātmānam, Self, Lord वैश्वानरम् Vaisvānaram विद्वान् Vidvānsaḥ, ye knowing अन्नम् Annam, food. अत्थ Attha, ye eat. But he who worships the Lord in His entirety has the following fruit यः Yaḥ, who, the eligible. तु Tu, but. एतम् Etam, that Ātman एवम् Evam, thus. प्रादेश Prādeśa, a span the size of the heart मातृम् Mātṛam, measure. अभिविमानम् Abhivimānam, boundless, limitless, immeasurable abhi=all round, vi=lost, not having mānam=measure, whose all circumscribing limits are gone In other words, all pervading आत्मानम् वैश्वानरम् Ātmānam Vaisvānaram, the Lord of Universal Humanity उपारते Upāste, meditates, worships सः Sa, he सर्वेषु Sarveṣu lokeṣu, in all worlds. सर्वेषु भूतेषु Sarveṣu bhūteṣu, in all beings. सर्वेषु आत्मसु Sarveṣu Ātmaṣu, in all Selves अन्नम् अस्ति Annam attī, eats food.

1. Then he said to all six of them :—"Now you verily, knowing this Vaisvānara Lord as if many, eat your food (*i.e.*, have got your small reward). But he who worships this Lord Vaisvānara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selves.—384.

Note.—Man can worship the Lord best in his heart, while Devas worship Him as Limitless. The reward above mentioned is more appropriate for Devas than Men. But Men may rise to the rank of Devas.

MANTRA 2

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्वि-
श्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो वस्तिरेव रयिः पृथि-
व्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहा-
र्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. इ हा वै Vai, verily. एतस्य Etasya, of this. आत्मनः Ātmanah, of the Self वैश्वानरस्य Vaisvānarasya, of Vaisvānara मूर्धं Mūrdhā, head. एव Eva, even. सुतेजा Sutejas, चक्षुः. Chakṣuḥ, eye. विश्वरूपः Viśva-rūpaḥ. प्राण Prāṇaḥ, Life, breath पृथग्वर्त्मा Prithagvartmān, संदोहः Sandohaḥ, the trunk. बहुलः Bahulaḥ. वस्तिः Vastiḥ, bladder, loins. एव Eva, even. रयिः Rayiḥ rayi. पृथिवी Prithivī, the earth. एव Eva, even पादौ, Pāḍau, two feet. उरः Uraḥ, the chest. एव, even. वेदिः Vēdiḥ, the altar. लोमानि Lomāni, the hairs बर्हिः. Bārhiḥ, the grass. हृदयं Hrīdyam, the heart. गार्हपत्यम् the Gārhapatyam, fire. मनः Manaḥ, the mind अन्वाहार्यपचनः the Anvāhārya, fire. आस्य Āsyam, the mouth. आहवनीयः the Āhavanīya, fire.

2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is all-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar, the hairs, the grass; the heart, the Garpatya fire; the mind, the Anvâhârya-fire; and the mouth, the Âhavanîya-fire.—385.

Note—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvânara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar, the sacred grass, and the three fires. Gârhapatya, Anvâhârya and Âhavanîya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEETH KĪĀṆḌA.

MANTRA 1

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयस यां प्रथमामाहुतिं जुहु-
यात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Tat, then, at the time of eating. यत् Yat, what भक्तम् Bhaktam, food. प्रथमम् Prathamam, first आगच्छेत् Âgachchhet, may come (towards the mouth). तत् Tat, that. होमीयम् Homîyam, the homa material. सः Sah, he, the cater. या Yâm, what. आहुतिम् Âhutim, oblation. प्रथमाम् Prathamâm, first. जुहुयात् Juhuyât, may offer ता जुहुयात् Tām Juhuyât, let him offer that प्राणाय स्वाहा इति Prâṇâya Svâhâ iti, with the mantra “Svâhâ to Prâṇa.” प्राण. Prâṇaḥ, the Prâṇa. तृप्यति Tripyati, is satisfied

1. At the time of eating, the first morsel that is taken (should be considered as) a Homa material. The first oblation that he offers, let him do so with the mantra “Prâṇâya Svâhâ.” Then Prâṇa is satisfied.—386.

MANTRA 2

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्य-
त्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादि-
त्यश्चाधितिष्ठतस्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

प्राणे Pîāno, when the Pîāna तृप्यति Tripyati, being satisfied चक्षुः Chakṣuḥ, the eye another name of Pîāna. तृप्यति Tripyati, is satisfied. चक्षुषि तृप्यति Chakṣusi Tripyati, when the eye is satisfied. आदित्यः Aditya, the sun, another name of Prâna. Tripyati, is satisfied. Âdityo tripyati, the sun being satisfied. द्यौः Dyauh, the heaven the wife of Vâyu दिवि तृप्यताम् Divi Tripyantām, the wife of Vâyu being satisfied यत् किम् Yat kim, Brahmâ called Yat : Kim Yat=wisdom, Kim=Pleasure, intelligence and bliss च Cha, and द्यौ च आदित्यः च Dyauh cha Âdityaḥ cha, the wife of Vâyu and the sun. अधितिष्ठतः Adhitiṣṭhataḥ, rule over (the eastern gate of the heart). तत् Tat, that (Brahmâ). तृप्यति Tripyati, is satisfied. तस्य Tasya, His (Brahma's). तृप्ति Triptim, satisfaction अनु Anu, after, following. तृप्यति Tripyati, is satisfied (the sacrificer). प्रजायाः Prajāyâ, with offspring पशुभिः Paśubhiḥ, with cattle. अन्नद्येन Annādyena, with health, with power to confer beatitude on another, magnanimity तेजसा Tejas, energy, with brightness, with bliss. ब्रह्मवर्चसेन Brahmaparchasena, with Vedic glory.

2. When the Prâṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vâyu (Dyau) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. The Dyau (consort of Vâyu) and the Sun rule (the Eastern gate). When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health, and energy and intellectual splendour.—387.

Note.—Thus the Eastern gate-keepers are the Wife of Vâyu and the Sun—Dyau and Aditya. The three words Prâṇa, Eye and the Sun refer to one and the same entity. But Prâṇa is an aspect of Vâyu So practically the Eastern gate-keeper is Vâyu and his wife, here called Dyau.

TWENTIETH KHANḌA.

MANTRA 1.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्वयानाय स्वाहेति व्यान-
स्तृप्यति ॥ १ ॥

अथ Atha, then. या Yām, what. The words are the same as in mantra 1 of the last Khanda, except that व्यान is substituted for प्राणः.

1. Then when he offers the second oblation, let him offer it, saying: "Apanaya Svâhâ," The Apana is satisfied.—388.

MANTRA 2

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दि-
शश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुवृत्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyâne Tripyati, Vyâna being satisfied. श्रोत्रं Śrotam, the Ear. Tripyati, is satisfied. श्रोत्रे तृप्यति Śrotie Tripyati, the Ear being satisfied. चन्द्रमा. Chandramâh, the Moon. तृप्यति Tripyati, is satisfied. चन्द्रमसि तृप्यति Chandramasi Tripyati, the Moon being satisfied. दिशः Diśah, the quarters the spouse of Vâyu called Diśah तृप्यन्ति Tripyanti, are satisfied. दिक्षु तृप्यन्तीषु Dikṣu Tripyantīṣu, the quarters being satisfied. यत्किंच यत् किं चा, the Lord of Wisdom and Bliss. दिशः च चन्द्रमाः च अधितिष्ठन्ति Diśah cha chandramâh cha Adhitiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति. Tat tripyati, He the Lord being satisfied. The rest as above.

2. When the Vyâna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vâyu (Diś) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss (Vâyu) is satisfied. The (Diś) consort of Vâyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour.—389

Note.—The Southern gate-keepers are the Wife of Vâyu and the Moon. But Vyâna, Ear and Moon are identical, being the same as Vyâna, and Vyâna is an aspect of Vâyu. Thus the Southern gate-keeper is also Vâyu along with his consort, here called Diśah.

TWENTY-FIRST KHANDA.

MANTRA 1.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

तृतीया Trityâm, in the third. अपानाय स्वाहा Svâhâ to Apâna.

1. Then when he offers the third oblation, let him offer it, saying “Apânâya Svâhâ” The Apâna is satisfied.—390.

MANTRA 2.

अपाने तृप्यति वाक् तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी
चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vāk, speech. अग्निः Agnih, fire. पृथिवी Prithivī, the earth Śrī, the consort of Vāyu Prithivī cha agnih cha adhatiṣṭhah, the Earth and Fire rule (the Western-gate)

2. When the Apâna is satisfied, the Speech is satisfied, when the Speech is satisfied, Fire is satisfied, when the Fire is satisfied, the Prithivī is satisfied, when the Prithivī is satisfied, the Lord of Wisdom and Bliss (is satisfied). Prithivī and Fire rule (the Southern gate). When that Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle. with health, energy and intellectual splendour —391.

Note.—The Western gate-keepers are the Fire and the consort of Vāyu. But Apâna, Agni and Vāk are identical. And Apâna himself is an aspect of Vāyu. Thus the Western gate-keeper is also Vāyu along with his consort, here called Prithivī. I am, however, doubtful about this Śrī, identified with Prithivī, may be the Śrī (wife of Viṣṇu). The Western gate-keepers would be Apâna and Śrī. Out of the five gates, the consort of Vāyu is certainly in the three—East, South and North. The doubt is about the Western and the Central gates—where Śrī and Lakṣmī are introduced.

TWENTY-SECOND KHANḌA.

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समा-
नस्तृप्यति ॥ १ ॥

चतुर्थी च Chaturthīm, fourth. समानाय स्वाहा Svâhâ to Samâna.

1. Then when he offers the fourth oblation, let him offer it, saying "Samânâya Svâhâ." Thus the Samâna is satisfied.—392

MANTRA 2.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samâne, the Samâna being satisfied. मनः Manah, the mind पर्जन्यः Pajanyah, Indra. विद्युत् Vidyut, the lightning the consort of Vâyu.

2. When the Samâna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vâyu) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied Vidyut (the consort of Vâyu) and Indra rule the Northern gate. When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—393.

Note —The Northern gate-keepers are Indra and the consort of Vâyu. But Samâna, Manah and Indra are identical and Samâna itself is a form of Vâyu. Thus the Northern gate-keeper is also Vâyu along with his consort, here called Vidyut.

TWENTY-THIRD KHANDA.

MANTRA 1.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीं Panchamîm, the fifth. उदानाय स्वाहा Udânâya Svâhâ, Svâhâ to Udâna.

1. Then when he offers the fifth oblation, let him offer it, saying "Udânâya Svâhâ." Then the Udâna is satisfied.—394.

MANTRA 2.

उदाने तृप्यति त्वकृतृप्यात त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधि-
तिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायुः Vâyuh, Vāyu. आकाशः the Ākāśā, the wife of Vāyu.

2. When the Udāna is satisfied, the Vāyu is satisfied, when the Vāyu is satisfied, the Ākāśa is satisfied, when the Ākāśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vāyu and ĀKĀśA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour.—395.

Note—Vāyu and Ākāśa are not different, but one and the same—identical. In the Devasuṣi Vidyā (III 13-5) Udāna, Vāyu and Ākāśa are taught as identical. In conformity with that passage, Vāyu and Ākāśa and Udāna are taken here also as identical. But in the phrase "Vāyu and Ākāśa rule the Upper gate"—Ākāśa is to be explained as separate from Vāyu. This Ākāśa is Vāyu—Lakṣmī, and therefore different from that Ākāśa which is identical with Vāyu.

The Central gate-keepers are similarly Udāna and Vāyu's consort. For Udāna, Vāyu and Ākāśa are identical. But Udāna himself is an aspect of Vāyu. Thus the Central gate-keeper is also Vāyu along with his consort, here called Ākāśa. I am doubtful here also. Does Ākāśa mean here the consort of Vāyu, or Lakṣmī the wife of Viṣṇu. I am inclined to the latter view.

TWENTY-FOURTH KHANḌA.

MANTRA 1.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक् तत्स्यात् ॥ १ ॥

स Sa, he. य Yah, who. इदम् Idam, this, Vaiśvānara. अविद्वान् Avidvān, not knowing. अग्निहोत्रम् Agnihotram, Agnihotia, prāṇa offering जुहोति Juhoti, offers oblation. यथा Yathā, as. अङ्गारान् Aṅgārān, live coals. अपोह्य Apohya, removing. भस्मनि Bhasmani, in ashes: on dead ashes. जुहुयात् Juhuyāt, may offer oblation. तादृक् Tādrik, so, like that. तत् Tat, that. स्यात् Syāt, may be, will be.

MANTRA 2.

MANTRA 3.

MANTRA 4.

तस्मात् 'Tasmât, therefore.' उ. ॥ इति 'Evanvit, who knows thus.
यद्यपि Yadyapi, if even. चण्डालाय to a Chāṇḍāla. उच्छिष्टम् 'Uchchīṣṭam, the
offals, the remaining food. प्रयच्छेत् prayachchhed, were to give. आत्मानि Ātmani.

in the Self. इ Ha. एव Eva. अस्य Asya, his, of the chandāla तत् Tat, that stale food. वैश्वानरे In the Vaiśvānara हुत Hutañ, offered स्यात् Syāt, will be.

4. Therefore, indeed, if such a knower gives what is left of his food to a Chaṇḍāla even, it would be offered in the Vaiśvānara Self of the Chaṇḍāla.—399

Note.—The food once consecrated by being offered to the Lord, by a person who knows the Prāṇa-Agnihotra, retains its purity, even when eaten by an ignorant savage. The Lord, who is in the Chaṇḍāla even, is satisfied by that food ; and such food produces spiritual results in the body of the Chaṇḍāla.

MANTRA 5

यथेह क्षुधिता बाला मातरं पयुपासत एवञ्च सर्वाणि भूता-
न्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

षष्ठोऽध्यायः ॥ ६ ॥

तत् Tat, that on this point. एव Eṣa, this. श्लोकः Ślokaḥ, stanza. यथा Yathā as. इह Iha, here. क्षुधिताः Kṣudhītāḥ, hungry. बालाः Bālāḥ, children. मातरम् Mātaram, to mother पयुपासते Paryupāśate, surround, entreat. एव Evam, thus. सर्वाणि Sarvāni, all. भूतानि Bhūtāni, beings. अग्निहोत्रं Agnihotra. उपासते Upāśte, sit round have recourse.

5. On this, is the following Stanza —As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.—400.

Note.—Thus any ritualistic worship, like Agnihotra, in order to be efficacious, must be performed with knowledge otherwise, it is waste of energy and time—pouring ghee on ashes and not on fire It is the Lord in His Five-fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-atomic Guide—who must be the only object of worship ; under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvānara—the Humanity.

MADHYA'S COMMENTARY.

Thus in the previous Khaṇḍas there has been described the knowledge of the Five Fires as referring to Brahman, the Supreme The same subject is taught in the subsequent khaṇḍas also, but under the name of Vaiśvānara Vidyā.

The word Mahāsāla (XI. I) does not mean a lord of a big house , nor does the word Mahāsrotriya (XI. I) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvānara Vidyā —

“He who performs fully a great sacrifice every year is called Mahāsāla ; while he is styled Mahāsrotriya who fully knows the Vedas and their meaning.

The names like *Dyu*, *Sutejās*, &c., are applied to *Vaiśvānara*. They do not mean heaven, &c., but are epithets of God, called here *Vaiśvānara*. Anpomanjaya said he worships *Dyu* to which the king said this is *Vaiśvānara* *Sutejās*. These two words *Dyu* and *Sutejās* (XII I) are explained now.

“The Lord is called *Dyu*, because He is sportful ($\sqrt{\text{divu}}$ to play), and because He is the support of heaven (*dyu*=heaven), He is called *Sutejās*, because He is extremely refulgent, or full of great energy (*tejas*=heat). The head of *Viṣṇu* is the support of heaven — i.e., the heaven is contained in the head of the Lord).

In khanda 13, *Satyajit* says, he worships, *Āditya* to which the king replies, this is *Viśvarūpa* form. These two words *Āditya* and *Viśvarūpa* are now explained.

“The eyes of *Viṣṇu* are called *Viśva rūpa*, because they see fully all forms (*Viśva*=all, *rūpa*=forms nothing is concealed from the sight of the Lord). The Lord is called *Āditya*, because He takes up all lives, (*ādāna*=attracts, seizes), and because He is the refuge of the sun (*Āditya*=sun) for ever.

Indradymna says, he worships *Vāyu*. To which the king replies : he is *Prithagvartmān*. These two words (XIV I) are now explained.

“The breath (*Prāṇa*) of *Hari* accomplishes that which can never be attained by the breath of *Vāyu* &c., hence He is called *Prithagvartmān* — of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called *Vāyu*, because He is Intelligence and Life (*vâ*=wisdom, *âyus*=life) and because *Vāyu* is ever refuted in *Hari* and (made capable through Him to accomplish that which he otherwise would not have been able to do in other words, God is called *Vāyu*, because He gives the power to *Vāyu* to perform all deed).

Jana śākaṭikṣvī says, he worships *ākāśa*. The king says that *ākāśa* is *bahula*. These two words (XV I) are now explained.

“The Lord is called *Bahula*, because He is full (*bahu*=all, full). He is named *Ākāśa*, because the middle portion of the body of *Viṣṇu*, the Lord of *Ramā*, is shining (*kāśa*=light).

Bahula Aṣṭavaraṣvī says that he meditates on *Apas*. The king says, it is *Rayī* form of Lord. The two words (XVI I) are now explained.

“The Lord is called *Apas*, because He is all-pervading (*ap*=to pervade). He is called *Rayī*, because He causes delight (*ra*=joy). The middle portion (the trunk) and the bladder of the Lord contain the ether, and the waters, and hence He is called *Ākāśa* and *Apas*. He is called *Prithivī*, because of His vastness (*prathana*=expanse). He is called *Pratiśthā*, because He is the firm stay (*pra*=best, *sthā*=support, stay). The *Prithivī* is so called because it rests in or within the two feet of the Lord *Viṣṇu*. (The earth is His foot-stool).

Thus all the cosmos is contained within the body of the Lord—heaven in His head, the sun in His eyes, the ether in His lungs, the waters in His bladder, the earth in His feet—the five worlds in these five portions of His body. Says an objector: The Śruti says, tad Viṣṇoḥ paramam padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this, the Commentator says —

“The word pāda (foot) is sometimes used to denote the whole body (—a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ, the word padam denotes the head &c. (That is, the whole body of Viṣṇu is spread in space: the heaven being in His head). See Māndukya Upaniṣad, where the word pāda is used to denote the whole body of Vaiṣvānara.

“The words Prāṇa, Chakṣuḥ, and Āditya (in XIX. 2) refer to one and the same deity, who is the door-keeper of the eastern gate of Viṣṇu: similarly, Vyāna, Śrotra and Chandramās (20-2) are the names of the deity, who is the southern door-keeper of Viṣṇu, similarly, Vāk, Apāna and Agni are the names of the western door-keeper: so also Samāna, Indira and Mind are names of the northern door-keeper. Udāna and Vāyu and Ākāśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note—The five door-keepers mentioned in Adhyāya Third, Khaṇḍa Thirteenth are referred to in this Adhyāya, Khaṇḍas 19 to 23. Now, in Adhyāya Third, the Prāṇa, Chakṣus and Āditya are applied to one and the same person, namely, to the eastern gate-keeper, the same words used in V 19 must therefore refer to the same gate-keeper. Similarly, with the others. The Third Adhyāya merely mentions these gate-keepers: here in the Fifth Adhyāya, oblation to these is taught. The following table will remind the readers as to the names of these gate-keepers:—

Directions,	Third Adhyāya	Fifth Adhyāya,
East.—The sun	Called the Eye and Prāṇa also ...	Dyau
South.—The moon	Called the Ear and Vyāna also ...	.. Dis.
West.—The Fire	Called the Speech and Apāna also	Prithivī
North.—Indra	Called the Mind and Samāna also	.. Vidyut.
Central.—Vāyu	Called the Ojas and Udāna also.	

But in v. 23 it is said Vāyus cha Ākāśas cha adhitisthataḥ—“Vāyu and Ākāśa rest.” This shows that Vāyu and Ākāśa are two entities and not one and the same. The Commentator removes this doubt.

“The Vāyu here is indwelt by Lakṣmī, and so is different (from the Vāyu mentioned in the first part of this Khaṇḍa).

In these Khaṇḍas, 19 to 23, there occur the words Dyau, in conjunction with Āditya, Dis with Chandramās, Prithivī with Agni, and Vidyut with Parjanya. To whom do these four words Dyau, Dis, Prithivī and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the “wife of Vāyu,” while Prithivī means Śrī.

“By the word Prithivī (XXI. 2) reference is made to Śrī only. The words Dyau and Dis—and Vidyut refer to Vāyu’s wife indeed.

Note.—The Śrī mentioned here is also the consort of Vāyu, and not the Highest (?).

It is said in these khapḍas (19 to 23) "if Âditya being satisfied Dyu is satisfied, &c." How the satisfaction of A can satisfy B? To this, the Commentator answers.

"These gate-keepers (of the respective quarters and called Prithivī &c.) are all founded in the scatheless faultless Lord Nārāyaṇa—He is their support (and hence when they are satisfied, the Lord is satisfied).

In these khapḍas (19 to 23) the words यत् किञ् occur several times. They do not mean "whatever," but refer to the Lord.

"Viṣṇu is called ya, because his form is Intelligence (yâ = to go, to know). He is kim, because he is essentially bliss (ka = joy).

The five phrases 'tat tripyati'—'That (Lord) is satisfied'—are now explained, when these (gate-keepers) are satisfied, Hari is satisfied, for He is the Beloved of these.

The sacrificer gets not only reward in this world, but in mukti also he is happy.

"Men obtain the Lord Keśava through the grace of the Sun, the gate-keeper of the east. (They enter the Divine Presence by the east). The Pitrīs reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Agni by the Western gate, the Risis reach Him through the help of Indra by the Northern gate; the higher Suras like Siva, &c., reach Him by the central gate, through the grace of Vāyu. It is not only the grace of the five gate-keepers which is necessary to obtain entrance into the Presence, but the grace of the Supreme is also necessary." Through the grace of Viṣṇu, called Vaiśvānara, and by right knowledge is obtained always entrance to the Divine Presence."

Can all obtain this full knowledge of Vaiśvānara? To this, the Commentator answers.

"The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvānara. (and they alone can fully meditate on Him); therefore they get the full fruit—the others (men, Pitrīs, Gandharvas, and Risis), according to their competency." Thus it is in the Vaiśvānara-Vidyā.

Note.—The doctrine of Vaiśvānara must refer to the Supreme Brahman, and not to Fire called Vaiśvānara. In fact, Vaiśvānara here means the Supreme Lord.

The section (khapḍas 11 to 24) starts with the question "Who is our Âtman? Who is Brahman?" The answer to it is. "Vaiśvānara." (Therefore Vaiśvānara, must mean here, Brahman, and not Fire)."

(Similarly, in the Māṇḍūkya Upaniṣad the term Vaiśvānara is applied to the Lord.)

"This Âtman has four feet. The Eater of the gross, Vaiśvānara is the first foot" (M. Up I.)

Similarly, the Vedānta Sūtras also explain Vaiśvānara to mean Viṣṇu, in this passage (Vedānta Sūtras I. 2. 24.).

“Vaiśvānara is Brahman only on account of the common term being qualified by a distinguishing epithet”

Note.—The term Vaiśvānara applies both to Agni and Viṣṇu; but in this passage it denotes Viṣṇu only, because of the epithet Ātman applied to it.

Similarly, in the Gītā, the Lord says the same.

“I as Vaiśvānara, dwelling in the bodies of all men.” (Gītā XV. 14).

From all these and other passages we conclude that Vaiśvānara means the Lord Viṣṇu.

So the Vaiśvānara Vidyā is really Brahma-Vidyā, and no inferior Vidyā. See the Puruṣa Sūkta of the R̥g Veda, where also Heaven is said to be the head of the Lord, and so on. The allegory of the Puruṣa Sūkta is reproduced in this Vaiśvānara Vidyā of the Chhândogya Upaniṣad.

Says an objector:—

In khanda 23, mantra 2, it is said ‘Vāyus cha Ākaśas cha adhiṣṭhataḥ’ Here the verb is in the dual number, showing that Vāyu and Ākāśa are two different things. But in the same mantra, in a previous passage, Vāyu and Ākāśa are said to mean one and the same thing. How do you explain this anomaly? To this, the Commentator answers.

In the Deva-Suṣi-Vidyā (Third Adhyāya, 13 Khanda, Mantra 5 we read “He is Udāna, He the Vāyu, He the Ākāśa.” This shows that Vāyu and Ākāśa are identical, and therefore in the previous passage (v. XXIII. 2) we have explained it so, in conformity with the former passage (XIII. 5). But in the subsequent passage (Vāyus cha Ākaśas cha adhiṣṭhataḥ) Vāyu is separate from Ākāśa, for the same Vāyu when permeated (aviṣṭa) by Lakṣmī is called ākāśa.

Thus Vāyu is both Ākāśa and not Ākāśa. The Lakṣmī-permeated Vāyu is Ākāśa. of the second passage the simple Vāyu is not so. In fact, the word Ākāśa has several meanings:—

The Viḡhneśa (Gaṇeśa) is called Ākāśa, the Vāyu is called Ākāśa. Lakṣmī is called Ākāśa, and the Supreme Lord Hari is also called Ākāśa. Thus in the Sabda Nirṇaya

Note.—Thus in mantra v. 23 2, Ākāśa is used in the first passage as identical with Vāyu, in the second as meaning Lakṣmī.

But it is said all the limbs of the body of the Lord are identical, there is no difference between them. The body of the Lord is a homogeneous substance with no differences in it. How is it then that different names like Sutejās, &c., are given to the various limbs of the body of the Lord? To this, the Commentator answers.

The various limbs of the body of the Lord of Lakṣmī (Hari) are named here as Sutejās, Viśvavān, &c., (not because there is any difference between these) but because in the sight of ordinary people, they appear to be different. In reality, there is no difference—all is one substance. (Ibid).

SIXTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ श्वेतकेतुर्हारुण्य आस तथं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मिन्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति१

श्वेतकेतुः Śvetaketuḥ. ह Ha, Indeed, verily, once. आरुण्यः Âruneyah, son of Ârunâ or grandson of Aruṇa. आस Âsa, was. तम् Tam ha, to him, once. पितृ Pitâ, father. उवाच Uvâcha, said. श्वेतकेतो Śvetaketu, Oh Śvetaketu. वस Vasa, dwell. ब्रह्मचर्यम् Brahmacharyam, as a student, i.e., living in the house of Gurû, in order to study the Vedas. न Na, not. वै Vai, verily. सोम्य Somya, O child. अस्मत् Asmat, in our. कुलीनः Kulīnah, belonging to one's family or race. अननूच्य Ananūchya, not without studying (the Vedas) ब्रह्मबन्धुः Bramha bandhuh, a Brâhmana by birth. He is a Brahmanabandhu who has Brâhmana as a kinsman. इव Iva, like. भवति Bhavati, becomes इति Iti, thus

1. There lived once Svetaketu Âruneya. To him his father said : "Svetaketu, go to the house of a teacher to study the Vedas ; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brâhmanas.—401.

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तथं ह पितोवाच श्वेत-
केतो यन्तु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत
तमादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed. द्वादश-वर्षः Dvâdaśa-varṣah, being twelve years old. उपेत्य Upetya, having arrived at the house of Gurû. चतुर्विंशति Chaturvimsati, twenty-four. वर्षः Varṣah, years. सर्वान् Saivân, all. वेदान् Vedân, Vedas. अधीत्य Adhītya, having studied. महामना Mâhamanâh, self-conceited. अनूचानमानी Anūchānamānī, thinking I have nothing to study. स्तब्धः Stabdhah, stern, arrogant एयाय Eyāya, returned. तम् Tam, to him. ह Ha, verily. पितृ Pitâ, father. उवाच Uvâcha, said. यत् Yat, that, when. नु Nu, now. सोम्य Somya, O child. इदम् Idam, this. महामना Mâhamanâh, self-conceited. अनूचानमानी Anūchānamānī, considering well-read. स्तब्धः Stabdhah, arrogant. अस्मि Asi, thou art. उत Uta, well तम् Tam, that. आदेशम् Âdesam, instruction अप्राक्ष्य, Aprākṣyaḥ, have you asked

2. Having gone when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him. "Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction."—402.

MANTRA 3.

येनाश्रतश्च श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ३ ॥

येन Yena, by which, by hearing which. अश्रुतम् Aśrutam, unheard, the devas and the karmas not learnt from anybody. श्रुतम् Śrutam, is heard, becomes known भवति Bhavati, does become अमतम् Amatam, not thought of, inconceivable मतम् Matam, understood, conceivable अविज्ञातम् Avijñātam, not known, not meditated विज्ञातम् Vijnātam, meditated known. इति Iti, thus, कथम् Katham, how, and what नु Nu, now भगवः Bhagavah, O Sir, स Sa, that. आदेशः Ādeśa, teaching, instructions भवति Bhavati, is. इति Iti, thus.

3. By hearing about which we hear (learn about) that which was never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before Śvetaketu replied. "What is that instruction, Sir."—403.

MANTRA 4.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं
विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

यथा Yathā, as सोम्य Somya, O child, O son. एकेन Ekena, by one. मृत्पिण्डेन Mṛtipiṇḍena, by a clod of earth or clay. सर्वम् Sarvam, all मृन्मयम् Mṛinmayam, made of earth, made of clay. विज्ञातम् Vijnātam, known. स्यात् Syāt, becomes. वाचा Vāchā, by speech, by the organ of speech. आरम्भणम् Ārambhaṇam, utterance विकारः Vikārah, modification, change. नामधेयम् Nāmadheyam, the name. मृत्तिका Mṛttikā, (the word, mṛttikā) इति Iti, thus एव Eva, alone सत्यम् Satyam, true, eternal

4. The father replied: "My dear child, as by knowing one clod of clay, all that is made of clay is made known, (by its similarity to clay), so is that instruction: or as by knowing the true word Mṛttikā all other words (like mitti,

mud, &c., are known), for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—404

MANTRA 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं
विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yathâ, as. सोम्य Somya O child एकेन Ekena, by one लोहमणिना Lohamaṇinâ, by the best of metals, by gold. सर्वं Sarvam, all लोहमयं Lohamayam, things made of metals (like pails, pots or ornaments-). विज्ञातं Vijnâtam, known. स्यात् Syât, becomes. वाचा Vâchâ, by speech, by the organ of speech. आरम्भणम् Ârambhanam, utterance. विकार Vikâra, modification, change नामधेयम् Nâmadheyam, the name. लोहम् Loham, metal loha इति Iti, thus. एव Eva, alone सत्यम् Satyam, true, correct

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity) so is that instruction; or as by knowing the correct word Loha, (all other words like Loha, &c., are known), for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—405

MANTRA 6

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव
सोम्य स आदेशो भवतीति ॥ ६ ॥

यथा Yathâ, as सोम्य Somya, O child. एकेन Ekena, by one नखनिकृन्तनेन Nakhanikrîntanena, nail scissor. सर्वं Sarvam, all. कार्ष्णायसम् Kârṣṇâyâsam, made of iron. विज्ञातं Vijnâtam, known. स्यात् Syât, becomes. वाचा Vâchâ, by speech, by the organ of speech. आरम्भणम् Ârambhanam, utterance. विकार Vikâra, modification, change नामधेयम् Nâmadheyam, the name. कृष्णायसम् Kṛṣṇâyâsam, iron, (Kṛṣṇâyâsam). इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct. एवम् Evam, thus. सोम्य Somya, O child. स Sa, that. आदेशः Âdeśah, teaching, instruction. भवति Bhavati, is. इति Iti, thus.

6 And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction: or as by knowing the correct word Kârṣṇâyâsam one knows all other words, which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.

MANTRA 7.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे
नावक्ष्यन्निति भगवांस्त्वेवमेतद्ब्रवीत्विति तथा सोम्येति
होवाच ॥ ७ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not वै Vai, verily. नूनं Nūnam, certainly. भगवन्त. Bhagavantaḥ, the venerable ones, my teachers ते Te, they. एतत् Etat, this, which thou hast said अवेदिषु Avedīṣuḥ, knew. यत् Yat, if हि Hi, certainly, because. एतत् Etat, this अवेदिष्यन् Avedīṣyan, if they had known it. कथं Katham, how, why. मे Me, to me. न Na, not आवक्ष्यन् Avakṣyan, they should have told it. इति Iti, thus. भगवान् Bhagavān, Sir तु Tu, but एव Eva, even, alone. मे Me, to me. तत् Tat, that. ब्रवीतु Bravitu, say. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus ह Ha, verily. उवाच Uvācha, he said.

7. The son said : "Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, Sir, tell me that." 'Be it so,' said the father.—407.

MADHYA'S COMMENTARY.

In the previous books, have been taught the various kinds of meditations, which lead to "Release" and other inferior rewards, for persons who know the Lord who is the Best of all, the most compassionate and possessing all auspicious qualities and who is different from the Jīvas and the inanimate world-stuff. This sixth book establishes, by arguments, the great difference between the Lord and Souls and Matter. It removes the doubt as regards the difference (bheda) between God and man. Śvetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Śvetaketu, when a boy, was sent by his father to learn Vedas. After studying for twelve years, Śvetaketu returned home when he was twenty-four years of age. The text says "Śvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas." The phrase in the original is "Sa dvādaśa varṣa upetya" which is generally translated as "when he was twelve years old, then he commenced his apprenticeship." But a Brāhman boy is to be initiated at an earlier age : and further Śvetaketu's father was remiss in his duties towards his son, in not initiating him earlier. To remove this misconception, the Commentator shows that the phrase "dvādaśa-varṣa" is not to be taken as showing the age at which he was sent to Gurukula. Śvetaketu was sent to the Guru at the proper age of eight (or seven), and returned at the age of twenty-four. Out of the sixteen years passed with his Guru, Śvetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-year-old Śvetaketu, because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old, though he was initiated at the proper age of eight, and passed his earlier years in reading with his father,

Thus it is written in the Vākya Nirṇaya.—

“Śvetaketu is called in the Bhârata Dvâdaśa-Varsa twelve-yearred, because he studied for twelve years only. It does not mean that Śvetaketu was apprenticed (Upanayana) at the age of twelve”

Note.—Twelve years is the time necessary for mastering one Veda, and 48 years to master all the four. Śvetaketu however seems to have mastered all the Vedas in twelve years, and so got the epithet of “twelve-yearred” In other words he was a precocious youth; with all the concert of a precocious person

According to Śaukara this sixth Adhyāya is but an expansion of what was taught in the previous ones. In Khanda III. 14. 1. it was taught Sarvam Khalvidam Brahma—all this is verily Brahman, then further on in VI. 24. 2, it is said that when a man who knows Brahman takes his food the whole universe is satisfied, because the Âtmā being one, the satisfaction of the Jñāni is the satisfaction of the whole world. Uddālaka teaches the same doctrine to his son, by the three illustrations of a clod of clay, a nugget of gold (Lohamani) and a pair of nail scissors. Uddālaka, also teaches that all is Brahman. These four mantras VI. 1. 3 to 6 are thus translated, according to Advaitins.—His father said to him, “Śvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive, what cannot be perceived, by which we know what cannot be known?” “What is that instruction, Sir?” he asked. The father replied. “My dear, as by one clod of clay is known all that is made of clay, the difference being only a name, arising from speech but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus my dear, is that instruction.”

The Advaitins take this to be a text strongly in their favour. According to them, all the three illustrations have the same sense. Madhva shows that the three illustrations teach three kinds of similarity and difference, and this passage is far from teaching Advaita. The first illustration shows that as by knowing a clod of clay, every other object made of clay is known, *through similarity* so also here. By knowing that the Lord is existent and *real*, we know that this world is also real, for the law of similarity works here also. If Viṣṇu, the Creator is *real*, the world, His creation cannot be unreal.

As by knowing a clod of clay, through the very fact of this similarity alone, all objects made of clay are known, so from the similarity with the reality of Viṣṇu is known that the world is also real.

The world and the God are both equal so far as they are both real. But the Lord is infinitely superior to the world. The second illustration shows this superiority.

For when gold is known, then its superiority over iron is necessarily known. So when the Lord is known, His superiority over the world is necessarily known.

As by the knowledge of gold one knows that everything made of iron is inferior to it, so by knowing the Lord Viṣṇu, it is at once known that He is superior to the world.

The similarity here consists between a superior and inferior; as gold is superior to iron, so the Lord is superior to the world.

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know, by the law of analogy, the attributes of that in which that substance exists in a large quantity. As by knowing a small quantity of iron, one knows the larger mass of iron; so by knowing man, as having a small quantity of happiness, wisdom and sentiency and consciousness, one knows the Lord in whom these qualities exist in their infinity.

Since by knowing a thing, which is very small in quantity, one can know analogy, the same substance when it is in very large quantity, as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man, there is the knowledge of Viṣṇu)

But says one objector—This is not a fit illustration. Viṣṇu is vast, the world is small to judge the big from the small is wrong. The Commentator says, “true: it is not always good to judge the great from the small. It is not always true that the knowledge of the small gives a complete knowledge of the large. But it is always true that the knowledge of the big includes the knowledge of small.” Therefore he says:—

Since even by knowing a small thing, by analogy we can know the big, as by knowing a pair of scissors made of iron we can know all iron; how much more must it be true that by knowing Brahman who is large and (All-Infinite) we can know this world which is so small.

In other words the knowing of the Lord includes knowing the world. He who knows the Lord, must *a fortiori* know the world. He who knows the whole, knows the part; he who knows the large, knows the small.

In fact by knowing Him who depends upon none, is similarly known that which depends upon him. as by the knowing the Sanskrit names *mṛittikā*, *Ayas*, &c, one comes to know all the corruptions from these words such as *Mitti*, *Mud*, &c. Thus it is in *Sāmasamhitā*.

The Sanskrit names are eternal, and it being the universal language of man and gods, he who knows Sanskrit, has all the advantages and more, which a person knowing a particular dialect has. All non-Sanskrit words are either corruptions of Sanskrit as ‘cow’ of ‘go,’ ‘heart’ of ‘hṛid,’ ‘father’ of ‘Pitr’ and so on. Or such words are conventional creations, but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province, in order to make himself understood. In ancient times, Sanskrit was the *esperanto* of the world, and all could understand it.

The word “*Lohamani*” in V.1.5 means gold, as we find it so explained in the *Śabda-Nirṇaya*:—“The words *Svarna*, *Loha Maṇi* and *Puraṇa* all mean Gold.”

The word Lohamani is a Yoga-ruḍhi word. It means etymologically "the best (Mani) of the metals (Loha)," therefore Gold.

The Commentator now shows how the explanation of this khaṇḍa, as given by Śaṅkara is wrong. The latter takes this khaṇḍa as teaching that all vikāra or variety or modification is false. But if the Śruti meant to teach that all vikāra is false, then it would not have used the words eka, piṇḍa, and maṇi, for they are then not only redundant, but positively misleading:—And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said:—"by knowing clay all that is made of clay is known," and instead of saying:—"by knowing one nugget of gold all that is made of gold is known," it would have said:—"by knowing gold all that is made of gold is known," and instead of saying:—"by knowing one pair of nail-scissors all that is made of iron is known," it would have said:—"by knowing iron, all that is made of iron is known."

Thus the word eka repeated thrice is useless. Similarly the word piṇḍa (clod) maṇi (nugget) and nakha-nikrintana (nail-scissors) are also redundant. While the word sarva (all), thrice repeated, is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one clod of clay or of one pair of nail-scissors. Moreover the theory of advaita is that the world is superimposed on Brahman, as a snake is superimposed on rope. But this khaṇḍa does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says:—

If the Śruti meant to teach modification (vikāra), the words eka, piṇḍa and maṇi would be useless.

While according to our explanation the words eka (one) and sarva (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this khaṇḍa to teach sādṛśya [similarity, and not vikāra (modification)] Thus the word piṇḍa is used to show the similarity of two things as far as the sattva-hood is concerned, both are real, and none false. The word maṇi is used to show pre-eminence of one over the other, for maṇi means pre-eminence. While a nail-scissors which is a very small thing shows the inferiority of the universe as compared with Brahman.

The advaitins explain the next passage vāchārambhana, &c., thus:—"the vikāra (difference) is only a name, arising from speech, but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistencies of this explanation:—

Moreover the word "iti" repeated thrice, as mṛttikâ iti, lohamani iti, kârṣṇāyasam iti, is useless; and similarly the word nâmadheya, used thrice. Had the Śruti meant to teach that the vikāra (modification or difference) was false, it would have said:—"the clay alone is true, the gold alone is true, the iron alone is true," and not the words nâmadheya and iti.

For then the meaning would be: "the difference is a matter of speech only, the clay is true; the difference is a matter of speech only, the gold is true; the difference is a matter of speech only, the iron is true." The words nâmadheya and iti would be useless. For according to Śaṅkara the word nâmadheya means "a name only." Now a name only and the phrase "a matter of speech" vāchārambhanam have the same significance, and one or the other is redundant. The word 'iti' is a mark of quotation, and is

used to denote words and not substances, of which the words are names. Therefore the "mr̥ttikā iti" cannot denote the substance clay but the word form mr̥ttikā meaning clay. In fact, without using the word 'iti' the substance clay would have been denoted, by using merely the word mr̥ttikā. Thus it is useless according to Śāṅkara. But according to our explanation, the word 'iti' is not useless, for we explain that iti points to the word-form mr̥ttikā, and say: "The word-form mr̥ttikā is the true, namely, the correct word, while words like mud, mīṭṭi, māṭi, &c, are vernacular corruptions (vikāra) of it. Moreover there is no word in this khaṇḍa which shows that difference is 'false,' for the word false occurs nowhere in it. The word vāchārambhana cannot be taken to mean false. For neither technically, nor etymologically this word means false. Moreover as the phrase 'he ate bread only,' implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (mātra) in the above sentence. It is not vāchārambhana mātram, (so you cannot say it means by implication falsehood).

Thus the word vāchārambhana does not mean arising from speech, but utterance through the organ of speech. All corruptions of pure Sanskrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. Vāch means the organ of speech, i e., the larynx and ārambhana means utterance.

The word ārambhana does not mean arising, but it denotes an action. Thus vāchārambhana means "the change (vikāra) of pure words into dialects, is due to the utterance (ārambhana) through different organs of speech." The word vikāra means the varieties (vi) of corruptions (kāra). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word satyam qualifies nāmadheyam. Thus satyam nāmadheya means the original word is the true or the eternally existent. The meaning is that the Sanskrit words like mr̥ttikā, &c, are eternally existent, but not their corruptions. The word satya means 'eternal,' because the wise know (ya) it as pervading (tatam) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam. All other words, foreign or vernacular are either corruptions or mere conventions made by men. Since these words are conventional or symbolic only, therefore they are vikāra or modified forms of the originals.

Says an objector:—the word vikāra is masculine, how can it be construed with ārambhanam, a neuter noun? To this the Commentator says:—

The word vikāra being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase arambhanam vikārah is, as good as, the well-known phrase Vedaḥ pramānam. Moreover it is not correct to say that the words māṭi, &c, are vikāra of the original word mr̥ttikā. Strictly speaking no word is a vikāra of another word, every word is vikāra of ākāśa. The whole khaṇḍa describing the pre-eminence of Sanskrit over non-Sanskrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next khanda is also for the sake of teaching the superiority of the Lord.

SECOND KHANDA.

MANTRA 1.

**सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहु-
रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥**

सत् Sat, the True, the Good, the Being, the Best, Nârâyana. एव Eva, alone. सोम्य Somya, O Child इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit, was. एकम् Ekam, one, homogeneous, not separated in members. एव Eva, alone. अद्वितीयम् Advitīyam, without a second, without an equal तत् Tat that ए Ha, indeed एके Eke, some आहुः Âhuḥ, say. असत् Asat, the non-being, the void, the chaos. एव Eva, alone. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit, was. एकम् Ekam, one. एव Eva, alone. अद्वितीयम् Advitīyam, without a second, without an equal तस्मात् Tasmât, from that असत् Asataḥ, from the void. सत् Sat, the true, the plenum. जायत Jâyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat) —408.

Note—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of Sûnya Vâda which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

**कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥**

कुतः Kutah, how तु Tu, but. खलु Khalu, certainly. सोम्य Somya, O child. एवम् Evam, thus. स्यात् Syât, it can be. इति Iti, thus. ए Ha, indeed. उवाच Uvâcha, said. कथम् Katham, how. असतः Asataḥ, from the void. सत् Sat, the Plenum. जायेत Jâyeta, be born. इति Iti, thus. सत् Sat, true. तु Tu, but. एव Eva, alone, only. सोम्य Somya, O child. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Âsit, was. एकम् Ekam, one. एव Eva, only. अद्वितीयम् Advitīyam, without an equal, without a second.

2. 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum. Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal.—409.

MANTRA 3.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत
बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति
स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तत् Tat, that the lord called Sat, Brahman. ऐक्षत् Aikṣata, thought, cogitated बहु Bahu, many, assuming many forms in order to control the universe. स्याम् Syām, let me be प्रजायेय Prajāyeya, let me create living-beings. इति Iti, thus. तत् Tat, here, then तेज Tejah, fire, the Goddess Rāmā along with Fire, or light, of which she is the presiding deity. असृजत् Asṛijata, He created. तत् Tat, that, Goddess Rāmā called Tejas and having the form of fire तेज Tejah, Fire, Goddess Rāmā ऐक्षत् Aikṣata, thought, cogitated बहु Bahu, many स्याम् Syām, may I be. प्रजायेय Prajāyeya, may I create इति Iti, thus. तत् Tat, She, Goddess Rāmā आपः Āpah, water, the Piāṇa called waters and the presiding deity of water असृजत् Asṛijata, created. तस्मात् Tasmāt, therefore यत्र, Yatra, wherever. क्व Kva, whenever. च Cha, and. शोचति Śoçhati, is hot, is sorrowful, weeps. स्वेदते Svedate, perspires वा Vā, or. पुरुष Puruṣah, man. तेजसः Tejasah, from fire. एव Eva, indeed, alone. तत् Tat, that अधि Adhi, over, verily, another reading is हि hi 'indeed.' आपः Āpah, waters जायन्ते Jāyante, are produced

3. He thought 'I shall assume many forms (in order to govern the world) and create beings' He created Fire. The Goddess of Fire thought, 'I shall assume many forms and create beings.' She created the Waters (Vāyu). Therefore, wherever and whenever any body weeps or perspires, water comes out, for it is from fire that water is produced.—410.

MANTRA 4.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नम-
सृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव
तदध्यन्नाद्यं जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तः Tāḥ, they आपः Āpah, waters, पिप्पा Piṣṭa रेचन्त Aṛṣanta, thought
बह्वः Bahvyāḥ, many स्यान् Syāma, let us be. प्रजायेमहि, Prajāyemahi, and
create beings. इति Iti, thus तः Tāḥ, they, प्राप्ता called the Waters.
अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here
means the element earth. अस्तन्त Asṛjanta, created. तस्मात् Tasmāt, therefore.
यत् Yatā, wherever. क्व Kva, whenever. च Cha, and. वर्षति Varṣati, it rains
तत् Tat, then, there. एव Eva, alone. भूयिष्ठ Bhūyisṭham, much अन्नम् Annam,
food भवति Bhavati, is produced अद्भ्यः Adbhyaḥ, from waters : from Vāyu.
एव Eva, alone तत् Tat, that. [हि hi, verily. अधि Adhi, over, after. अन्नाद्यम्
Annādyam, eatable food. जायते Jāyate, is produced.

4. The (God of) water thought 'may I multiply and create beings. He created (Rudra the God of) Food (Earth). Therefore, wherever and whenever it rains, much food is produced ; therefore from Water alone is produced all food fit for eating—411

Note.—Apparently this is a geological conception clothed in mythological language.

MADHVA'S COMMENTARY.

The creation of the world is now being taught, in order to establish the greatness of the Lord. The second khaṇḍa begins with the famous passage. —*Sad eva somya idam agra āsit ekam eva advitīyam.* This is the key-stone of the advaita edifice, and naturally Madhva takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes the three words ekam, eva and advitīyam, as negativing the three sorts of bhedas, namely the svagata, the saṁjātiya, and the vijātiya, bhedas. Thus in a tree, the difference that exists in it, between its branches, leaves, &c, is a svagata bheda or difference *inter se*. There is no such difference in Brahman. It is homogeneous. The difference that exists between one tree and another of a different class, such as between an apple and a mango tree is saṁjātiya bheda or class difference. There is no class difference in Brahman. As is the difference between a tree and a stone, things belonging to different classes altogether and which is vijātiya difference, or extreme difference, there is no such difference in Brahman. The word eka or one shows, that Brahman is the sole cause of the universe, and not like the clay which is the material cause of the pot, but whose efficient cause is the potter and the instrumental cause is potter's wheel, &c. Brahman is the material and the efficient cause as well. The word advitīyam shows that there is no other substance in existence than Brahman. It is the only substance that exists. This view of Śaṅkara is set aside by our Commentator :—

The words ekam eva advitīyam mean that the Lord is free from svagata bheda, i.e., He is homogeneous ; and is free from saṁjātiya bheda, that is, He has no one equal to Him. He is one homogeneous substance and is peerless. As says the text —“He is called ekam eva advitīyam, because He is devoid of any equal or superior, and because, He has no differences *inter se*, being a homogeneous mass. Such is the Eternal Brahman.” This is in the Pravṛtta.

“The word ‘eva’ is used in order to exclude the theory of *bhedā-bheda* (which teaches that Brahman has difference and is differenceless also) The word ‘advitīyam’ shows that He is free from equality and superiority.—for there is no one equal to Him or superior to Him (Had the word ‘eva’ not been used, then ‘ekam advitīyam’ would have meant one and peerless, which need not be homogeneous, as one pot, &c. For so far as the pot is concerned, it is one, but it has differences in its various parts. The *bhedā-bheda* theory would have come in, but for the word *eva*. Therefore this Śruti *sadeva*, etc., says that the Lord Nârâyana is ‘ekam eva,’ ‘one only.’ The word *dvitīyam* means ‘equal.’ This word is used in the sense of ‘equal’ in the *Mahābhāṣya*

The *Mahābhāṣya* reference is—*asya gor dvitīyena bhāvyam iti ukte sadṛśo gar eva up ādiyate na aśvāna gardabhah*. This shows that *dvitīyam* has the meaning of *sadṛśa* or equal also

‘The word *advitīyam*, therefore, means without ‘equal.’ How can any one be superior to Him, when no one can even come up to Him. Thus this great text shows that the Lord is one and peerless. Thus it is in the *Sāma Saṁhitā*

Nor is the absence of *viġātīya bheda* a well-known thing; (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of *viġātīya bheda*. The word *advitīya* does not mean the absence of *viġātīya bheda*. As says another text:—“When it is said the Lord is *eka eva advitīya* it means that there is no one equal to Him or greater than He” So also another text.—‘The Lord is one, there is no one equal to, or greater than, Him’

If it be said there is nothing else than the Lord and all that exists is the Lord, and so there is no such thing as *viġātīya*, and consequently the absence of *viġātīya bheda* is the most natural thing in the world; then the whole context becomes absurd.

For the question put by *Uddālaka* is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman, the knowledge of Brahman will give us the knowledge of nothing, and not of every thing, for nothing else exists. Therefore the Commentator says —

If there exists no *viġātīya* object, but all is Brahman, then the very question of *Uddālaka* becomes purposeless, for he asks what is that by knowing which every thing else becomes known, by which we hear what cannot be heard, by which we perceive what cannot be perceived, &c. The very question takes for granted the existence of other things which are to be heard or perceived, &c. And since every thing is Brahman, the knowledge of any thing, (of a pot even) would be the knowledge of Brahman. Not only this, but ignorance would be as good as, nay the very acme of

knowledge ; for there being no vijâtiya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood ; for the recognition of such difference amounts to the giving up of the advaita position ; and admission that vijâtiya bheda is not a fiction of the moralists but an absolute something

Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these " this is truth; this is false " cease to have any meaning, so it is as much true to say that the Jiva and Īśvara are identical as to say that they are different. In other words, the proposition that the Jiva and the Īśvara are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable

Another absurdity of this position is that Brahman itself becomes false, for there being no difference between truth and falsehood, it is as much true to say that Brahman is ; as to say that it is not. Even if we admit that this Great Text ekam eva advitīyam declares that there is no bhedas in Brahman, whether svagata or sajâtiya or vijâtiya, we explain it in this way :—

This text prohibits sajâtiya and svagata bheda and that kind of vijâtiya bheda which asserts the existence of any vijâtiya object greater than Brahman (In other words, Brahman is a homogeneous substance, has no svagata bheda ; He is unique,—has no other substance of his class, has no sajâtiya bheda ; and lastly there is no one greater than Him, and thus He has no vijâtiya bheda also, in this sense only, that is there is no vijâtiya object greater than He.

The Commentator now explains the whole khaṇḍa in the very words of a well-known book.

The Lord Nârâyaṇa Hari is called Sat ; because He is the best of all ; (the Good par excellence) He created (emitted) in the beginning (the chaste Goddess Śrī) the eternally existing Shining One called Tejas or Light. (She is the presiding deity of Fire or light). She is called tejas either because she resides in the All-pervading (तत्त्वे in the all-pervading) and is Unborn (aja, unborn, te+aja) Or She is called tejas because the creation (ja) is by her, with the Lord (tata) as efficient cause. In other words She is called Tejas because Her creative form, called vidyâ, is born (ja) from the Lord Hari (ta).

From Her is born even the Prâṇa called also Manu, and named also water or Apas. From Her also comes out the Lord Brahmâ, the presiding deity of the four-castes of Brâhmanas, &c.

In fact, the birth of Prâṇa and Brahmâ is simultaneous and Prâṇa always in turn becomes Brahmâ, therefore, the birth of Prâṇa is said first. Moreover Prâṇa is more important of the two. Therefore His creation is mentioned first.

From Prâṇa is born the Lord Hara, who is called annam or Food.

These three Devatas—Śrī, Prâṇa and Brahmā, and Hara are called here by the names of three elements—light, water and earth, and they are the presiding deities of these. In fact, this Khaṇḍa teaches the creation of these three Devatās and of these three elements as well.

That Shining One—Śrī dwells in light, and Prâṇa even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration). The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prâṇa). In fact, the earth is the food of this passage, for all food is but a form of earth.

THIRD KHAṆḌA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषां Teṣām, of them. खलु Khalu, verily. एषां Eṣām, of these, of the elements to be described later on. भूतानां Bhūtânām, of the elements or beings. त्रीणि Triṇi, three, the triad of Light, Water and Earth एव Eva, only बीजानि Bījāni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are. अण्डजम् Āṇḍajam, born of egg, oviparous, as birds, &c. जीवजम् Jivajam, born of living being, viviparous as men उद्भिज्जम् Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees इति Iti, thus.

1. Of these beings verily there are three sources only (namely the Fire, the Water and the Earth). All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note.—Thus Khaṇḍa describes the greatness of the Triad of Light, Water and Earth (Śrī, Vāyu and Rudra) as the sources of all other beings.

MANTRA 2.

सेयं देवतैस्तत हन्ताहमिमास्तिस्रो देवता अनेन जीवेना-
त्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

स Sa, he. इयम् Iyam, this, the God called Sat. देवता Devatā, the God. रेक्षत Aikṣata, thought, after having produced the Divine Triad of Śrī, Vāyu and Rudra, along with their Elements Light, Water and Earth हन्त Hanta, well. अहम् Aham, I. एताः Imah, these, (the Fire, the Water and the Earth created by me already). तिस्रः Tisrah, three. देवताः Devatāḥ, the Gods, Lakṣmī, Prâṇa, and Rudra. अनेन Anena, through this. जीवेन Jīvena, by the living, by my aspect

called Jīva or Aniruddha आत्मना Ātmanā, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler. नामरूपे Nāmarūpe, the names and forms. व्याकरवाणि Vyākaraṇāṇi, I shall evolve, I shall reveal or develop. इति Iti, thus.

2. That God thought “these three Devatās are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jīva-ātman, Aniruddha) and shall develop name and form.—413”

MANTRA 3

तासां त्रिवृतं त्रिवृतमककां करवीणीति सेयं देवतेमास्तिस्त्रो
देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासां Tāsām, of these Devatās त्रिवृतं Trivṛtam, trinary, tripartite. त्रिवृतम् Trivṛtam, trinary, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water एकैकान् Eka-ekām, each other. करवाणि Karavāṇi, may I do. इति Iti, thus सा Sa, that इयम् Iyam, this. देवता Devatā, God. इमा Imāḥ, these. तिस्रः Tisrah, three. देवताः Devatāḥ, Gods. अनेन Anena, by this. एव Eva alone. जीवेन Jīvena, by the living आत्मना Ātmanā, by the spirit. अनुप्रविश्य Anupraviśya having entered through them. नामरूपे Nāmarūpe, names and forms, like Indra, &c. व्याकरोत् Vyākaroṭ, developed.

3. Then that God said “I shall make these three tripartite, by making each of them enter into the other.” Then that God having entered into these three Devatās, with His Living Spirit, developed names and forms (like these of Indra, &c.)—414.

MANTRA 4

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमा-
स्तिस्त्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासां Tāsām, of them त्रिवृतं Trivṛtam, tripartite त्रिवृतम् Trivṛtam, tripartite. एकैकान् Eka-ekām, each other. अकरोत् Akaroṭ, He made. यथा Yathā, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमा Imāḥ, these. तिस्रः Tisrah, three. देवताः Devatāḥ, Gods त्रिवृत् Trivṛt, tripartite. त्रिवृत् Trivṛt, tripartite एकैका Ekā-ekā, each भवति Bhavati, becomes तत् Tat, that. मे Me, from me विजानीहि Vijānihi, learn thou. इति Iti, thus.

4 He made each of them tripartite. Learn now from me, O child, how each of these is tripartite.—415.

MADHVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmī and the rest, with that form of mine which is called Jīva, and which is the name of Aniruddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sūrya.

Note—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jīva Ātmā. This word Jīva Ātmā is generally understood to mean the human soul or the individual soul, but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmī, &c., are made to evolve other Devatās as Indra and the rest; who in their turn evolve Agni, Moon and Sūrya. The three Devatās Lakṣmī, Vāyu and Rudra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHANḌA.

MANTRA 1.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्थापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं लीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what. अग्नेः Agneḥ, of fire. रोहितं Rohitam, red रूपं Rūpam, form, colour तेजस Tejasah, of Tejas or Lakṣmī तत् Tat, that रूपं Rūpam, colour यत् Yat, what. शुक्लं Śuklam, white तत् Tat, that. अपां Apām, of waters, of Vāyu. यत् Yat, what. कृष्णं Kṛṣṇam, black तत् Tat, that. अन्नस्य Annasya, of food रुद्रा आपगात् Apāgāt, vanishes the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater. अग्नेः Agneḥ, of fire. अग्नित्वम् Agnitvam, fireyness: the etymological application of the word Agni or Eater वाचा Vāchā, by speech, owing to the organ of speech. आरम्भणम् Ārambhanam, utterance. विकारः Vikārah, modification, conventional, such as the name Lakṣmī is the true name of the Goddess Lakṣmī but conventionally it is a name given to many women also. When a woman is called Lakṣmī, it is a conventional use of the word and not the principal use of it. नामधेयम् Nāmadheyam, the name लीणि Triṇi, three. रूपाणि Rūpāṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

Note.—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmī. Secondly it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmī may

be the name of a woman. This conventional use is called *Vikāra*, a mere form of speech (*Vāchārambhana*). Primarily three forms namely the *Tejas*, *Apas*, and *Annam* are the true forms, to whom these words are really applicable.

1. The red color of fire is the color of *Tejas* (*Lakṣmī*), its white color is the color of *Water* (*Vāyu*), the black color of fire is the color of *Earth* (*Rudra*). Thus vanishes (the reason for the application of the word) *Agni* to fire. The fire is called *Agni* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—416.

MANTRA 2.

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् *Yat*, What. आदित्यस्य *Ādityasya*, of the sun. रोहितः *Rohitam*, red. रूपम् *Rûpam*, colour. तेजसः *Tejasah*, of *Lakṣmī*. तत् *Tat*, that. रूपम् *Rûpam*, colour. यत् *Yat*, what. शुक्लम् *Suklam*, white. तत् *Tat*, that. अपां *Apâm*, waters of *Vāyu*. यत् *Yat*, what. कृष्णम् *Kṛṣṇam*, black. तत् *Tat*, that. अन्नस्य *Annasya*, of food of *Rudra*. अपागात् *Apâgât*, vanishes, the name *Āditya* is not the primary name of the sun, but of the Lord who is the real *Āditya*, or seizer or attractor. आदित्यात् *Ādityât*, from the sun, the nature of being *Āditya*. आदित्यत्वम् *Ādityâtvaṁ*, the nature of being the sun, the etymological application of the word *Āditya* or attractor. वाचाः *Vâchâ*, by speech. आरम्भणम् *Ārambhanaṁ*, utterance. विकारः *Vikârah*, conventional use. नामधेयम् *Nâmadheyam*, the name. त्रीणि *Trîṇi* three. रूपाणि *Rûpâṇi*, forms. इति *Iti*, thus. एव *Eva*, alone. सत्यम् *Satyam*, true.

2 The red color of the sun is the color of *Tejas* (*Lakṣmī*), the white color of the sun is the color of *Water* (*Vāyu*), the black color of the sun is the color of *Earth* (*Rudra*). Thus vanishes (the reason for the application of the word) *Āditya* to the sun. The sun is called *Āditya* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—417.

MANTRA 3

यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what चन्द्रमसः Chandramasah, of the moon रोहितम् Rohitam, red.
रूपम् Rûpam, colour. तेजसः Tejasah, of Laksmî तत् Tat, that रूपम् Rûpam,
colour यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that. अपां Apâm, waters .
of Vâyû. यत् Yat, what. कृष्णम् Kṛṣṇam, black तत् Tat, that. अन्नस्य Annasya,
of food अपागात् Apâgât, vanished. चन्द्रात् Chandrât, from the moon. चन्द्रत्वम्
Chandratvam, the reason of being called Chandra. वाचा, Vâchâ, by speech.
आरम्भणम् Ārambhaṇam, utterance विकारः Vikârah, conventional use नामधेयम्
Nâmadheyam, the name त्रीणि Trîni, three रूपाणि Rûpâni, forms. इति Iti,
thus. एव Eva, alone. सत्यम् Satyam, true.

3. The red colour of the moon is the colour of Tejas (Lakṣmî); its white colour is the colour of Water (Vâyû), the black colour of the moon is the colour of Earth (Rudra). Thus vanishes (the reason for the application of the word) Chandramas to the moon. The moon is called Chandramas conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true.—418.

MANTRA 4.

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what विद्युतः Vidyutah, of the lightning. रोहितम् Rohitam, red.
रूपम् Rûpam, color तेजसः Tejasah, of Tejas or Laksmî तत् Tat, that. रूपम्
Rûpam, form, color. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that अपां
Apâm, waters 'Vâyû.' यत् Yat, what कृष्णम् Kṛṣṇam, black. तत् Tat, that.
अन्नस्य Annasya, of food अपागात् Apâgât, vanished विद्युतः Vidyutah, from the
lightning विद्युत्त्वम् Vidyuttvam, the reason of being called Vidyuta वाचा Vâchâ,
by speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikârah, conventional
use. नामधेयम् Nâmadheyam, the name. त्रीणि Trîni, three. रूपाणि Rûpâni,
colors, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

4. The red color of the lightning is the color of Lakṣmī, the white of Vāyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true —419.

MANTRA 5.

एतद्वस्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति हेभ्यो
विदांचक्रुः ॥ ५ ॥

एतत् Etat, this ए Ha, verily. स्म Sma, a mere particle वै Vai, indeed. तद्विद्वांसः Tad-vidāmsah, the knowers of this आहुः Āhuh, say पूर्वे Pūrve, in former days महाशालाः Mahāśālāḥ, great performers of annual sacrifices महाश्रोत्रियाः Mahāśrotriyaḥ, the great knowers of all the Vedas with their meaning. न Na, not. नः Nah, of us : amongst us. अद्य Adya, to-day. कश्चन Kaśchana, any one. अश्रुतम् Aśrutam, unheard. अमतम् Amatam, unconceived, not considered अविज्ञातम् Avijñātam, unknown. उदाहरिष्यन्ति Udāharisyanti, shall mention इति Iti, thus हि He, indeed एभ्यः Ebhyaḥ, from them, from the learned men who had realized Brahman विदांचक्रुः Vidāñchakruḥ, they knew.

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore.—420.

MANTRA 6

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु
शुक्लमिवाभूदित्यपारूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यत् य Yat U, what verily रोहितम् Rohitam, red. इव Iva, like. अभूत् Abhūt, was इति Iti, thus. तेजसः Tejasah, of Tejas, of Lakṣmī. तत् Tat, that. रूपम् Rūpam, colour. इति Iti, thus तत् Tat, that. विदांचक्रुः Vidāñchakruḥ, they knew. यद् Yadu, what, verily. शुक्लम् Śuklam, white. इव Iva, like. अभूत् Abhūt, was.

इति Iti, thus अपम् Apâm, of Vâyu, of Water. रूपम् Rûpam, color इति Iti, thus. तत् Tat, that विदामक्रुः Vidâmchakruh, they knew यदु Yadu, what, verily कृष्णम् Kṛiṣṇam, black इव Iva, like. अभूत् Abhût, was. इति Iti, thus. अन्नस्य Annasya, of Rudra: of Earth रूपम् Rûpam, color. इति Iti, thus. तत् Tat, that विदामक्रुः Vidâmchakruh, they knew.

6 Whatever appeared to them red they knew to be due to Laksmî, whatever appeared to them white they knew to be due to Vâyu; and whatever appeared to them dark they knew to be due to Rudra.—421.

MANTRA 7.

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यत् Yat, what. उ U, verily अविज्ञातम् Avijñâtam, unknown, inscrutable. इव Iva, like. अभूत् Abhût, was. इति Iti, thus. एतासान् Etâsâm, of these एव Eva, even, alone. देवतानाम् Devatânâm, of the deities. समासः Samâsaḥ, combination. इति Iti, thus तत् Tat, that विदामक्रुः Vidâmchakruh, they knew. यथा Yathâ, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imâḥ, these. तिस्रः Tisraḥ three. देवताः Devatâḥ, deities. पुरुषम् Puruṣam, man. प्राप्य Prâpya, reaching. त्रिवृत् Trivṛit, three-fold, tripartite त्रिवृत् Trivṛit, three-fold, tripartite. एकैका Eka-ekâ, each one भवति Bhavati, becomes तत् Tat that. मे Me, from me विजानीहि Vijânihi, learn thou. इति Iti, thus.

7. Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man.—422.

MADHVA'S COMMENTARY.

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Sri:—Whatever is white is produced from the color of Vâyu (Prâṇa); and know that the black is born from the color of Śiva (Hara).

(Since Agni thus depends upon Sri, Vâyu and Śiva) therefore that which is the all-devouring power of Agni, and which is why it is called Agni (ag+ni=agni) really belongs to this Triad of Sri, &c. Therefore Agni has no fieriness in its own nature, but owes it all to them. Similarly all power of attraction (âdadâna) belongs primarily to this Triad,

who are the true Âditya (attractor) while the sun is âditya derivatively only. Similarly the power of giving joy (chandra) belongs primarily to this Triad, who are the true Chandira or Gladners, the moon is called Chandra secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlighteners, the lightning is called Vidyut secondarily only. Thus this Triad has all names and all forms, all other objects are but reflections of these, therefore, these Agni, &c., also assume all forms and colors, red, white, &c, in turn. (In themselves Agni, &c, have no form of their own, nor any color)

Now the Commentator explains the phrase vâchâ ârambhaṇam vikâraḥ namadheyam triṇi rūpâpi eva satyam

Therefore calling of one thing by the name belonging to another, as fire is called Agni, a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such vikâra or secondary names employed, the eternal name is that which refers to the Triad

As the name Lakṣmî, Vâyu, &c, primarily belong to the devatâs of the Triad, but secondarily apply to men and women also, and in the case of the latter the name being symbolical only is a mere matter of speech; the human names being secondary only and not primary; so all the names of the Vedas are primarily the names of these three deities. Therefore they are called satyam. for satya means the primary, the principal.

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities derived from the names of the Triad, and as these names principally belong to these Three, because Indra, &c, as they are subordinate to this Triad, and as the Triad is superior to them in power, &c, so the names of Śiva and his forms are the primary names of Vâyu, they are applied secondarily to Śiva, similarly the names of Vâyu, and his forms are the primary names of Lakṣmî, and are secondarily applied to Vâyu. Similarly the names of Lakṣmî and her forms are the primary names of the Lord Hari, and his forms. Therefore He is alone the Lord of all, He is all forms, He is all

He alone is all-name, because every name is His name; and so also He is alone the all-power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless, and consequently, the best of all. He being the chief is called the Sat or Good; he is called the Satyam because He is good (Sat), He is all-pervading (Tati) and He has knowledge (Yah).

Thus Satya is the name of the Lord Viṣṇu ; a tat tvam asi Śvetaketo thou art not that O Śvetaketu Why art thou, therefore, so conceited and stern. The gods Indra and the others are higher than thou in wisdom and power, yea higher than they are the Triad Śrī, Prāṇa and Śiva · while the highest of all is the Lord Viṣṇu ; so never be conceited Never think thyself the wisest or the greatest Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart ; for none can ever remain stern, who come to know the power of Viṣṇu · for the knowledge of Viṣṇu cannot be the cause of pride Thus it is in the Sâma Samhitâ.

FIFTH KHANḌA.

MANTRA 1.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
त्पूरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam, food, the God Śiva in the food. अशितम् Aśitam, when eaten, when taken as one's support. त्रेधा Tredhâ, three-fold विधीयते Vidhiyate, be-comes. तस्य Tasya, of his, of it यः Yaḥ, what. स्थविष्ठ Sthaviṣṭhaḥ, *Grossest. धातु Dhâtuh, portion, humour तत् Tat, that पूरीषम् Purīṣam, excrement, feces, भवति Bhavati, is called. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle तत् Tat, that. मांसम् Mâṃsam, flesh. य Yaḥ, what अणिष्ठः Aṇiṣṭhaḥ, most fine, most subtle. तत् Tat, that. मन Manah, mind.

1. (Rudra, the deity of) food when eaten, i.e., (nourish-
ing man) becomes three-fold ; His grossest portion is called
the excrement (because this aspect of Rudra dwells in
it), His middle portion is called flesh, His subtlest portion
is called mind.—423.

Note.—The Lord Śiva, when entering the body of man, through food, goes to support man in a three-fold way, first as directing the excretory functions, and expelling all noxious and useless particles from the body. This part of the food is called feces, and Rudra also gets this name because it presides over this function, similarly with his middle portion, he builds up the muscles of the body and is called flesh. With his highest part, he builds the mind of man and is called manas.

MANTRA 2.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्त-
न्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Āpaḥ, Water, Vāyu. पीता Pitâḥ, when drunk. त्रेधा Tredhâ, three-fold. विधीयन्ते Vidhiyante, become. तासां Tâsâm, of his. यः Yaḥ, what. स्थविष्ठः

Sthaviṣṭhaḥ, grossest धातुः Dhātuḥ, portion. तत् Tat, that. मूत्रम् Mūtram, urine. भवति Bhavati, becomes. य Yah, what. मध्यम् Madhyamaḥ, middle. तत् Tat, that. लोहितम् Lohitam, blood. यः Yah, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. प्राणः Prāṇaḥ, life-breath.

2. (Vāyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः स वाक् ॥ ३ ॥

तेजः Tejaḥ, Lakṣmī. अशितम् Aśitam, when supporting man त्रेधा Tredhā, three-fold. विधीयते Vidhīyate, becomes तस्य Tasya, of her. यः Yah, what स्थविष्ठः Sthaviṣṭhaḥ, grossest. धातुः Dhātuḥ, portion. तत् Tat, that अस्थि Asthi, bone. भवति Bhavati, becomes. यः Yah, what. मध्यमः Madhyamaḥ, middle. स Sa, that. मज्जा Majjā, marrow. यः Yah, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. वाक् Vāk, speech.

3. (Lakṣmī the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food Having principally Rudra the Lord of Anna as presiding deity. हि Hi, verily सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Āpomayaḥ, consisting of water. Having Vāyu the deity of water as its chief presiding deity. प्राणः Prāṇaḥ, the life-breath. तेजोमयी Tejomayī, consisting of fire. वाक् Vāk, speech. इति Iti, thus. भूयः Bhūyaḥ, again एव Eva, indeed, even. मा Mā to me. भगवान् Bhagavān, venerable sir. विज्ञापयतु Vijnāpayatu, teach. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. एव Ha, indeed. उवाच Uvācha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī).

‘Please sir, instruct me still more,’ said the son.
‘Be it so, my child,’ replied the father.—426.

SIXTH KHANḌA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति
तत्सर्पिर्भवति ॥ १ ॥

दध्नः Dadhnaḥ, of curd सोम्य Somya, O child. मथ्यमानस्य Mathyamānasya, when churned यः Yaḥ, what. अणिमा Aṇimā, subtlest. सः Saḥ, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. तत् Tat, that. सर्पिः Sarpīḥ, butter. भवति Bhavati, becomes.

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter.—427.

MANTRA 2.

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः
तमुदीषति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus. एव Eva, indeed. खलु Khalu, verily, only. सोम्य Somya, O child. अन्नस्य Annasya, of food. अशयमानस्य Aśyamānasya, of being eaten, of Śiva when nourishing man. यः Yaḥ, what. अणिमा Aṇimā, subtle. सः Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. तमुदीषति Samudīṣati, rises. तत् Tat, that. मनः Manaḥ, mind भवति Bhavati, becomes.

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind —428.

MANTRA 3.

अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति
स प्राणो भवति ॥ ३ ॥

अपां Apam, of water : of Prāṇa. सोम्य Somya, my child. पीयमानानां Piyamānānām, when drunk: when nourishing man. यः Yaḥ, what. अणिमा Aṇimā, subtle. सः Sa, that ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. सः Sa, that. प्राणः Prāṇaḥ, breath of life. भवति Bhavati, becomes.

3. (Vâyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life.—429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

तेजसः Tejasah, of fire, of Lakṣmî. सोम्य Somya, O child अशयमानस्य Aśyamâ-nasya, when eaten : when nourishing man. य Yah, what. अणिमा Aṇimâ, the subtlest स Sa, what. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudîṣati, rises. सा Sa, that. वाक् Vâk, speech. भवति Bhavati, becomes

4 (Lakṣmî the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man.—430.

MANTRA 5

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥५॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind आपोमयः Apomayah, water as chief. प्राणः Prâṇah, breath तेजोमयी Tejomayî, fire as its chief. वाक् Vâk, speech. इति Iti, thus भूयः Bhûyâh, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, venerable sir विज्ञापयतु Vijñâpayatû, instruct, teach. इति Iti, thus तथा Tathâ, be it so सोम्य Somya, O child इति Iti, thus ह Ha, indeed. उवाच Uvâcha, he said.

5. For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vâyu the God of water, and the speech has for its presiding deity Lakṣmî, the Goddess of fire

“Please sir, instruct me still more,” said the son.
“Be it so, my child,” replied the father.—431.

Note.—The words of this Mantra are exactly the same as those of VI. 5. 4.

The theory propounded in the Chhândogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will lose all memory, and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual. We give the following quotation from the *Review of Reviews* for the month of April, 1910.

Mr. Sinclair's personal experience.

Mr. Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee, and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia, and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days —

I am very hungry for the first day ; the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning and thereafter, to my great astonishment no hunger whatever--no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return. I felt very weak the second day, and a little on arising. I went out of doors and lay in the sun all day, reading, and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger, and walked a good deal, and I also began some writing. No phase of the experience surprised me more than the activity of my mind : I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight, something which, I have since learned, was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would refresh me.

SEVENTH KHAṆḌA.

MANTRA 1.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Ṣoḍaśakalāḥ, having sixteen parts सोम्य Somya, O child पुरुषः Puruṣaḥ, man पञ्चदश अहानि Pañchadaśa-ahāni, fifteen days मा Mā, not. अशीः Aśiḥ, take food. कामम् Kāmam, as thou wishest, as much as you like अपः Apaḥ, water पिब Piba, drink thou आपोमयः Āpomayah, having water for his chief प्राणः Prāṇaḥ, life न Na, not. पिबतः Pibataḥ, drinking विच्छेत्स्यते Vichhetsyate, will be cut off, will leave thee. इति Iti, thus

1. O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest; for the breath of life is under the Lord of water; and so long as thou drinkest water, thy life will not be cut off.—432.

MANTRA 2.

सह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजृषि सामानीति स होवाच न वै मा प्रति-
भान्ति भो इति ॥ २ ॥

सह Saha, he, Śvetaketu. पञ्चदश अहानि Panchadaśa-ahāni, for fifteen days न Na, not आस Âsa, took food अथ Atha, then ह Ha, indeed. एनम् Enam, to him, to his father. उपससाद Upasasāda, approached किम् Kim, what. ब्रवीमि Bravīmi, shall I speak, shall I recite भोः Bhoḥ, O Śu. इति Iti, thus. ऋचः Ruchāḥ, the Rīg Veda verses सोम्य Somya, O child यजुषि Yajumṣi, the Yajur Veda verses सामानि Sāmāni, the Sama Veda verses इति Iti, thus स Sa, he (Śvetaketu) ह Ha, indeed उवाच Uvācha, he said न Na, not वै Vai, verily मा Mā, to me. प्रतिभान्ति Pratibhānti, occur to my memory. भो Bhoḥ, oh. इति Iti, thus.

2. Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Rīk, the Yajus, or Sāman verses" He replied "They do not occur to my memory, sir"—433.

MANTRA 3.

त५ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव५ सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानु-
भवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him. ह Ha, verily उवाच Uvāch, he said. यथा Yathā, as सोम्य Somya, O child. महतः Mahataḥ, of a great अभ्याहितस्य Abhyāhitasya, lighted fully. एकः Ekāḥ, one अङ्गारः Aṅgārāḥ, burning coal खद्योतमात्रः Khadyotamātraḥ, merely like a fire-fly in size. परिशिष्टः Pāriśiṣṭaḥ, which remains behind, is left behind. स्यात् Syāt, may be तेन Tena, by that ततः Tataḥ, than that. अपि Api, even. न Na, not बहु Bahu, much दहेत Daheta, may burn. एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee षोडशानां Ṣoḍaśānām, of the sixteen. कलानां Kalānām, of the parts एकः Ekā, one. कला Kalā, part. अतिशिष्टा Atiśiṣṭā, is left behind स्यात् Syāt, may be. तया Tayā, by that एतर्हि Etaṛhi, therefore. वेदान् Vedān, the Vedas न Na, not अनुभवसि Anubhavasi, thou rememberest अशान Aśāna, eat thou. अथ Atha, then मे Me, my. विज्ञास्यसि Vi-jñāsyasi, thou wilt understand, thou wilt learn from me इति Iti, thus

3. The father said to him ; "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas. Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4.

स हाशाय हैनमुपससाद त५ ह यत्किंच पप्रच्छ सर्व५ह
प्रतिपेदे ॥ ४ ॥

स Sa, he. ह Ha, indeed आश Áśa, took food. अथ Atha, then. ह Ha, indeed, एनम् Enam, to him. उपससाद Upasasāda, repaired, approached. तम् Tam, to him ह Ha, indeed यत्किञ्च Yatkiñcha, whatever. पप्रच्छ Paprachchha, asked. सर्वम् Sarvam, all ह Ha, indeed. प्रतिपेदे Pratipede, replied, answered.

4. Then Śvetaketu took food and afterwards approached his father And whatever his father asked him he gave appropriate replies to.—435.

MANTRA 5.

त५ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्रज्वालयेत्तेन ततोऽपि बहु
दहेत ॥ ५ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvācha, said यथा Yathā, as. सोम्य Somya, O child. महत् Mahatā, of a great. अभ्याहितस्य Abhyāhitasya, of a fully-lighted fire एकम् Ekam, one. अङ्गारम् Aṅgāram, burning coal. खद्योतमात्रम् Khadyota-mātram, merely like a fire-fly in size. परिशिष्टम् Pariśiṣṭam, remained behind. तम् Tam, that तृणैः Tṛṇaiḥ, with straw, with grass. उपसमाधाय Upasamādhāya, putting upon it प्रज्वालयेत् Prajvālayet, may be lighted तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. बहु Bahu, much. दहेत् Dahet, may burn.

5. The father said to him “As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this.—436.

MANTRA 6.

एव५ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽ-
न्नेनोपसमाहिता प्राज्वालीत्यैतर्हि वेदाननुभवस्यन्नमय५ हि
सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञा-
विति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् Evam, thus. सोम्य Somya, O child ते Te, of thee. षोडशानाम् Ṣoḍaśānām, of the sixteen. कलानाम् Kalānām, of the parts. एका Ekā, one कला Kalā, part अतिशिष्टा Atiśiṣṭā, remained behind अभूत् Abhūt, was सः Sā, that अन्नेन Annena, with food. उपसमाहितः Upasamāhitā, being placed upon it, invigorated. प्राज्वलीत् Prâjvalit, lighted up again. तया Tayā, by that. एतद् Etad, therefore वेदान् Vedān, Vedas. अनुभवति Anubhavasi, rememberest thou. अन्नमयम् Annamayam, food as its chief. हि Hi verily. सोम्य Somya, O child मनः Manah, mind आपोमयः Âpomayaḥ, water as its chief. प्राणः Prâṇaḥ, breath तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech. इति Iti, thus. इति Iti, thus तत् Tat, that ए Ha, verily अस्या Asya, that: the genetive must be construed as accusative. विजज्ञौ Vijajñau, he understood. इति Iti, thus. विजज्ञौ Vijajñau, he understood. इति Iti, thus.

6. Thus O child. out of the sixteen parts one part was left to you. That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas O child, mind has for its presiding deity Rudra, the God of food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Lakṣmī the Goddess of Fire.—437.

Note—In some texts of the Upaniṣad the following verse is also found

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति हृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses. पुरुषस्य Puruṣasya, of the man. यद्, Yad, when. एव Eva, even स्यात् Syât, becomes, may become अनावृतम् Anâvṛitam, unprotected, uncovered by food. तत् Tat, then. अस्या Asya, his प्रज्ञा Prajñā, intelligence. स्रवति Sravati, flows away. हृतेः Dṛiteḥ, from a leathern bag. पादात् Pādât, from the foot. इव Iva, like. उदकम् Udakam, water

7. When the mind of the man consisting of five senses is not supported by food; then his intelligence goes away as the water flows away from the mouth of a leathern bag.—438.

MADHYA'S COMMENTARY.

Says an objector :—

Still you cannot explain this subject, as if it all applied to the devas; for how will you explain the phrase 'the middle one became the flesh, &c.' Does the devatâ become flesh? And the words māṁsam, &c., are well-known names of flesh, &c. This objection is thus answered :—

The words *māṃsa*, etc., are the names of the *devatās* (The three *devatās* called *Lakṣmī*, *Vāyu*, and *Śiva* are called also *Māṃsam*, *Lohita*, and *Majjā*, etc.) They are so called because by entering into the flesh, blood and marrow, these *Devatās* regulate these organic parts and nourish man

But how can you take the words food, water, etc., as meaning *Devatās* when the *Upaniṣad* says "the food when eaten becomes flesh, the water when drunk becomes blood." It can only refer to physical food and water, and not to *Devatās*, called *Annam* and *Apas*, etc. This objection is thus met.—

The word 'being eaten' means being used as support of life (The *Devas* go to support the organism, so it is said the *Devas* are eaten, the *Devas* are drunk)

But if with every morsel of bread, we are chewing a *Deva* in that bread; and if with every gulp of water, we are swallowing a *Deva*, then the lives of the *Devas* must be most miserable To this the Commentator replies —

The *Devas* do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The *Śruti* further says these three *Devatās* having entered the man become each tripātite.

This shows that the *Devas* enter as living-beings through food, etc., and within the body of the man they divide themselves into three parts Had they suffered any injury, in the process of digestion and assimilation, they could not have regulated the manufacture of flesh, blood and marrow. The word *Jīva* has been explained, as meaning the Supreme Lord; to this an objector says —Why do you explain *Jīva* in this unusual sense? It would be more appropriate to take the words food, water, etc., in their ordinary sense and then say that this organised body remains insentient, so long as the *Jīvātmā* does not enter into it. To this the author replies:—

The term *Jīva* is the appellation of the Lord *Aniruddha*, as says the following *Śruti*. —" *Prāṇasya prāṇaḥ*, etc." He is the Life of life, the Air of the air, the *Jīva* of the *jīva*, Matter of matter He, the Lord of the four-fold form" Says another text, "The support of *Prāṇa* is *Hari* alone and no one else The ordinary transmigrating souls are called *jīvas* because they are born (*jī*=born) and because they transmigrate (*va*=to go)"

In other words the term *jīva*, when applied to souls, is a word derived from the roots *jan* and *vā* *Jan* gives *ji* with the affix *dī*, and *vā* gives *va*, with the affix *ka*. The word *jīva* thus derived means the transmigrating soul.

Another reason, why the words *jīvena ātmana* in *Mantra 2* of *Khanda 3* cannot mean the ordinary *jīvātman*, is this —If the word *jīva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jīva* entered into a body in which there was already another soul. The passage says:—The *Tejas*, thought, &c., which shows that the *Tejas*, &c., are sentient beings, who can think, what was the

necessity of another jīva entering into this jīva, in order to develop name and form? One jīva does not stand in the need of another jīva to develop name and form.

But the same reasoning would apply to the entrance of the Lord into the soul; what was the necessity of the Lord entering into the human soul in order to develop name and form? The answer to it is, that the jīvas by themselves have not the power to develop names and forms, in other words, the jīvas without the assistance of the Lord cannot bring about creation. As says the following text:—The Lord saw that the creative Powers lay dormant after the cosmic dissolution, (and though alive were unable to create), therefore he entered into these twenty-three creative hierarchies, called the tattvas.

The Lord simultaneously entered into the host of the twenty-three Tattvas, when He saw that their power to manifest creation was dormant and required stirring up. (The Bhāgavata Purāṇa).

The twenty-three creative hierarchies are:—The five devas of sensation, the five devas of action, the five devas presiding over objects of sensation, the five devas of elements, and the devas of Manas and Ahāmkāra and Buddhi. But are not these 23 tattvas insentient objects? No. The text of our Upaniṣad shows that they are sentient beings: and the Bhāgavata Purāṇa also says the same:—

(The devas of the tattvas finding themselves unable to create thus prayed to the Lord).—"We are thine, O Eternal! Thou hast created us in order to further develop this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating O' Unborn! make us capable to bring thee offering (in the shape of creation) in due time; organise us that we may eat food; and adoring Thee and us may the people of the world bring offering to Thee, and undisturbed may it eat food. Therefore O Deva! give us thy wisdom and power, that we may create." (Bhāgavata Purāṇa, Book Third, Ch 5, verses 48-49) After this prayer of the Tattvas, the Bhāgavata goes on to say, that the Lord entered into the Tattvas

The words jīva of Mantra 2, Khaṇḍa 3, has been explained by us as meaning the Lord. The same phrase jīvena ātmanā occurs in Mantra 1, Khaṇḍa 11. There the word Jīva cannot but mean the Lord, and is inapplicable to the transmigrating soul. That passage refers to the Jīva of the tree. According to Sankara it is translated thus:—

"If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed but, live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing." Therefore our author says:—

The passage in 11th Khaṇḍa, Mantra 1, shows that the word Jīva cannot refer to the transmigrating soul but to the Lord. For it says "drinking in its nourishment and rejoicing." Now who rejoices? Is it the body of the tree or the Jīva in the tree, that rejoices? The tree cannot rejoice, because it is insentient: therefore, the Jīva in the tree rejoices. Now it proves that the Jīva Ātman referred to in that Mantra, which pervades

the tree, must be the Lord, because the Jīva of the tree would not be pervaded by another Jīva. Therefore the word Jīva in this passage Mantra 2, Khanda 3, must mean the Lord. The word Jīva when applied to God, denotes that form of God which is Antaryāmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka:—

“Jīva is the name given to the Inner Dweller of the enjoyer of pleasure and pain (*i.e.*, the Dweller within the Soul, The same Lord dwelling outside and controlling the cosmic forces (Devatās) is called Sat. He is the Lord, the Highest Spirit.” Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire; primarily it is the name of God, secondarily it is applied to fire.

Note.—The word nāmadheya means ‘a name,’ the affix dheya has no specific force here. The word Vikāra means “not the primary,” “the secondary meaning.” An objector says:—“The text (VI.4.1) apāgād agner agnītvam vāchārambhanam vikāro nāmadheyam trīṇi rūpāṇītyeva satyam literally and grammatically means—‘thus vanishes what we call fire, as a variety, being a name, arising from speech. What is true are the three colors.’ Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech, is wrong as there is no such phrase ‘as any one else’ in the text, nor it is right to explain trīṇi rūpāṇi by a genitive construction trayānām rūpānām.” To this the Commentator answers:—

The sentence should be construed thus:—

Agni nāmāni trīṇi rūpāṇi itī nāmadhyam satyam ityādi.

All the names of Agni are the primary names of the Triad; not only the word Agni, but its synonyms also are the primary names of the Triad, and secondarily of others. Similarly the word Āditya and its synonyms are primarily applied to the Triad, and are secondarily to the sun and others. The Smṛiti (Tattva Viveka) is therefore right in explaining trīṇi “by trayāṇām”, for the text cannot be explained without the use of a genitive word. For in paraphrasing it we have to use a word in the genitive case; thus Agnyādi nāmāni teṣām eva mukhyāni. where teṣām is used.

EIGHTH KHANDA.

MANTRA 1.

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति तस्मादेन५ स्वपितीत्याचक्षत
स्व५ ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddālaka, by name Uddālaka. ह Ha, once. हारुणिः Āruṇiḥ, the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, to Śvetaketu. पुत्रम् Putram, son. उवाच

Uvācha, said स्वप्नान्तम् Svapnāntam, the end of dream state, i.e., the state called susupti the nature of deep sleep मे Me, from me सोम्य Somya, O child. विजानीहि Vijānīhi, learn thou इति Iti, thus. यत्र Yatra, at what time when in deep sleep एतत् Etat, this : another reading is ayam. पुरुषः Puruṣaḥ, man, जिव स्वपिति Svapiti, sleeps. नाम Nāma, then. सता Satā, with the Sat. with the Lord Viṣṇu, with the Supreme Self सोम्य Somya, O child. तदा Tadā, then : in that state of deep sleep. सम्पन्नम् Sampannam, gone to attain to, companionship. भवति Bhavati, becomes स्वम् Svam, the Lord called Sva or the Independent अपि इतः Apītah, attained, reaching, entering unconsciously. The unconscious merging of an entity into a higher is called apīta भवति Bhavati, becomes तस्मात् Tasmāt, from that, therefore एनम् Enam, him स्वपिति Svapiti, sleeping इति Iti, thus आचक्षते Āchakṣate, they say The wise say स्वम् Svam, the Independent Lord हि Hi, because अपि इतः Api-itaḥ attained, reached, entered. भवति Bhavati, becomes

1 Uddālaka Āruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (susupti). When a man sleeps, then he comes into the presence of the Sat (True and Good) He has reached the Independent called Sva. Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent."—439.

Note.—This verse may be explained as applying to the state called Mukti or Release also. Then the word Svapnānta would mean the end of dream or the middle state called that of Jīvan-Mukti. When a Jīvan-Mukta becomes fully Mukta, then he is said to have reached Sva or his Lord or his Master. In this state, he is in the company of the Sat or the True. The state of a Mukta reaching the Lord is called Svapiti.

MANTRA 2

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनम-
लब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि
सोम्य मन इति ॥ २ ॥

स Sa, he यथा Yathā, as. शकुनिः Śakunīḥ, a kite falcon, hawk, any bird. सूत्रेण Sūtreṇa, by a thread tied to the thumb of the hunter, by a thread tied to the hand of the bird-killer प्रबद्धः Prabaddhaḥ, tied to. दिशम् दिशम् Diśam diśam, in every direction. पतित्वा Patitvā, flying, falling. अन्यत्र Anyatra, anywhere (than the bondage). आयतनम् Āyatanam, rest, release from the string, place of rest. अलब्ध्वा Alabdhvā, not finding. बन्धनम् Bandhanam, the bondage. एव Eva, even. उपश्रयते Upaśrayate, settles down, rest एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. तत् Tat, that. मनः Manaḥ, mind,

jīva the Thinker दिशन् दिशन् Diśam diśam, every direction. पतित्वा Patitvā, falling, flying अन्यत्र Anyatra, anywhere आयतनम् Āyatanam, rest. अलब्ध्वा Al-abdhvā, not finding प्राणम् Prāṇam, the Lord, the Life Breath, the Sat, the Supreme Self एव Eva, even. उपश्रयते Upaśrayate, settles down upon प्राणब्रह्मणम् Prāṇa-brahmanam, tied to Prāṇa, the Lord हि हि, because सोम्य Somya, O child. मनः Manah, mind, Jīva, the Thinker इति Iti, thus

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prāṇa, for indeed, my child, the Thinker is fastened to Breath.—440

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Mukti is similarly a state of rest from the experiences of the Saṃsāra—but without any return to mundane existence

MANTRA 3.

अशनापिपासे मे सोम्य विजानीहीति यद्वैतपुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय
इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुद्धमुत्पतितं सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशना-पिपासे Aśanā-pipāse, hunger and thirst The desire to eat is called aśnāyā The श is ended as a vedic anomaly The desire to drink is called pipāsā. मे Me, from me सोम्य Somya, O child विजानीहि Vijānihi, learn thou. इति Iti, thus यत्र Yatra, where, when एतत् Etat, thus. पुरुषः Puruṣaḥ, man अशिशिषति Aśiśiṣati, hungers, wishes to eat. नाम Nāma, a particle आपः Āpaḥ, water, Prāṇa the Lord of waters एव Eva, even तत् Tat, then, that. अशितम् Aśitam, eaten food. नयन्ते Nayante, carry the waters which have been drunk, carry तत् Tat that then. यथा Yathā, as. गोनायः Goṇāyah, the leader of cows, a cowherd. अश्वनायः Aśvanāyah, the leader of horses, (aśva plus nāya) a keeper of horses पुरुषनायः Purusanāyah, the leader of men, the king or the commander of an army. इति Iti, thus. एवम् Evam, thus. तत् Tat, therefore आपः Āpaḥ, waters, Prāṇa. आचक्षते Āchakṣate, are called, they call, the wise say अशनाय Aśanāya, the leader of digested food इति Iti, thus. तत्र Tatra, then एतत् Etat, this, शुद्धम् Śuḍḍam, the bud, the offshoot, from the seed उत्पतितम् Utpatitam, brought forth, comes out : an effected object, the body. सोम्य Somya, O child विजानीहि Vijānihi, learn thou न Na, not. इदम् Idam, this. भविष्यति Bhaviṣyati, shall be. अमूलम् Amūlam, without root or cause.

3. Learn the truth about hunger and thirst, O child When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (i.e., Prâṇa the Lord of waters modifies the food into the germ). Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśva-nâya, or a king is called Puruṣanâya.—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body It is verily not without its root, O child.—441.

Note.—The real object why a Jīva eats and drinks is to reproduce another Jīva of its kind

Having shown in the last verse that the man is under the Lord, in his state of Mukti and Deep Sleep, this verse shows how he is under Him in his waking state also. The fact of reproduction is a standing miracle proving the dependence of the Jīva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone, and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śunga used in this and the subsequent mantras is significant. As a Śunga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो
मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य
शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body. क्व Kva, where. मूलम् Mûlam, root, cause स्यात् Syât, may be, can be. अन्यत्र Anyatra, any where else. अन्नात् Annât, than the food (Rudra). एवम् Evam, thus. एव Eva, even खलु Khalu, verily. सोम्य Somya, O child अन्नेन Annena, by food, through food, through Rudra शुङ्गेन Śun-gena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed. आपोमूलम् Âpomulam, the waters or the prâṇa as the cause or root. अन्विच्छ Anvichchha, search thou, seek thou. अद्भिः Adbhīḥ, with the water, with Prâṇa. सोम्य Somya, O child. शुङ्गेन Śuṅgena, as an offshoot, from which to infer the existence of the root or cause. तेजोमूलम् Tejomûlam, the root of heat. अन्विच्छ Anvichchha, search thou. तेजसा Tejasâ, with the tejas. सोम्य Somya, O child शुङ्गेन Śuṅgena, as an offshoot सन्मूलम् Sanmulam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou.

Sanmūlāḥ, the Lord Sat as the cause सौम्य Somya, O child इमाः Imāḥ, these. सर्वः Sarvāḥ, all. प्रजा. Prajāḥ, the creatures सदस्यत्वा. Sadāyatanāḥ, having the Sat as their resting-place. सत्प्रतिष्ठा. Sat-pratisthāḥ, having Sat as their foundation.

4. And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prāṇa) Taking Water (Prāṇa) as an offshoot (effect), seek its cause the Fire (Lakṣmī). Taking the Fire (Lakṣmī) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu) All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good — 442

Note.—The body being an effect we have to find its cause. That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prāṇa). From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him

MANTRA 5

अथ अत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट
उदन्येति तत्रैतदेव शुद्धमुत्पतितं सोम्य विजानीहि नेदममूलं
भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when. एतत् Etat, this. पुरुष. Puruṣa, man पिपासति Pipāsati, wishes to drink, becomes thirsty. नाम Nāma, a mere particle. तेज. Tejaḥ, the fire (Lakṣmī) एव Eva, even तत् Tat, that. पीतम् Pitam, water which has been drunk नयते Nayate, leads, carry तत् Tat, that. यथा Yathā, as गोनायः Gonāyah, cow leader अश्वनायः Aśvanāyah, the horse leader. पुरुषनायः Puruṣanāyah, the man-leader इति Iti, thus एवम् Evam, even thus. तत् Tat, that तेज. Tejaḥ, the fire (Lakṣmī) आचष्टे Āchaste, is said, is called. उदन्य Udanya, water leader इति Iti, thus. तत्र Tatra, then. एतत् Etat, this एव Eva, even शुद्धम् Śūḍgam, offshoot. उत्पतितम् Utpatitam, produced : effected सौम्य Somya, O child. विजानीहि Vijānīhi, know, learn न Na, not. इदम् Idam, this अमूलम् Amūlam, without cause, without root. भविष्यति Bhaviṣyati, can be, will be. इति Iti, thus.

5. When a man desires to drink then the fire (Lakṣmī) carries the water which has been drunk (and converts

it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśvanâya, or a king is called Puruṣanâya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child --443

Note.—Here the inferential chain starts with a step higher, with water (Prâṇa).

MANTRA 6.

तस्य क मूलं स्यादन्यत्राद्भ्योऽग्निः सोम्य शुङ्गेन
तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु
सोम्येमास्तिष्ठो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति
तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

तस्य Tasya, of that. क्व Kva, where. मूलम् Mûlam, root स्यात् Syât, can be. अन्यत्र Anyatra, any where else. अद्भ्यः Adbhyaḥ, than the water. अग्निः Adbhyaḥ, from water. सोम्य Somya, O child. शुङ्गेन Śūṅgena, as an offshoot तेजोमूलम् Tejomûlam, the fire as root, as cause अन्विच्छ Anvichchha, seek thou. तेजसा Tejasâ, with the fire. सोम्य Somya, O child. शुङ्गेन Śūṅgena, as an offshoot. सन्मूलम् Sanmûlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou सन्मूलाः Sanmûlâḥ, the Lord Sat as the cause सोम्य Somya, O child. इमाः Imâḥ these. सर्वाः Sarvâḥ all प्रजाः Prajâḥ, the creatures सदायतनाः Sadâyatanaḥ, having the Sat as their resting-place, their refuge सत्प्रतिष्ठाः Sat-pratiṣṭhâḥ, Sat as their foundation. यथा Yathâ, as तु Tu, but. खलु Khalb, verily सोम्य Somya, O child इमाः Imâḥ, these. त्रिः Tisraḥ, three. देवताः Devatâḥ, divinities Fire Water and Earth—Lakṣmî, Prâṇa, and Rudra पुरुषम् Puruṣam, man. प्राप्य Prâpya, having reached. त्रिवृत् Trivrit, three-fold. त्रिवृत् Trivrit, tripartite. एकैका Ekâ-ekâ, each one, every one. भवति Bhavati, becomes तत् Tat, that. उक्तम् Uktam, has been said. पुरस्तात् Purastât, before (in Mantra VI 4-7) एव Eva, even. भवति Bhavati, becomes अस्य Asya, of this. सोम्य Somya, O child पुरुषस्य Paruṣasya, of the four-faced Brahmâ, of the Man, Paradigmatic Man प्रयतः Prayataḥ, on getting Mukti from the cosmic Governorship. वाक् Vâk, speech (fire, Umâ) मनसि Manasi, in the mind, in Rudra. संपद्यते Sampadyate, merges her body. मनः Manaḥ, mind (Rudra). प्राणे Prâṇe, in the chief Vâyu (in Christ). प्राणः Prâṇaḥ, the chief Vâyu. तेजसि Tejasi, fire Lakṣmî, in the Holy Ghost. तेजः Tejaḥ, the fire Lakṣmî. परस्याम् Parasyâm, in the Supreme. देवतायाम् Devatâyam, in the God.

6. And where could its root be except in (the God of) water. With water, O child, as an offshoot, seek after his cause namely fire (Lakṣmī). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the good as their stay.

And how these three Devatās, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umā) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God. —444.

Note—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7.

स य एषोऽणिमैतदात्म्यमिदं सर्वं सत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that the God called sa the Essence (Sâra). यः Yaḥ, the God called Yaḥ (Yama) the controller. एषः Eṣaḥ, this, the highest God Viṣṇu desired of all (Ishta) अणिना Ṃṇimā, apprehended by subtle intellect. ऐतत् आत्म्य Aitadâtmyam, this controller, as controller, the universe is controlled by this Lord, therefore it is called Aitadatmyam. इदम् Idam, this सर्वम् Sarvam, all, the whole universe. तत् Tat, all-pervading. सत्यम् Satyam, the true, the supreme bliss, the Good. स Sa, the destroyer, the full. ((सादन = स) आत्मा Âtmā, the full, the perfect. अतत् Atat, not that. त्वम् Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again एव Eva, even मा Mā, to me. भगवान् Bhagavān, O Sir विज्ञापयतु Viññāpayatu, inform, instruct. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. हा, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler (of all), the desired (of all) and know only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that God (why then this conceit)

“ Please sir, instruct me still more” said the son “ Be it so, my child,” replied the father —445.

Note.—The explanation of Madhya is totally different from that of Ānankara. Even the ordinary words like स यः स्वः have been given meanings not found anywhere else. The word स is taken to mean सार or essence or Best, य as a short of yama, means the Ruler, the Re-trainer or the wisdom from य ज्ञान् स्वः, from स्व to desire, the desired one, &c. The famous mahāvākya स आत्मा तत् त्वन्सि is analysed as स आत्मा अतत् असि ॥ But Śrī Madhya is not responsible for this text torturing. Long before him, the Bhāgavatas had attained this feat. The Sāma Saṃhitā has given this metrical paraphrase :—

सारत्वात् “स” इति प्रोक्तो ज्ञानत्वाद “य” इतीरितः ।
 सर्वस्येष्ट “इत्येष,” मानानाम् अणकोऽणिमा ॥
 नत् तत्रत्वाद् “पेतदात्म्य” स सत्यः साधुरूपतः ।
 “तत्” ततेः पूर्णतश् “चात्मा,” सादनात् “स” इतीरितः ।
 अतत्त्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhya's Commentary last page of this Sixth Book.

MADHYA'S COMMENTARY.

In the previous chapters it was shown, that the Jīva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence, in creating, without the help of any body, the mighty beings called Fire, Water, and Food. In the present chapter, the same fact is illustrated by instances taken from the experience of man. In his waking state, man is proud of his freedom and independence, but in dreamless sleep, he is perfectly helpless, and that state describes the dependence of man on the Lord. Therefore, Uddalaka describes the state called deep sleep. The word Svapnānta is used in the text. It is an ambiguous word, and is not to be confounded with the word Svapna. Svapna means dream, in the dream state the Soul does not enter into the Lord. It is in the Svapnānta state alone that the Jīva enters into the Lord. The Commentator, therefore, explains this word :—

The word Svapnānta means the anta or end of Svapna or dream

That state, where the condition of dream ends, and the state of deep sleep begins, is called Svapnānta, it is thus the name for Susupti or the state of dreamless sleep

The Commentator next explains the word Svapiti :—

The word Svapiti means ‘entering or reaching the Lord.’ The Lord Viṣṇu, God of all gods, is called Sva, because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jīva reaches this sva, he is called Svapiti. The word

Apiti means 'reaching' The Jiva called Manas (Thinker) reaches the Lord in this state only ; for so long as he is not free and does not get Mukti, the transmigrating Jiva enters the Lord only in the state of deep sleep The transmigrating Jiva is called Manas, because it always works through the mind (and not through the higher faculty of intuition or Buddhi)

Similarly the Lord is called Prāṇa, because He gives life to all. The Commentator next explains the word Śuṅga —

The word Śuṅga means 'the bud,' 'the offshoot,' while the word Mūla means the 'root,' which is in this case, the Lord Hari Himself He is also the root of the Universe, in the sense, that He is the efficient cause of the world ; and not its material cause

The word Mūla or root can apply both to the material cause and the efficient cause As in the case of pot and clay, we can say that the clay is the cause of the pot, in the sense that it is modified into the pot. The Lord is not such a cause. Or as the father is Mūla or root of the son. He is not the material cause of the Jiva or the soul of the son, but he is the occasion or nimitta cause of the birth of the Jiva. But so far as the body of the son is concerned, he is the material cause also ; because the germ of the father is the root from which the body of the son grows Therefore the Commentator says -

He is the Mūla or cause of the world also, in the sense of being its efficient cause, and not its material cause, since He undergoes no modification As the Jiva of the seed is the cause of the offshoot without undergoing any modification, or as the Jiva of the father is the cause of the body of his son (so is the Lord the cause of the world). As the body of the Jiva of the seed (namely the seed itself in the case of a tree) and the body of the father (namely the sperm cell of the father which is the cause of the body of the son) are the material cause of the tree and of the body of the infant, because the seed and the sperm themselves modify into the tree and the body, not so the Lord He is the Mūla or root in the first sense of the word, but never in that of the second Thus the Lord Hari, though a Mūla or root, is never a modification

The world is not a modification of the Lord. He is just like a father who procreates a son.

The word mūla does not invariably mean the material cause of a thing. It is not restricted to that meaning. It denotes a cause in general, whether efficient or material. Therefore, the soul of the seed (bijā-jīva) is said also to be the mūla or root of the tree : where mūla could not but mean the efficient cause of the tree ; for the jīva of the tree is certainly not the material cause of the tree. Moreover you cannot say that the God is the material cause of the world, as the clay is the material cause of the pot ; for the strict Advaita theory does not say that the God is the material cause in this way. For according to your theory the Pure Brahman cannot be the material cause of anything. Nor is the illustration in the text in favour of your theory of Brahman limited by māyā to be the material cause of the world. For we do not find any mention of māyā in this illustration. It says : as from an offshoot the root is inferred, so from body as an offshoot or effect

is inferred the root namely food, from food as an offshoot or effect is inferred the root Water, from water as an effect is inferred its root Fire, from Fire an effect is inferred its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman, but not your theory of Mâyâ. Your Mâyâ also introduces an element of duality in Pure Brahman. Moreover Mâyâ according to you, is sufficient to create the world, why assume a Brahman. To assume *two* material causes of the world—Pure Brahman and Mâyâ is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope that is also wrong. No one ever says that the rope is the *material* cause (upādāna kāraṇa) of the snake, it is an abuse of language to say so. Rope is the adhiṣṭhāna cause of the snake and not its upādāna cause. The repeated exhortation of the text “search out the root,” “search out the root” would be irrelevant in the case of illusion theory. It would be inappropriate to say “as from an offshoot, the root is inferred so from a snake find out its root the rope.” It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here, for it says “food is an offshoot, find out its cause, which is water, water is an offshoot, find out its cause, which is fire, fire is an offshoot, find out its cause, which is the Lord called the Good.” Now water is the material cause of food, fire is the material cause of water, therefore, the Lord called the Good must also be the material cause of fire, otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to Devatās, and even here also, the material cause is not meant, but the efficient cause only. Therefore the Commentator says —

Because they are the first creation, the fire means Laksmî, the water means Vāyu and so on. For it is thus said in the Brahmaṇḍa Purāṇa.—“Laksmî is the Goddess presiding over fire (tejas), Prāṇa is the god presiding over water (Apas), Rudra is the deity presiding over food (Annam), therefore, these are the three ancient primary Devatās created before anything else”

In Mantra 2 it is said ‘mind is fastened to breath’—Prāṇabandhanam hi somya manah. This has been explained that the transmigrating soul called Manas is rooted in or fastened to prāṇa or the Lord, but how do you say so? The word Manas means mind only, and Prāṇa means breath, why do you explain Manas as the (transmigrating soul), and Prāṇa as Lord? To this the Commentator replies.—

The scripture says when a man sleeps here, then “my dear son he becomes united with the Good he is gone to the Absolute (Svâ).” This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say.—“As a bird when tied by a string flies first in every direction and finding no rest anywhere settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the Jiva) after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed my son, mind is fastened to breath.” This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the kite tied by a string, while Prāṇa corresponds to the man that holds the string and therefore the word Prāṇa must mean here the Lord, who

holds the string to which the Jīva is fastened. The final passage shows the same. It says "Yes all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajā means the Jīvas. So in the opening passage the word Manas must denote the Jīva and Prāṇa denote the Lord. "Now"—says an objector, "admitted that owing to the force of the word Sat in the concluding passage, we take the word Prāṇa of the initial passage to mean the Lord; but how do you say that the word Prajā of the concluding passage means the Jīvas. It may mean all the animate and inanimate creation." To this the Commentator answers:—

The word Prajā is a well-known term applicable to sentient, conscious beings only, and never to beings which are not self conscious. As we find in the following passage.—'The king gets good or bad fortune according as his subjects (prajā) are happy or miserable' (Thus the word prajā cannot refer to inanimate objects which are incapable of enjoying pleasure or pain)

Now the Commentator quotes an authority showing that the Devatās, Lakṣmī, &c., mentioned in Mantra 6 are to be meditated upon —

Devatās Lakṣmī, &c., should be meditated upon by the person desirous of getting Mukti (release, because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatās. Therefore the Mantra 6 teaches meditation on these Devatās. In fact in Mantra VI. 4 7 the tripartite has been taught in order to teach meditation on these deities

The physical elements fire, &c., being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI. 4 7, &c.

In the passage "when a man dies his speech merges in the mind, his mind in breath, the breath in fire, the fire in the highest being," the words speech, mind, breath, &c., do not denote material organs of speech mind, &c. For the passage teaches that they merge in the Highest Devatā, (Parasyām Devatīyam) so these words speech, mind, &c., must also be Devatās, though of lower grades. That they mean Devatās, we find in the Vedānta Sūtras also. As in the following (Vedānta Sūtras, IV. 2 103).

"(In this Pāda are treated how the gods obtain release and how they depart from the body)."

Speech (is withdrawn) into mind, on account of this being seen (observed) and from the Word. (Vedānta Sūtra, IV. 2. 1.)

Note.—Umā, presiding over speech, is withdrawn into Rudra presiding over mind; and the Śruti (Word) runs thus: "He understands those round him until his speech is not withdrawn into Mind." (Ch. VI 15. 1.) It is said in the Skanda. "By the wise, Umā indeed is called Speech and Rudra is called Mind; and he who knows this couple, is not deprived of the blessing of wedlock."

"That Manas (Mind) enters into Prāṇa, from the subsequent (passage) (Vedānta Sūtra, IV. 2. 4).

He (Prāṇa) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c., (as to Prāṇa's) going to him (Vedānta Sūtra, IV 2. 4)

These aphorisms show that Bādarāyaṇa has also taken these words speech, mind, &c., to mean Devatās. The Commentator now quotes an authority to prove this :—

It is thus written in the Sat Tattva —In Mukti, Umā called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind, while Śiva himself enters into Vāyu, and Vāyu enters into Fire, which denotes the Goddess Śrī. That Goddess taking Vāyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umā into Rudra means that she loses herself in the body of Rudra, and all her activities are thenceforth performed through Rudra body. Rudra in his turn merges into Vāyu, or as the Śruti says that Manas enters into Prāṇa. Here says an objector, "it is not proper to say that Vāyu merges into Śrī, for the Vedānta Sūtra says that Vāyu merges into the supreme at once." To this the Commentator answers —

Vāyu certainly reaches the Lord (Janārdana) directly, the Goddess Śrī is merely a doorway for Prāṇa to enter the Lord. At the time of death and Mukti all spirits enter first into speech.

In fact the phrase Vāyu merges into the Śrī means that he reaches Śrī, and does not mean that he drops his body and enters into the body of Śrī, as was the case with lower Devatās. He loses his body, if he loses it at all, only when he enters into the Supreme Self. Vāyu has two aspects (1) Brahmā the Four-faced, (2) Prāṇa,—Prāṇa loses his body when he enters into Śrī, not so however Brahmā.

Mantra 7 of this Khanda introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that.' This is one of the logoi or Mahāvākya of Vedānta. This verse is thus translated according to Śāṅkara —"Now that which is that subtle essence (the root of all), in it all that exists has its self. It is the true. It is the Self, and thou, O Svetaketu, art it." Śāṅkara explains it thus "He who is called Sat, i.e., the subtle, the root of the universe. This Universe is called Aitadātmyam meaning "having this sat for its self," i.e., everything in this Universe has its self in this self alone. There is no other transmigrating self. The word Ātmā when used without any qualifying terms, denotes this Supreme Self, and that Supreme Self Thou art O Svetaketu."

This explanation of Śāṅkara proceeds upon a misapprehension of the Śruti.

The Mantra is this Sa ya eṣo' nīmatadātmyam idam Sarvam tat satyam sa ātmā tat tvam asi.

The word Sa and Ya, &c., *prima facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sāra the essence. Therefore Ya and Sa mean the controller and the essence. The word animā means that which is known through subtle intellect or knowledge. It is a compound of two words Anu meaning subtle and Mā meaning to know. The word Aitadātmyam is a compound of etad and ātman with Taddhit affix. Etad means that, namely the Lord. Ātmā means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called aitadātmyam. The word eṣa means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says :—

Viṣṇu is called ya because He controls (Niyamana) all; He is called sa, because he is the essence of all (Sāra) he is called animā because he is known through subtle intellect. The universe is called

Aitadâtmyam because it is controlled by that Lord. He is called Tat because He is all-pervading. He is called Satyam because He is the highest bliss. He is called Âtmâ because He has all qualities in their perfection.

The phrase Sa âtmâ tat tvam asi is to be analysed as (1) Sa (2) Âtmâ (3) Atat (4) Tvam (5) Asi; and not as (1) Sa (2) Âtmâ (3) Tat (4) Tvam (5) Asi. It means "thou art not that," and not "thou art that." Therefore the Commentator says:—

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud. The Asuras became conceited, thinking in their heart "I am Brahman," they say "the world is false, I am a perfect being, I am almighty," they say "there is no Lord of the universe, there is no firm foundation for it." They further maintain that all the Vedas teach that consciousness is one alone. They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari. Without knowing the real truth about scriptures, they say that the Vedas teach unity and monism. They go to the utter darkness these blasphemers of the Supreme Self. Do not follow their doctrines, do not think thou art one with Viṣṇu. When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud. Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release. Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause).

NINTH KHANDA.

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां
रसान् समवहारमेतां रसं गमयन्ति ॥ १ ॥

यथा Yathâ, as. सोम्य Somya, O child. मधु Madhu, the honey. मधुकृतः Madhu-kṛitah, the honey bees. निस्तिष्ठन्ति Nististhanti, collect, make नानात्ययानां Nânâtyayâ-nâm, of different kinds, of different descriptions, of distant places. वृक्षाणां Vṛikṣaṇâm, of trees. रसान् Rasân, of juices. समवहारम् Samavahâram, collection. एकतान् Ekâtâm, in one place, mixture. रसम् Rasam, juice. गमयन्ति Gamayanti, make, or, cause to be made.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.—446.

MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसो
ऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः
प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices यथा Yathâ, as तत्र Tatra, there, in the state of mixture. न Na, not. विवेकं Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get. अमुष्य Amuṣya, of that, of the mango or the jack fruit अहम् Aham, I वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice अस्मि Asmi, I am. अनुष्य Anuṣya, of that (tree). अहम् Aham, I वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice अस्मि Asmi, I am इति Iti, thus. खलु Khalu, verily सोम्य Somya, O child. इमाः Imâḥ, these. Sarvâḥ, all. प्रजाः Prajâḥ, creatures, jîvas सति Sati, in the Supreme Lord. संपद्य Sampadya, being mixed with न Na, not. विदुः Viduḥ, know. सति Sati, in the Supreme संपद्यामहे Sampadyâmahe, we have been mixed इति Iti, thus

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.—447.

MANTRA 3.

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो
वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति ॥ ३ ॥

ते Te, they इह Iha, in this world व्याघ्रः Vyâghrah, tiger. वा Vâ, or. सिंहः Simhaḥ, a lion. वा Vâ, or. वृकः Vṛikaḥ, a wolf. वा Vâ, or. वराहः Varâhah, a boar वा Vâ, or. कीटः Kîṭah, a worm. वा Vâ, or. पतङ्गः Patangal, an insect. वा Vâ, or. दंशः Damsâh, gnat. वा Vâ, or. मशकः Maśakaḥ, mosquito. Vâ, or. यत् Yat, what. यत् Yat, what. भवन्ति Bhavanti, they are तत् Tat, that आवन्ति Âbhavanti, become.

3. Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.—448.

MANTRA 4.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अविद्या Añimā, known through subtle intellect. एतद्-आत्मन् Aitad-Atmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all. तत् Tat, all-pervading सत्यम् Satyam, the good. स Sa, the destroyer, the home. आत्मा Ātmā, the full. अतत् Atat, not that त्वम् Tvam, thou अस्मि Asi, ait. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even माम् Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Viññāpayatu, instruct. इति Iti, thus तथा Tathā, let it be so सोम्य Somya, O child इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—449.

MADHYA'S COMMENTARY.

At the end of the last Khaṇḍa Śvetaketu says “Please Sir, explain to me further” Śaṅkara takes this question to mean that Śvetaketu puts the following question —“I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore, please explain it to me by further illustrations” This explanation is, wrong. For if it were correct, then, the scripture would not have mentioned. “And as these juices have no discrimination, so that they might say, I am the juice of this tree or that.” Nor the illustration of river and ocean becomes relevant according to this explanation. Śaṅkara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect :—“Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures, in the same manner, be conscious of the fact of their having come from the pure Being?” Had this been the meaning of the question, then the scripture would have mentioned —“As those rivers when they come out of the ocean do not know that they have come out of the ocean,” but instead of this, it says “as those rivers, when they are in the sea do not know, I am this or that river.” In fact, according to Śaṅkara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers For in both cases, it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu :—

The son asks again “If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me?” This is the question which the son asks again. To this the father replies ‘though he is not perceived by the ignorant, yet O son, He exists within thee, so do not say there is not difference between Him and thee. Do not think, that because thou

dost not perceive Him, as separate in thy consciousness ; therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them."

The reasoning is this ; the son says, if there is a Higher Self within me that Self must be known to me, if it is distinct from me ; but as it is not so known, it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is, that the ignorance of one's source does not mean that there is not any such source, or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers, become all united in the common honey cell and there, they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly, though the souls do not know their origin, it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration, further shows that the Jīvas, when collected together in the Brahman, in deep sleep, do not remember their separate selves from which they were brought, the separate flowers of which they are the honey, because they have not developed their consciousness to that extent so as to respond to Brāhmī vibrations, but the wise having developed their souls, retain their consciousness, when they merge into Brahman.

Though thus taught by the father, the son again asks him "how conscious beings become unconscious in deep sleep." This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings, so also their juice. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jīvas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminosity. How do then Jīvas become unconscious, when they enter into the Highest Consciousness.

TENTH KHANDA.

MANTRA 1

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥ १ ॥

इमाः Imāḥ, these ; well known rivers (river gods) like the Ganges, &c. सोम्य Somya, O child ! नद्यः Nadyaḥ, rivers ; the river gods. पुरस्तात् Purastāt, towards the east. प्राच्यः Prāchyāḥ, the eastern (rivers like the Ganges). स्यन्दन्ते Syandante, run, flow. पश्चात् Paśchāt, towards the west. प्रतीच्यः Pratīchyāḥ, the western, (rivers like the Indus, &c.) ताः Tāḥ, they. समुद्रात् Samudrat, from the sea (through the clouds). समुद्रम् Samudram to the sea. एव Eva, even ; this

word is to be joined with the word *sa* of the *Samudra*. अपि यन्ति *Api-yanti*, enter, into ; reach unconsciously. स *Sa*, that. समुद्रः *Samudraḥ*, the sea. एव *Eva*, even भवति *Bhavati*, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it : does not become a river : that sea even becomes a sea, the rivers do not become the sea. ताः *Tâḥ*, they. यथा *Yathâ*, as. तत्र *Tatra*, in that, in the sea. न *Na*, not. विदुः *Viduḥ*, know. इदम् *Idam*, this. अहम् *Aham*, I. अस्मि *Asmi*, am. इति *Iti*, it.

1. These rivers (*devatâs*), my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know 'I am this river.' 'I am that river' (cannot discriminate the waters that formed their body).—450.

MANTRA 2.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंशो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् *Evam*, thus. एव *Eva*, even खलु *Khalu*, indeed. सोम्य *Somya*, O child. इमाः *Imâḥ*, these. सर्वाः *Sarvâḥ*, all. प्रजाः *Prajâḥ*, creatures. सत, *Sataḥ*, from the *Sat*, from the Supreme God. आगम्य *Âgamyâ*, coming, being produced. न *Na*, not. विदुः *Viduḥ*, know. सतः *Sataḥ*, from the *Sat*, the God. आगच्छामहे *Âgach-hâmahe*, we have come from, we are produced. इति *Iti*, thus. ते *Te*, they. इह *Iha*, here. व्याघ्रः *Vyâghraḥ*, a tiger. वा *Vâ*, or. सिंहः *Simhaḥ*, a lion. वा *Vâ*, or. वृकः *Vṛikaḥ*, a wolf. वा *Vâ*, or. वराहः *Varâhaḥ*, a boar. वा *Vâ*, or. कीटः *Kīṭaḥ*, a worm. वा *Vâ*, or. पतङ्गः *Pataṅgaḥ*, an insect. वा *Vâ*, or. दंशः *Damśaḥ*, a gnat वा *Vâ*, or. मशकः *Maśakaḥ*, a mosquito वा *Vâ*, or. यत् *Yat*, what. भवन्ति *Bhavanti*, they become. तत् *Tat*, that. अभवन्ति *Âbhavanti*, come out.

2. In the same manner my child all these creatures when they have come from the *Sat* (the good), know not that they have come from the *Sat*. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again.—451.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence. य Yah, the controller एषः Eṣah, the desired अणिमा Aṇimâ, known through subtle intellect. इदं आत्म्यं Aitad âtmyam, the controller of this universe इदं Idam, this. सर्वं Sarvam all तत् Tat, all-pervading सत्यं Satyam, the good स Sa, the destroyer : the home. आत्मा Âtmâ, the full. अतत् Atat, not that. त्वं Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketu O Śvetaketu. इति Iti, thus. भूयः Bhûyah, again. एव Eva, even मा Mâ, to me. भगवान् Bhagavân O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus ह Ha, indeed. उवाच Uvâcha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son.
"Be it so, my child," replied the father.— 452.

MADHVA'S COMMENTARY.

To this the father replied—

The father answered him thus —As rivers, who are conscious Devatâs, when they fall into the sea, cannot discriminate their particular waters (which formed their bodies) so the creatures (prajâs) do not retain their consciousness of lower personalities, when they enter into the Lord, the home of all Personalities

The river-devatâs do not know, when they enter into the sea, the particular portion of the water which constituted their bodies, when they existed separately. So the Jîvas, when they are collected together in the home of Jîvas, the Lord Viṣṇu, do not know their lower vehicles, and hence they do not remember their personalities, but their consciousness is never lost. The son again says "please explain to me further." Śaṅkara understands this question to mean this :—"In the world we have seen that in the water the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed ever, though every day during sleep, at death and at the universal dissolution they are merged in their cause, Pure Being. How is that?"

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water; and sea is the material cause of the bubble, but in the illustration in the text given in the next Khanda there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jīva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question :—

Says the son “Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jīva (myself) is under the control of that Higher Self” Thus asked, the father replies again, through the illustration of the tree

ELEVENTH KHANḌA.

MANTRA 1.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन्
स्त्रवेद्यो मध्येऽभ्याह्न्याज्जीवन् स्त्रवेद्योऽग्रेऽभ्याह्न्याज्जीवन्
स्त्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्ति-
ष्ठति ॥ १ ॥

अस्य Asya, of this सोम्य Somya, O child. महतः Mahataḥ, of the large. वृक्षस्य Vṛkṣasya, of the tree यः Yaḥ, who मूले Mūle, at the root अभ्याह्न्यात् Abhyāhnyāt, were to strike जीवन् Jīvan, living, so long as it is being presided over by the Lord called Jīva or Aniruddha. स्त्रवेद् Sraved, would bleed but not die यः Yaḥ, who. मध्ये Madhye, in the middle अभ्याह्न्यात् Abhyāhnyāt, were to strike जीवन् Jīvan, so long as the Lord Jīva presides over it स्त्रवेद् Sraved, would bleed, but not die. यः Yaḥ, who अग्रे Agre, at the top. अभ्याह्न्यात् Abhyāhnyāt, were to strike जीवन् Jīvan, so long as the Lord Jīva presides over it. स्त्रवेत् Sravet, would bleed एष Sa, that एषः Eṣaḥ, this tree; the Jīva of the tree. जीवेन Jīvena, by the Lord Jīva (Aniruddha). आत्मना Ātmanā, by the God: by the supreme self. अनुप्रभूतः Anuprabhūtaḥ, being pervaded, being presided over. पेपीयमानः Pepiyamānaḥ, constantly drinking in (nourishment). मोदमानः Modama-
naḥ, rejoicing. तिष्ठति Tiṣṭhati, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the

tree is pervaded by the Jīva (Living) Self, (the Lord called Jīva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the Jīva of the tree rejoices.—452.

MANTRA 2

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति
सर्वः शुष्यत्येवमेव खलु सोम्य विद्मिती होवाच ॥ २ ॥

अस्य Asya, of this, of this Jīva of the tree. यद् Yadâ, when. एकां Ekâm, one. शाखां Śâkhâm, branch. जीवः Jīvah, the Supreme God: called the Jīva or Life जहाति Jahâti, forsakes, leaves अथ Atha, then. सा Sâ, that. शुष्यति Śuṣyati, dries up. द्वितीयां Dvitiyâm, the second branch जहाति Jahâti, leaves. अथ Atha, then सा Sâ, that. शुष्यति Śuṣyati, dries up, withers. तृतीयां Tṛtiyâm, the third branch. जहाति Jahâti, leaves. अथ Atha, then सा Sâ, that. शुष्यति Śuṣyati, dries up. सर्वं Sarvam, all, the whole tree जहाति Jahâti, leaves. सर्वः Sarvaḥ, all शुष्यति Śuṣyati, dries एवम् Evam, thus. एव Eva, even. खलु Khalu, certainly. सोम्य Somya, O child विद्मि Viddhi, know इति Iti, thus ह Ha, an expletive उवाच Urâcha, he said.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke.— 454.

Note—This shows how the jīva is under the control of the Lord. So long as the Lord is in the jīva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jīva is under the control of the Lord.

MANTRA 3.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य
एषोऽणिमैतदात्म्यामिदं सर्वं सत्सत्यं स आत्माऽतत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

जीवापेतम् Jīvāpetam, when left by the Jīva—the Lord: the Supreme Self. वाव Vāva, verily. किल Kila, indeed. इदम् Idam, this, any one in the saṁsāra. म्रियते Mriyate, dies न Na, not जीवः Jīvaḥ the Lord. म्रियते Mriyate, dies. Thus man and the God are extremely different इति Iti, thus. स Sa, the essence. यः Yah, the controller. एषः Eṣaḥ, the desired अणिमा Aṇimā, known through subtle intellect ऐतत् आत्म्यम् Aitad Ātmyam, the controller of this universe This which has him as its Self or Ruler 'The world is aitad-ātmyam or God-controlled इदम् Idam, thus सर्वम् Sarvam, all तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer, the home आत्मा Ātmā, the full अतत् Atat, not that त्वम् Tvam, thou. अस्मि Asi, art. श्वेतकेतो Śvetaketu O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Viññāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said

3. This tree indeed withers and dies when the Lord called Jīva has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Pease sir, instruct me still more” said the son.
“Be it so, my child,” replied the father.—455.

MADHYA'S COMMENTARY.

In the tree, there exist the soul of the tree and also the Lord Hari the over-soul. That the soul of the tree is not identical with him or independent is a matter of daily observation, for the tree cannot move from its place. The jīva of the tree is therefore in a very low stage of evolution, but all the same the tree produces beautiful fruits and flowers. It is owing to the Lord, who regulates the functions of the tree, that this is so.

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord. When the Lord (Jīva Ātmā) leaves any portion of the tree, that portion dries up, in spite of the jīva of the tree being still in that tree. This drying up shows the want of independence in the tree. Much more so is the case with man.

As the tree is not independent so also is man, by the very fact that he is constantly frustrated in his efforts. That all he desires do not come to take place, it is proved there is some One within man, who baffles his attempts and frustrates his efforts.

The following verse of Maulânâ Rum shows the same idea :—

عاقلاں ار بمراد بہائے خویش * نا حبر گشتند از مولائے خویش
چوں مرادانت همه اشکستہ باست * بس کیسے باشد کہ کام اورااست

TWELFTH KHANDA.

MANTRA 1

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्या-
सामङ्गैकां भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न
किंचन भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree अतः Atah, from this tree. आहर Âhara, fetch. इति Iti, thus इदम् Idam, thus. भगवः Bhagavaḥ, O Sir. इति Iti, thus भिन्धि Bhindhi, break it. इति Iti, thus. भिन्नम् Bhinnam, broken it is broken. भगवः Bhagavaḥ, O Sir इति Iti, thus किम् Kim, what अत्र Atra, here पश्यसि Paśyasi, thou seest इति Iti, thus अण्व्यः Anvyah, very small, atoms इव Iva, like. इमाः Imāḥ, these धाना Dhânâḥ, seeds. भगवः Bhagavaḥ, O Lord इति Iti, thus आसाम् Âsām, of these अण् Aṅga, dear. एकाम् Ekām, one भिन्धि Bhindhi, break इति Iti, thus भिन्ना Bhinnâ, broken भगव. Bhagavaḥ, O Sir इति Iti, thus किम् Kim, what अत्र Atra, here. पश्यसि Paśyasi, seest इति Iti, thus न Na, not किंचन Kiñchana, any thing.

1. “Bring a fruit of that Nyagrodha tree.” “Here it is Sir.” “Break it”: “It is broken sir,” “What dost thou see there?” “These extremely small seeds, sir” “Break one of these, my dear.” “It is broken sir.” “What dost thou see there?” “Nothing sir.”—456.

MANTRA 2

तꣳ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
सोम्यैषोऽणिमन् एव महान्न्यग्रोधस्तिष्ठति ॥ २ ॥

तम् Tam, to him. इ Ha, then. उवाच Uvâcha, said. यम् Yam, what इ Ha, an expletive सोम्य Somya, O child. एतम् Etam, thus अणिमानम् Aṇimânam, the Atomic: the Jiva of the seed. न Na, not. निभालयसे Nibhâlayase, perceivest. एतस्य Etasya, of this. वै Vai, indeed. सोम्य Somya, O child. एषः Eṣaḥ, this. अणिमन्. Aṇimnah, of the Atomic. एवम् Evam, even. महान् Mahân, the large.

न्यग्रोधः Nyagrodhaḥ, Nyagrodha tree तिष्ठति Tiṣṭhati stands, exists. श्रद्धस्व Śraddhatsva, believe thou सोम्य Somya, O child. इति Iti, thus

2. The father said, "My child that Atomic essence (Animāna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so my child."—457.

MANTRA 3

श्रद्धस्व सोम्येति स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Animā, known through subtle intellect ऐतदात्म्यम् Aitadātmyam, the controller of this universe इदम् Idam, thus सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good स Sa, the destroyer the home आत्मा Ātma, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूय Bhūyaḥ, again. एव Eva, even. मा Mā, to me भगवान् Bhagavān, O Lord. विज्ञापयतु Viñāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ए Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe, is controlled by him, He pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—458.

MADHVA'S COMMENTARY.

Śaṅkara introduces this Khaṇḍa thus.—The purport of the question, which the son is supposed to have asked, is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification, the Mighty Nyagrodha tree grows up, so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Aṇiman) this Great Nyagrodha tree exists. This shows that the Aṇiman referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khanda the word Aṇiman is never applied to the seed and where the smallness of the seed is indicated, the word used is Anu along with the word Iva "almost". This shows that Aṇiman is not the seed. The seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The true question which the son is supposed to have asked is thus set forth by the Commentator.—

The son asks.—“Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jīva. Why is not the Lord seen as dwelling within the Jīva?” Thus asked Uddālaka replied to his son “as in that almost infinitesimal small seed, the Jīva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jīva is not visible the Lord Hari.”

One may look at the seed under the microscope and yet not find the life principle or the Jīva of the tree in it. Similarly an ordinary yogin of atheistic tendency, may come to know the Jīva, but still fail to find the Lord dwelling in it. The word Aṇiman does not apply to the seed, but to the Jīva of the tree.

THIRTEENTH KHANDA

MANTRA 1

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स तथा
चकार त् होवाच यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरोति
तद्वावमृश्य न विवेद ॥ १ ॥

लवणम् Lavanam, salt एतत् Etat, this, this lump of salt. उदके Udaḥ, in the water. अवधाय Avadhāya, place. अथ Atha, now, then. मा Mā, to me. प्रातः Prātaḥ, in the morning, next morning उपसीदथाः Upasīdathāḥ, come, approach. इति Iti, thus. स Sa, he. ह Ha, verily. तथा Tathā, so चकार Chakāra, did. तत् Tat, to him. ह Hā, verily. उवाच Uvācha, the father said. यदोषः Yadoṣaḥ, which, last night. लवणम् Lavanam, salt उदके Udaḥ, in the water. अवाधाः Avādhāḥ, thou didst, dissolve. अङ्ग Anga, O dear. तत् Tat, that आहर Āhara, bring, fetch इति Iti, thus. तत् Tat, that. ह Ha, verily अवमृश्य Avamṛśya, having searched for, looked for. न Na, not. विवेद Viveda, he could find. Yatha, of course. Vilinam, was dissolved. Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him “Take out the salt which you put in the water last night.” The

son looked for it and did not find it, for it had become dissolved.—459.

MANTRA 2.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्चत्संवर्तते त ५ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathâ, of course, because. विलीनम् Vilīnam, dissolved एव Eva, even. अङ्ग Aṅga, O dear अस्या Asya, of this water. अन्तात् Antât, from the front portion, from the surface आचाम Âchâma, sip, drink. इति Iti, thus कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt इति Iti, thus मध्यात् Madhyât, from the middle. आचाम Âchâma, sip, taste इति Iti, thus. कथम् Katham, how. इति Iti, thus लवणम् Lavaṇam, salt. इति Iti, thus. अन्तात् Antât, from the bottom : on the back or another part. आचाम Âchâma, sip, taste. Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अभिप्रास्य Abhiprâsya, throwing away. एनत् Enat, this. अथ Atha, then ना Mâ, to me. उपसीदथाः Upasîdathâḥ, appear, come इति Iti, thus तत् Tat, that ए Ha, verily. तथा Tathâ, so. चकार Chakâra, he did. तत् Tat, that शस्यत् Śaśvat, always. संवर्तते Samvartate, exists, subsists तम् Tam, to him. ए Ha, verily. उवाच Uvâcha, the father said. अत्र Atra, here वाव Vâva, verily. किल Kila, indeed. तत् Tat, that. सोम्य Sonya, O child न Na, not निभालयसे Nibhâlayase, seest thou. अत्र Atra, there. एव Eva, even. किल Kila, indeed इति Iti, thus

2. The father said “Child, taste it from the surface. How does it taste?” The son replied “It is saltish.” Taste it from the middle, how is it?” The son replied “It is saltish.” “Taste it from the bottom, how is it?” The son replied “It is saltish.” The father said “Throw it away and then come to me.” The son did so. That salt exists for ever in the water Then the father said to him “Here also, O child, you do not perceive the existing salt, though it is there certainly.”—460.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

[इति त्रयोदशः खण्डः ॥ १३ ॥

स Sa, the essence. यः Yah, the controller. एषः Eṣah, the desired. अणिमा Animā, known through subtle intellect. ऐतदात्म्यम् Ātad-Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer : the home. आत्मा Ātmā, the full. अतः Atat, not that. त्वम् Tvam, thou असि Asi, art स्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus भूयः Bhūyah, again. एव Eva, even. माम् Mā, to me भगवान् Bhagavān, O Lord. विज्ञापयतु Viñāpayatu, instruct. इति Iti, thus तथा Tathā, let it be so. सोम्य Somya, O child इति Iti, thus. हा Ha, indeed. उवाच Uvācha, said

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities Thou O Svetaketu art not that God (why then this conceit).

“Please sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—461.

MADHYA'S COMMENTARY.

According to Śaṅkara the question here asked is “if the Sat is the root of all that exists, why is it not perceived.” But this cannot be the purport of the question. For according to Advaita theory, the Sat exists in everything, and so can never be said to be invisible in fact it is everything. The things like pot, &c, in that theory are Brahman, and therefore, the question becomes meaningless, for the Sat becomes visible and perceptible in the existence of every object. It is existence of the Sat, that gives existence to every other object. If it be said, He is not visible because He is very subtle, then there is no difference between this and the last Khanda. The Commentator shows what is the real question put —

If Hari cannot be perceived in the above manner as separate from the Jiva, then how is it that his power Sakti is perceived in every thing? To this implied question of the son, Uddālaka replied again thus —“As the salt dissolved in water is not visible, (in the form of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Viṣṇu permeates the very essence of the Jiva, and though remaining separate from it, is yet not visible

The force of the question is, if the Lord cannot be perceived, how is it that His powers are perceived. The general rule is, that a thing whose effects are perceived, is also capable of being perceived. The powers of the Lord are seen in nature; but how is it that He Himself remains unseen. To this question Uddālaka gives this illustration of the salt and water, implying that the Lord cannot be seen by ordinary senses, but is to be perceived through devotion and Bhakti.

FOURTEENTH KHAṆḌA.

MANTRA 1.

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनाद्धक्षमानीय तं ततोऽति-
जने विसृजेत्स यथा तत्र प्राङ्बोदङ्वाऽधराङ्वा प्रत्यङ्वा प्रध्मायीता-
भिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

यथा Yathâ, as. सोम्य Somya, O child पुरुषम् Puruṣam, a person, a rich man
गन्धारेभ्यः Gandhârebhyah, from the Gandhâras अभिनद्धाक्षम् Abhinaddhâkṣam, with the
eyes bandaged, blindfolded आनीय Âniya, being brought तम् Tam, him. ततः Tatah,
then अतिजने Atijane, where there are no human beings, desolate desert विसृजेत्
Visrijet, leave him स Sa, he. यथा Yathâ, as. तत्र Tatra, there, in the forest or
desert. प्राङ् Prân, east वा Vâ, or. उदङ् Udaṅ, north. वा Vâ, or अधराङ् Adharâṅ,
south वा Vâ or प्रत्यङ् Pratyah, west वा Va, or प्रध्मायीत Pradhmayîta, may
shout loudly अभिनद्धाक्षः Abhinaddhâkṣah, blindfold. आनीतः Ânitah, (I have been)
brought. अभिनद्धाक्षः Abhinaddhâkṣah, blindfold. विसृष्टः Visriṣṭah, (I have been) left.

1. As a person (may be kidnapped and) brought from
the country of the Gandhâras blindfolded, and then left in
a place where there are no human beings, cries out east and
west, north and south, saying. "I have been brought here
blindfolded, I have been left here blindfolded."—462.

MANTRA 2.

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद् ग्रामं पृच्छन् परिडतो मेधावी गन्धा-
रानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं
यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his यथा Yathâ as अभिनहनम् Abhinahanam, the bandage प्रमुच्य
Pramuchya, loosening प्रब्रूयात् Prabrûyât, may say. एताम् Etam, to that दिशम्
Diśam, direction. गन्धाराः Gandhârâḥ, (is the land) of the Gandharas एताम् Etam,
to that. दिशम् Diśam, direction. व्रज Vraja, go thou. इति Iti, thus. स Sa, he.
ग्रामात् Grâmât, from a village ग्रामम् Grâmam, to a village. पृच्छन् Prichhan, asking
(his way). पठितः Paṭitah, wise. मेधावी Medhâvî, having retentive memory. गन्धारान्
Gandhârân, to the land of the Gandharas एव Eva, even. उपसंपद्येत् Upasampa-
dyeta, arrives, sees, reaches एवम् Evam, thus. एव Eva, even. इह Iha, here.
आचार्यवान् Âchâryavân, having found a Teacher. पुरुष Puruṣah, a man. वेद Veda,

knows, (his native land, the Lord from whom he came). तस्य Tasya, his, for him who has obtained the intuitive knowledge. तावत् Tavat, so long. एव Eva, even, only. चिरम् Chiram, delay. यावत् Yāvat, as long. न Na, no. विमोक्ष्ये Vimokṣye, freed from the Prârabdha Karmas अथ Atha, then. सम्पत्स्यते Sampatsyate, he attains the perfect इति Iti, thus.

2. And as thereupon some (kind-hearted) person might loosen his bandage and say "Go in that direction, there is Gandhâra, go in that direction" Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gandhâra--in the same way does a man who finds the Teacher obtains the knowledge. For him there is delay only so long as his prârabdha karmas are not exhausted. Then he reaches the perfect.—463.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sa, the essence. यः Yah, the controller. एषः Eṣah, the desired. अणिमा Animâ, known through subtle intellect. ऐतदात्म्यम् Aitad-Âtmyam, the controller of this universe इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer, the home. आत्मा Âtmâ, the full. अतत् Atat, not that त्वम् Tvam, thou. अस्मि Asi, ait श्वेतकेतो Śvetaketu, O Śvetaketu इति Iti, thus. भूय Bhūyah, again. एव Eva, even मा Mâ, to me भगवान् Bhagavân, O Lord. विज्ञापयतु Viññāpayatu, instruct इति Iti, thus. तथा Tathâ, let it be so सोम्य Somya, O child इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, said

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by him, he pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son.
"Be it so, my child," replied the father.—464.

MADHYA'S COMMENTARY.

Śāṅkara introduces this chapter, by explaining the question of the son thus :—" If like the subtle essence of salt, Pure Being who is the cause of the Universe, is capable of being perceived by other means, though it is not perceived by the senses, by the perception of which I would have my end fulfilled and without the perception whereof, I would have these ever unfulfilled, what is the means of perceiving this ?" But this explanation is inconsistent with his own theory, the Pure Being is according to him the substrate on which is superimposed the false notion of the world, as the false notion of the snake is superimposed on the rope. Sat is thus the reality under every idea, and so there can be no method of perceiving it. The true meaning of the question is thus given by the Commentator.

The son says " by what method that Viṣṇu may be known, and reached by the Jīva, for though he is so intimately connected with the Jīva, yet, He is so distinct from it and appears to be far off." To this question Uddālaka answers, " as a blindfolded person, though not seeing the road can find it out and reach his home when another person tells him the direction in which he must go, so through the instruction given by the teacher, the soul reaches the Lord, though he is separate from him but within him.

FIFTEENTH KHAṆḌA.

MANTRA 1.

पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां
जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

पुरुषः Puruṣam, a man सोम्य Somya, O child. उत Uta, an expletive. उपतापिनम् Upatāpinam, suffering from disease. ज्ञातयः Jñātayah, his kinsmen. पर्युपासते Pari-upāsāte, assemble round, sit around him. जानासि Jānāsi, dost thou know. माम् Mām, me. जानासि Jānāsi, dost thou know. माम् Mām, me. इति Iti, thus तस्य Tasya, of him, the dying person. यावत् Yāvat, so long. न Na, nor. वाक् Vāk, (the Goddess Umā the deity of) speech. मनसि Manasi, in the mind, in Rudra the lord of mind. संपद्यते Sampadyate, merges. मनः Manah, mind, Rudra. प्राणे Prāṇe, in breath, in Prāṇe, प्राणः Prāṇah, Prāṇah तेजसि Tejasi, in Light in Śrī तेजः Tejah, Śrī. परस्याम् Parasyām, in highest. देवतायाम् Devatāyām, in God. तावत् Tāvat, so long. जानाति Jānāti, he knows.

1. As a man suffering from disease, and surrounded by his kinsmen who ask : " Do you know me, do you know me," (goes on answering) so long as the speech (Umā)

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Sṛī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu) : he knows so long.—465.

MANTRA 2.

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि
तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yada, when अस्व Asya, his. वाक् Vāk, speech, Umā. मनसि Manasi, in the mind, Rudra. संपद्यते Sampadyate, merged मनः Manah, mind, Rudra प्राणे Prāṇe in the Prāṇa, Breath, the Christ प्राणः Prāṇah, the Breath. तेजसि Tejasi, in the Light, Sṛī. तेजः Tejah, the Light परस्यान् Parasyām, in the Highest. देवतायां Devatāyām, in the God अथ Atha, then. न Na, not. जानाति Jānāti, he knows

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—466.

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति ह्येवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence यः Yah, the controller. एषः Eṣah, the desired. अणिमः Animā, known through subtle intellect ऐतदात्म्यम् Aitad-Ātmyam, the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer the home आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus भूयः Bhūyah, again. एव Eva, even मा Mā to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Viñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child इति Iti, thus ह Ha, indeed. ह्येवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—467.

MADHVA'S COMMENTARY

Śaṅkara introduces this Chapter thus.—"The son asks, please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being." According to him, the question supposed to be asked is—"By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True. To judge from the text both he who knows the True and he who does not, reach when they die, the Sat, passing from speech to mind and breath and heat (fire) But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence." But this explanation is wrong. For it was taught before (VI. 8-6) that when a man dies the speech enters the mind and so on. What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jīva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jīva, then it knows and perceives all; when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus—

The son asks "Sir, prove to me how the man is not independent, for every one feels that he has freedom of will" To this the father says "the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him. and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom."

The son says "I have understood how in the tree the Jīva of the tree is dependent upon Lord, but man has free will. Prove to me by an illustration, how Jīva in the body of man is also dependent upon the Lord, just like the Jīva in the tree." The answer to this is given in this Chapter.

SIXTEENTH KHAṆḌA.

MANTRA 1.

पुरुषः सोम्योत हस्तग्रहीतमानयन्त्यपहारीस्तेयमकार्षीत्पर-
शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रति-
गृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषश् Puruṣam, a man. सोम्य Somya, O child. उत Uta, an expletive.
हस्तग्रहीतश् Hastagrihitam, bound by the hand, taken by the hand, hand-cuffed.
आनयन्ति Ānayanti, (the police men) bring. अपहारीत् Apahārāt, he has rob-
bed. Taking a thing in open daylight while others are looking on is
apahāra. स्तेयश् Steyam, theft (by concealment). अकार्षीत् Akārṣīt, committed.

When he denies, the king says परशुं Paraśum, an axe. अस्मै Asmai, for him तपत Tapata, heat ye. इति Iti, thus सः Sah, he यदि Yadi, if. तस्य Tasya, of that crime. कर्ता Kartā, agent. भवति Bhavati, is ततः Tataḥ, by that. एव Eva, only. अदृतम् Anṛitam, false. आत्मानम् Ātmānam, himself कुरुते Kurute, makes सः Sah, he अदृताभि-सन्धः Atritābhisandhaḥ, false-minded अदृतेन Anritena, by falsehood. आत्मानम् Ātmānam, self अन्तर्धाय Antardhāya, having covered परशुं Paraśum, the axe. तप्तम् Taptam, heated प्रतिगृह्णाति Pratigrihṇāti, grasps, takes सः Sah, he. दह्यते Dahyate, is burnt अथ Atha, then हन्यते Hanyate, is killed

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft" (When he denies, the king says) "Heat the axe for him." If he is the doer of the crime imputed to him, (by the fact of his commission on the offence and its denial) he makes his soul a liar That false-minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.—468.

Note.—Similarly the ministers of Vāyu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying . "This man is a Pretender to Brahman, a stealer of Brahmanhood" The word ātmā also means "the body" Covering the ātmā with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura If however there be any such judge or king, test by ordeal would again regain its probative value in his Court

MANTRA 2

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स
न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but. यदि Yadi, if. तस्य Tasya, his अकर्ता Akartā, the non-doer: has not done भवति Bhavati, is ततः Tataḥ, by that, by the fact that he is not guilty of the crime एव Eva, alone सत्यम् Satyam, true, the speaker of truth. आत्मानम् Ātmānam, self. कुरुते Kurute, makes सः Sah, he. सत्याभिसन्धः Satyābhisandhaḥ, true-minded. सत्येन Satyena, by truth. आत्मानम् Ātmānam, soul, body अन्तर्धाय Antardhāya, having covered. परशुं Paraśum, the axe तप्तम् Taptam, heated प्रतिगृह्णाति Pratigrihṇāti, grasps सः Sah, he. न Na, not. दह्यते Dahyate, burnt. अथ Atha, then. मुच्यते Muchyate, released.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.—469.

MANTRA 3

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञा-
विति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Saḥ, he यथा Yathā, as तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adāhyeta, slightly burnt. ऐतत् Itat, of this आत्म्यम् Ātmyam, the ruler atadātmyam—the Ruler of this world. इदम् Idam, this. सर्वम् Saivam, all तत् Tat, all-pervading सत्यम् Satyam, the true, the Good. सः Saḥ, the destroyer The home. आत्मा Ātmā, the Full अतत् Atat, not that. त्वम् Tvam, thou. अस्मि Asi, at श्वेतकेतो Śvetaketu, Śvetaketu. इति Iti, thus. तत् Tat, that. इ Ha, verily. अस्या Asya, of him, from the teaching of his father. This doctrine. the genitive has the force of accusative विजज्ञौ Vijajñau, he knew. इति Iti, thus विजज्ञौ Vijajñau, he knew. इति Iti, thus.

3. As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God). All this universe is controlled by him. He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that (why then this conceit).” Then he verily knew this—yea he knew this.—470.

MADHYA'S COMMENTARY.

According to Śaṅkara the question supposed to be asked is —“When the method of reaching Pure being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person, reaching Pure being, does not return, while the ignorant person returns again? Explain to me the reason of this Sir.” According to Max Muller the purport of the Khanda is this. “The next question is, Why does he who knows on obtaining the Sat, not return, while he who does not know, though obtaining the Sat in death, returns? An illustration is chosen, which is intended to show how knowledge produces a material effect. The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief, the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not. In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The

man who tells a falsehood about himself, loses his true Self, and is burnt, the man who has a false conception about his Self, loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge."

But this explanation of Śāṅkara is wrong. The true purport is thus explained —

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedajñānin)" To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King) Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever. .

But if a person says "I am king," he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers —

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu. They thus stop the vain conceit of such a person. Binding him, when he dies, they bring him to Viṣṇu. There the Devas try him with the help of the Lord (and he gets his con-dign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities" When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults, into the darkness called Andha tamas, which is like a great prison-house; or He causes him to be thrown into a deeper hell called the great-blinding-darkness (Mahā-Andha-Tamas) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in Abheda. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts, one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of Madhva.

Therefore learning from the teacher the glorious perfection of Viṣṇu, and one's being separate from Him, let him worship the Lord thus, &c, by so doing, he undoubtedly gets Release (Mukta) Thus it is in the Sâma Samhitâ

GENERAL COMMENTARY.

The words Svam Apito Bhavati have been explained "he reaches Viṣṇu" An objector says, this is wrong; the word Svam is a Rudhî word and its conventional meaning is one's own self' The phrase ought to be translated "he merges into his own self." The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptance of that term also.

Brahmâ is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam-Bhu means self-born; for then Brahmâ would be born of Brahmâ But Scriptures nowhere say that Brahmâ is self-born. On the contrary it is said "He who in the beginning created Brahmâ" (i.e., Brahmâ was created by the Lord)

But Brahmâ is called Âtmabhu also, which also means self-born. The Commentator says that this is not so

The word Âtman means the Lord Viṣṇu; he who is born of the Âtman is called Âtmabhu In the following line the word âtinâ clearly means Viṣṇu "Dattam Durvâsasam Somam Âtmeda Brahmâ Sambhavân."

The compound word Âtmesa-Brahma-Sambhavân means "born of Viṣṇu Śiva (Isa) and Brahmâ." But Brahmâ is called Aja also or birthless This shows that he is not produced by any one, but is self-born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) अ means Brahman, he who is born of A is called Aja—A-Born That is Brahmâ Thus the word Aja also means born of Viṣṇu अः इति ब्रह्मेत्यादिश्रुतेः

The text quoted by you shows that अ means Brahman, and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu. To this the Commentator says.—

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu Thus the word svam is a well-known name of Viṣṇu, therefore Svamapitobhavati means "he reaches Viṣṇu"

But Apita does not mean 'reaches,' it means 'becomes identical with.' For if mere reaching was intended, then the word एतः 'Itah' would have been enough; what is the force of the preposition Api in Apitah which is made of two words Api plus Ita. This is, however, not a valid objection. For according to Advaita also, the api is redundant. Do you say that the word Apita as a whole denotes becoming identical, or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says:—

The root *Api* plus *i* or *Api* plus *Aya*, as *Apyaya* means entering into a thing unconsciously (involuntarily) As we find in the following text of *Śabda Nirṇaya* :—

‘The involuntary and unconscious entrance is called *Apitam* i.e. when a thing enters into another, without knowing that other or without retaining its own consciousness, as the rivers enter into the Sea, or as the living creatures enter into *Viṣṇu* at the time of great dissolution (*Pralaya*)

If it were a fact, that the *Jīva* gets the condition of *Brahman* in sleep or in *Pralaya*, then it can be conceded that the word *Apīta* rightly means to become identical with. But the *Jīva* never gets the condition of *Brahman* in those states.

Moreover the *Jīva* never gets the condition of *Brahman* in deep sleep or dissolution. For a *Jīva* when it arises from deep sleep, retains the recollection ‘I slept soundly’ Similarly when it attains *Mukti*, it remembers its past, and says “I was in the misery of the world once (*Samsāra*)”

This distinctive recollection of the *Jīva* shows that he never attains the nature of *Brahman*. *Brahman* has no memory, all knowledge is ever present in his consciousness. There is never any forgetting in *Brahman*, so there can be no recollection in *Brahman*. *Brahman* never says, like the *Jīva* ‘I slept very soundly,’ I was once in the misery of the world, now I am free’ In the Omniscient, there cannot exist any such recollection. Says an objector, ‘but how do you show, that a man released from *Samsāra*, remembers the misery which he suffered in it? Is there any authority for it?

To this the Commentator answers as follows :—

Brahmā on attaining release cried out “*Aham Viśvām Bhuvanam Avy Abhavām*,” “I had become the Lord of the entire world.” So also the text “remembering the sorrows that they had suffered from birth up to death, the Released ones rejoice exceedingly at getting freedom from pain.” Moreover there is no recollection, on awaking from deep sleep, that one was *Brahman* when in sleep. The following text of *Śrīpūṇya*, also shows, that in the state of deep sleep, there is not identity with *Brahman* :—“Embraced by the Intelligent Self, the soul in deep sleep, does not remember any thing which is outside or which is inside” (*Bṛ. Up. IV 3 7*) Moreover Lord *Bādarāyaṇa* in his *Vedānta Sūtras* says the same. In *I 3 42*, he says; “He who is in *Brahman* in deep sleep is distinct from it, both in the state of sleep and in departing” (Thus in deepsleep, the *Sūtra* says there is distinction of *Bheda* between the soul and *Brahman*).

The whole teaching of *Uddālaka* to his son *Śvetaketu* also shows that *Abheda* is nowhere taught. If we analyse the nine illustrations, we shall find nowhere any example of *Abheda*. (1) The first illustration says. —‘O child, all living creatures have *Sat* for their root, they dwell in

the Sat they rest in the Sat.' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good (Sat). This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him. (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good. This also shows that the Good is different from creatures. (4) The fourth illustration also says "pervaded by the living Lord, the Jīva of the tree stands firm drinking in its nourishment and rejoicing." This also shows that the Jīva of the tree that rejoices, is separate from the Living Lord who pervades it. (5) The fifth illustration is about the seed. The son says these seeds are almost infinitesimal; the father says break one of them. The son says "it is broken, sir." The father asks "what do you see there?" The son replies "nothing, sir." Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Anīman) this great Nyagrodha tree exists." This also shows that the Subtle Essence is different from the tree. (6) The sixth illustration also is to the same effect. The father says to the son; "Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him. "Bring me the salt, which you placed in the water last night. The son having looked for it found it not, for of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt.' 'Taste it from the middle. How is it?' The son replied: 'It is salt.' 'Taste it from the bottom. How is it?' The son replied: 'It is salt.' The father said: 'Throw it away, and then wait on me.' He did so, but salt exists for ever. Then the father said: 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son; but there indeed it is. That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect. He the Good controls and pervades all, and is full of all perfection. And thou O Svetaketu art not it." This also shows that salt is different from water, and retains its difference when it is not visible. (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction, it is Gandhāra. This also shows that Gandhāra is different from the person who goes there. (8) The eighth illustration also does not establish Abhedā, for it says "when the Tejas merges in the Highest God, then he knows them not;" which also shows the difference and not identity. (9) The last illustration of the thief also does not

establish identity, for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jiva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blindfolded man and Gandhāra, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrī Kṛiṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣṇu over all, and that all authorities go to prove that assertion. In the Gītā it is thus written (XV 16 to 20) — “There are two energies (Puruṣas) in this world, the destructible and the indestructible, the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bhārata. Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bhārata.”

Further on, it is again said (V 29) ‘Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.’ Further on it is said (VII 2) ‘I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.’ Further on (VII 7) ‘There is naught whatsoever higher than I, O Dharmāñjaya. All this is threaded on Me, as rows of pearls on a string.’ So further (IX. 12) ‘Kingly Science, Kingly secret, supreme Purifier, this

intuitional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. Nor have Beings root in me; behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause." Further on (IX 11) "The foolish disregard Me, when clad in human semblance, ignorant of my supreme nature, the Great Lord of beings. Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature. Verily the Mahātmās O Pārtha, partaking of my divine nature, worship with unwavering mind, having known Me, the imperishable source of beings." Further on (X 3) "He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sins." Further on (XIV 1) "I will again proclaim that supreme Wisdom, of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe; nor are disquieted in the dissolution. My womb is the great Eternal, in that I place the germ; thence cometh the birth of all beings, O Bhārata. In whatsoever wombs, mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father."

So far these quotations from *Gītā* do not establish Abhedā or identity. On the contrary, they show that Mukti or release consists in knowing the Lord as separate from one's self. Further, in another book, it is thus written — "I, the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken, but not by others am I to be found. The release is easy of attainment, as if it was already in one's grasp, to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fullness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me, but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me, because I am dear to him and he is dear to Me. All authorities, proofs and evidences and all arguments and reasonings establish this, that I am the greatest. Any reasoning or authority which is against this, is fallacious and but a semblance of argument."

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection, and the knowledge of the Lord is the key to Mukti. The following texts also show the same :—

“The Devas worshipped Him as Bhûti (or perfect bliss and fullness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhûti) hence they were defeated.” (Ait Ar II 1 8. 6-7. Another verse says “Supreme God is to be worshipped as Bhûma (Full and Infinity), for the non-full (Abhûmâ) cannot give the rewards of action to his votaries, therefore, verily this Bhûmâ (infinity) is pre-eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites.” So also in the Rig Veda (I 176 4) “Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart; he who is not full of Thee, and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world.”

Asunvatam, non-sacrificing one, who does not worship the Lord. Samam, deserving equal to his demerit. Jahi, slay, throw into darkness. Dûmîâm, hard of reaching, hard of heart, miserable. Yah, who. Na, not. Temayah, full of thee. Asmabhyam, to us, who worship thee. Asya, of that greatness of Thine. Vedanam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the samsâra).

Similarly in Rig Veda (VIII 3 4). —“He with his might enhanced by Rîsis thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule.” So also Rig Veda (X. 90. 3) —“So Mighty is his greatness; yea, greater than this is Purusa.” All creatures are one-fourth of him, three-fourths eternal life in heaven.

So also in the Svet. Up III. 8 “By knowing Him alone one crosses over death, there is no other path to go upon.” Similarly the following verses declare that God is the Highest goal —creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance, bondage and release are the eight things described in Śâstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity; He gives knowledge, he withholds knowledge, he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Rig Veda (VIII 3. 8) "And living men to-day, even as of old sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Smṛitis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brahmāṇḍa Purāṇa — "All texts and arguments, found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is their chief aim."

The Holy Bâdarâyana thus says in his Vedânta Sûtras, showing thereby that Viṣṇu, is the Chief object of all the Scriptures (III. 3. 59) :—

The attribute of perfectness being present with, i e., modifying every other attribute is the most important, as Kratu (is of all the sacrificial acts); thus Śruti declares, (hence the attribute of perfectness is to be contemplated by all); Similarly (IV. 1. 5) —

Ātman is to be contemplated as Brahman (the perfect); for (this) is the best i e., to contemplate Him as perfect is the best means of gaining His perfect grace)

These words of Lord Bâdarâyana established that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (Abheda) between the supreme self and the embodied self. This we learn from the fact that the word *Atat Tvam Asi* have been repeated nine times over, showing that "Thou art not that," and thereby establishing the difference between the Jîva and Īśvara. Moreover the Vedânta Sûtras also establish this Bheda, as the following five aphorisms say (I. 3. 5) :—On account of the declaration of difference.

The view of absolute identity cannot be taken, for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory," declares the difference (between the soul worshipping and the Lord worshipped). So also (I. 1. 21).

And he is a different one, (also) from the indication of difference. So also (I. 2. 3). —(On the other hand) the (All-pervading) is not the embodied soul, as it is quite impossible (to predicate omnipresence of him). So also (I. 2. 2). —(Nor) is the embodied soul (The Internal Ruler); for both speak of the soul as distinct (from the Ruler within). So also (II. 3. 28). —The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bâdarâyana everywhere has established the difference of the Jîva from the Lord.

But an objector says "how do you reconcile the theory of *Bheda* with the following Śruti of the *Rig Veda* "The Supreme person is all this." This Śruti does not mean that the Lord is everything It means this :—

The phrase *Puruṣa Eva Idam Sarvam Yadbhūtam Yat Cha Bhāvyaṃ* (*Rig Veda* X 90 3) means "by the Lord is pervaded everything, that exists, whatsoever that exists whether in the past or present or future" It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whether it be a tuft of grass or cake of dung As the phrase "curd Śaktu," "butter rice," do not mean that the curd is the same as the Śaktu, or the butter is the same as rice; but it means 'the curd pervades Śaktu,' and "butter pervades rice," and we supply the word pervade, though it is not used in the phrase, so in the phrase "*Puruṣa Eva Idam Sarvam*" we supply the word *Vyāptam*, in order to give it a rational meaning, and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase *Dadhi—Sakatavah* or *Ghṛtaudanam* is not translated as the 'curd is Śaktu' or 'the butter rice,' but it means 'curd mixed with Śaktu,' or rather 'Śaktu mixed with curd,' and 'the rice mixed with butter.' On this analogy, the *Rig Veda* text should be analysed as, "by the Lord is pervaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence; consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord

But how do you show that those who hold that the *Jīva* and *īśvara* are one and identical, derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord, if one says, "I am one with the Lord" To this the Commentator replies by quoting an authority :—

Those who think that they are *Viṣṇu* the ever-wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain For according to them, all knowledge of the embodied *Jīva* is based upon ignorance and pain; and as the *Jīva* and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord *Viṣṇu*, have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god-head of the Lord, by saying 'I am identical with God.' The

unskilled in the interpretation of the scriptures, not fully understanding their true purport, say that the Lord and the Jīva are identical, and that the Ātmā is one only. But it is a mere dogmatic assertion of theirs, for they have misunderstood the true meaning of the scriptural passages, like "Aham Brahmāsmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman, joyless and of immature mind, and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jīva and the Lord are without qualities (Nirguṇa), and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamas) and they go into the darkness. Because the Lord is different in his essential nature from the Jīva (one is finite, the other is infinite), different in kinds (One is Jīva the controlled, the other is Īśvara), different according to the teachings of the scriptures also (for they say two birds on the same tree, &c.) and because their objects are also different (one is ever conscious, the other is not), therefore how can it be true that the Jīva is identical with the Lord, (for all these reasons show the incongruity of holding Jīva and the Lord to be identical, on the strength of a single stray text like Aham Brahma Asmi).

Moreover the Mahābhārata also shows the same:--

Janamejaya said — "O regenerate one, are there many Puruṣas or is there only one? Who, in the universe, is the foremost of Puruṣas. What, again, is said to be the source of all things. You are worthy of telling me that." Vaiśampāyana said "O thou support of the race of Kuru, the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner, in which the many puruṣas are said to have one origin in the Supreme Puruṣa, it may be said that this entire universe has its origin in that one Puruṣa of all superior attributes" (Mahābhārata, Sānti Parva, Section 351 Mokṣa Dharma and also Vana Parva)

Now the Commentator takes up the two well-known phrases "Aham Brahma Asmi" and "Yo'sau So'ham Asmi." The Advaitins explain these sentences as meaning "I am Brahman" and "I am that which is He." The Commentator shows that the word Aham does not mean "I" but it means the Supreme, the indestructible.

Aham is the name of the Jīva, because it is liable to destruction (Ham, to kill, to destroy). He who is not liable to destruction, is called Aham, the Non-Jīva hence it is the name of Viṣṇu the indestructible.

The word Asmi also does not mean 'I am' but it is a compound of A not and Smi meaning small, i.e., He who is not small, Big, Full.

Smi is the name given to the Jīva, because it is small and because it is perfectly measurable (Su + Mita = smi well measured). The Lord is

called *Asmī*, because it is not small nor is He measurable. On account of His fullness, He is called *Asmī*, He is called *Brahma*, because He is all-full. Thus the phrase "*Aham Brahma Asmī*" means "the Non-destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of *Viṣṇu*, when he is looked upon as dwelling within the *Jīva*, and *Brahma* here means 'full', being derived from the root $\sqrt{\text{Bṛh}}$ 'to grow,' 'to expand'.

The second phrase (*योसौ सोऽहमस्मि*) refers to *Viṣṇu*, in His cosmological aspect. That (*Asau*) Lord *Viṣṇu*, residing in the sun and far away from us is called *Asau*, meaning "dwelling in *Asu* or life, dwelling in the sun which is life." Therefore this phrase means "He who is in *Asu* or the sun, is called *Aham* or the indestructible." The aspect of the Lord *Viṣṇu* dwelling in the *Jīva* is called *Aham*, because it is always above anything which can be discarded (*Heya*). Thus it is in the *Brahmānda Purāṇa*.

Thus the above saying that the Lord in the sun and the Lord in the *Jīva* are identical is refuted. This also proves that He is the Most Eminent Person, in the universe; and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like *Tattvam Asi*, &c, do not establish the identity of the *Jīva* with the Lord. If they were to do so, they would contradict the innumerable texts, which establish the difference between the Lord and the *Jīva*. Had it been the case, that these texts establishing difference were few in number, we might give them a subordinate position, and say that the chief object of the scriptures was to maintain the identity of the Lord and the *Jīva*. But as a matter of fact, the so-called *Abheda Vākyas* are few in number, while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures, it is necessary that we should explain these apparent identity-texts, in such a way, as not to conflict with the distinction texts. The Commentator, therefore, quotes a number of texts, to show, that distinction or *Bheda* is the primary teaching of the *Upaniṣads*. Nor can you say that these distinction or *Bheda Vākyas* apply only to the phenomenal existence, and not to the highest truth; i.e., there is apparent *Bheda* between the *Jīva* and the *Īśvara*, in the world only; but they are identical in the state of release or *Mukti*. The author, now quotes texts to show that in the state of *Mukti* also, the *Jīva* retains his separateness from the Lord.

Thus in Ch. VIII. 3, 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self."

This shows that in the state of *Mokṣa* also, the *Jīva* retains its own form, separate from the Lord.

In Ch. VIII. 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him.

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives' means rejoicing with other Mukta Jīvas in Heaven, 'rejoicing with the non-relatives' means rejoicing with the Muktas of the past Kalpa.

Similarly in Ch VII 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taitta. II, 2—"He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman, because he enjoys all desires along with Brahman and not becoming Brahman.

So also in Taitt III, 10, 5, it is said "the Mukta Jīva leaving this world reaches the Ānanda Maya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jīva reaches the Lord, but does not become the Lord.

So also in Br Ar I, 4, 15—"He who meditates on the Ātma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Ātman) that he creates." (This also shows the difference between the Lord and the Mukta Jīva). So also in the Rig Veda I, 164, 50. "By means of sacrifice the Gods accomplish their sacrifice; these were the earliest ordinances. These Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling."

"The height of heaven" here means Mokṣa, for the word in the original is Nākam, which literally means Non-non-happiness, i.e., supreme happiness. The gods of old called Sādhyas are the Mukta Jīvas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman, but retain their identity.

Similarly in Muṇḍaka III, 1, 3—"When the Jīva sees the golden coloured Creator and Lord, as the person from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest similarity."

And Katha IV, 15—As pure water poured into pure water becomes like that, O Goutama, so the Ātmā of the Muni, who knows, becomes like that with Brahman.

The following texts also show that in Mokṣa the Jīvas retain their separate individuality.

In Mukti, the Jīvas though separate from each other are yet related to each other in manifold ways, yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prākṛitic matter. They remain in their own-form called the Svarūpa Deha (i.e., the only organ which they possess. It is not made of ordinary

matter and is the universal sensory) They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva).

Does Prakṛiti bind again a Mukta Jīva in her meshes? To this the reply is in the negative.

A Jīva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jīvas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gītā XIV, 2 the Lord says that the Muktas do not come back into the Sansāra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also —“Where Mâyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras” All these texts of Sruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note.—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tattvam as of this section does not mean identity, for then, it would contradict the whole context

The passage begins with the statement that “all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay” Entering into the Good they do not know that they have entered the Good.” “Coming out of the Good they do not know that they have come out of the Good.” This also shows, that difference is here established between the creatures and the Good (Ch VI 8, 6).

Similarly “these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river” This also shows that the rivers never become the sea, though they enter into the sea The phrase *Sa eva samudraḥ Bhavati* means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note.—‘Rising from the sea’ means rising from some natural or artificial lake. The word ‘Eva’ in the text VI, 10, 1 shows that the sea alone remains the sea, and not that the rivers become the sea.

The last illustration of the thief also shows the same

If a man were identical with Brahman, whether he knew it or not, he could not be said a thief. No man is said to be a thief of a thing which belongs to him. Even an ignorant person cannot be called a thief of Brahman condition. But if a person is not essentially a Brahman, and assumes falsely, the condition of Brahman, such a person can appropriately be called the thief of Brahman condition, for he has taken up that which does not belong to him. Moreover according to Advaita, every man is essentially Brahman, whether he knows it or not. So, if a man, who is essentially, Brahman, says "I am not Brahman," he cannot be said to have stolen Brahma-hood; on the contrary, he is like that foolish person, who throws away his own birth-right or wealth. As no one calls a spendthrift or a squanderer of his own riches to be a thief; why should a man who says 'I am not Brahman' be called a thief. He only is the thief, who takes away the property of another. That man is a thief who assumes God-head, the property belonging to God, and God alone. Therefore, when the scripture says "this man has taken away something, this man has committed theft" it means that the man not essentially being Brahman, falsely arrogates to himself Brahma-hood. Thus this illustration of the thief, also establishes difference. The properties of Brahman are freedom from sorrow, full and perfect knowledge and joy, perfect independence, &c. A man who does not really experience these states in his consciousness, but asserts that he is Brahman, is really a thief and takes up the qualities belonging to the Brahman. He who assumes the qualities of another is called a pretender. He who takes away the property of another is called a thief. Both these words, the pretender and the thief, are used in this illustration. So also in the Tattva Viveka it is written, "he who takes up the attributes and the properties of another is called a pretender and a thief. The person who thinks he is identical with Brahman is ever destroyed by Brahman."

The Advaita says this illustration of the thief is intended to show that a man suffers according to his belief. If a man firmly believe that he is not guilty, he will not be burnt, by the heated axe. But if he has not this firm faith in himself, he will be burnt. Whether a man is really a thief or not, he is burnt, or not burnt, according to the firmness of his conviction. This objection is not valid. The Commentator answers it thus:—

This illustration is not given in order to show the greatness of faith. For the text says that the burning or not burning does not depend upon one's faith, but upon the fact, whether he has committed theft or not. For it says, "if he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe, he is burnt, and he is killed; if however

he has not committed the theft, then he makes himself true ; and being attached to truth, he grasps the heated axe, he is not burnt ; he is let off and delivered ” This shows that death or release, is the consequence of the theft and non-theft ; and not according to one’s belief. Otherwise the text would have been “ if he is not firm in his faith, he is killed ; if he is firm, he is released ” Nor can you say that this illustration teaches the importance of truth and the danger of falsehood The thief is punished, not for his falsehood, but for his commission of theft The innocent man is released not because he has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said “ he is killed, because he has spoken the falsehood, he is saved because he spoke the truth ” But the scriptures say that the killing or saving depends upon the commission and non-commission of theft, and not upon one’s faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity, while the man who believes that he is not Brahman gets release A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bheda-Bhoda They say “ admitted that all scriptures prove the Supreme excellence of Viṣṇu, still why should there be any conflict, if we admit that every man is identical with Brahman. In the theory of difference *plus* identity, all text, can be easily reconciled.” To them the Commentator says :—

Excellence can belong only to him who is different from others (for where every one is equal, there is no excellence of one over the other) Therefore, where there is no difference, how can there be any excellence Moreover, if there is no difference between the Lord and the Jīva, then the lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jīva, yet there is no detracting from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jīva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow, &c., through illusion, does not take away the inherent (Paramārthika) excellence of the self. For if this were so, then Avatāras like Rāma and Kṛiṣṇa, whom all admit to be Viṣṇu were temporarily in conjunction with sorrow and ignorance and so could not be God. To this we answer, this is not so. For if the Lord were identical with Jīva, and the Jīva were essentially full of sorrow, then it would naturally follow

that the Lord also would be essentially full of sorrow. If, however, the Jīva is not essentially full of sorrow, but it is only an illusory connection, still the Lord being identical with Jīva, would be liable to this temporary obscuration, and would therefore not be supremely excellent. A person suffering from illusion, may get rid of it in some future time; but for the time being, his pain and sufferings are extremely real. As a person who has really lost a son, and a person, whose son is alive, but who has heard the false news of the death of his son; both suffer equally from the sorrow of the loss, and for the time being there is no difference in their suffering. Therefore the Commentator says.—

In this theory, there is no difference for the time being between the person who has a real cause of sorrow, and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being, in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also, then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said, that the Lord by his own will combines himself with illusion, for illusion does not arise from one's own will. The Avatāras Rāma and Kṛiṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Rāghava showed himself, as if he was ignorant, and was suffering from sorrow, so that the Dāityas may become deluded." Thus it is in the Padma Purāṇa.

Moreover the venerable Bādarāyaṇa has definitely settled it in his *Brahma Sūtras* that the Released souls are different from Brahman, in the matter of Lordliness and glory. For he says (IV 4 17) "with the exception of world energy, on account of leading subject-matter and of non-proximity."

The text says, "He has become immortal and attained all his wishes" (A. A. II. 5, 4) still the text should be understood to mean that the Released obtains all wishes, other than those regarding the creation of the world, etc." Why (this exception)? and because Jīva (the soul) is the topic of the passage and is far away from (such power).

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varāha. "There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for certain other activities, all other wishes they realise; for they never possess such high capability with regard to anything. Even though he may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing."

But cannot this aphorism be explained as applying to a released soul in the secondary sense of the word release, i.e., not to the fully released, but to the partially emancipated. To this the Commentator answers:—

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the *Brahma Sūtras*; but not so the *Brahma Sūtras*. They should not be construed different from what is their plain and apparent meaning. Thus it is in the *Brahma Vaivarta Purāṇa*.

The illustration of the thief shows that he who has the belief of being identical with the Lord goes to the darkness, but he who knows that the Lord is supreme and separate from him gets release, like the person who is innocent of theft (*Ibid*)

It has been said the Vedas and the rest are to be construed in accordance with the maxims laid down in the Brahma Sūtras. How will you explain, according to those Sūtras, which establish that the Jīva is different from the Lord, the well-known texts like Tat Tvam Asi, which shows conclusively that the Jīva is identical with the Lord. To this objection, the Commentator gives an answer in the words of the authoritative book, called the Sāma Saṁhitā, where this famous passage स य स, &c., Sa Ya Eṣa aṇimā, Aitadātmyam Idam Sarvam, Tat Satyam, Sat Ātmā Tat Tvam Asi, is thus explained -

He is called Sa (स) because he is the essence (सार), he is named Ya (य) because he is all-knowledge (ज्ञान) he is called Eṣaḥ (एषः) because he is desired by all (सर्व) he is called Aṇimā (अणिम) because he is the impeller (Aṇaka) of all that exists (He is called Aṇimā because he is the Aṇaka or impeller or propeller of every Devatā which presides over Māna or knowledge, i.e., He is the inner controller of every deity which presides over functions of knowledge) He is called Tat (तत्) because he pervades all, he is called Aitadātmyam because he is the ruler (आत्मा) of this all the universe, सर्वम्. He is called Satyam because his form is all goodness; He is called Ātmā because he is full, he is called Sa स because He destroys (सर्वम्) everything (or because he is a home of everything) Gautama nine times repeats to his son the phrase Atat tvam asi 'thou art not that O son,' giving illustration, showing that the Lord Keśava is separate from everything. Salutation be therefore to the Lord, who is above all matter and souls, who is the Puruṣottama, the Highest Spirit, the supreme God, the perfect bliss, and fullness." Thus it is in Sāma Saṁhitā

Thus it is established that the Lord Puruṣottama the Highest Spirit is full of all qualities, is the Highest of all, is separate from all souls, and matter, sentient and insentient objects.

SEVENTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om. अधीहि Adhihi, teach. भगवः Bhagavaḥ, Sir. इति Iti, thus
ह Ha, once. उपससाद Upasasāda, approached. सनत्कुमारम् Sanatkumâram, Sanat-
kumâra. नारदः Nâradaḥ, the Deva-sage called Nârada, who was lower in
hierarchy than Sanatkumâra. तम् Tam, him. ह Ha, then. उवाच Uvâcha,
said. यत् Yat, what. वेत्य Vettya, thou knowest तेन Tena, with that, after
telling me that माम् Mâ, me. उपसीद Upasīda, come to learn. ततः Tataḥ, from
that. ते Te, to thee. ऊर्ध्वम् Urdhvam, more after. वक्ष्यामि Vaksyâmi, I shall tell.
इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच Uvâcha, said.

1. Nârada approached Sanatkumâra and said, "teach me Sir." He said to Nârada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that."—471.

Note.—Sanatkumâra called also Skanda—the warrior, belongs to a higher hierarchy than the Devarṣi Nârada.

MANTRA 2.

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदः सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यः राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् Rîgvedam, the Rîg Veda. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I
have studied यजुर्वेदम् Yajurvedam, Yajurveda. सामवेदम् Sâmavedam, Sâmaveda.
आथर्वणम् Âtharvaṇam, Atharvaveda चतुर्थम् Chatuṛtham, the fourth. इतिहास-
पुराणम् Itihâsa-purâṇam, the Itihâsa-purâṇam. पञ्चमम् Panchamam, the fifth.
वेदानां Vedânâm, वेदम् Vedam, of the Vedas the (fifth) book पित्र्यम् Pitryam, the
science of the sacrifices to the ancestors: the Śrâddha-science. राशिम् Raśim,
the science of numbers. दैवम् Daivam, the science of Devatâs. निधिम् Nidhim,
the science of finding hidden treasure. वाको वाक्यम् Vâkovâkyam, the original
Veda. एकायनम् Ekâyanam, the supplemental treatise to the Vedas, the essence
of the Vedas. देवविद्याम् Deva-vidyâm, the science known only to the Devas.

ब्रह्मविद्यां Brahma-vidyâm, the Âtanyaka. भूतविद्यां Bhûta-vidyâm, the science about the ghosts and spirits. क्षत्रविद्यां Kṣatriya-vidyâm, the science of politics. नक्षत्रविद्यां Nakṣatra-vidyâm, astronomy. सर्प-देव-जन-विद्यां Sarpa-deva-jana-vidyâm, the science of serpents and of Gandharvas. Deva-jana, literally means the ministerial officers of Devas. एतत् Etat, this. भगवः Bhagavaḥ, Sir. आध्वेनि Adhyemi, I know.

2. Nârada said "I know, Sir, the Rîgveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir."—472.

MANTRA 3.

सोऽहं भगवो मन्त्रविदेवास्मि नाऽत्मविद्वृतुः ह्येव मे
भगवद्द्रुशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं
मा भगवाञ्छोकस्य पारं तारयत्विति तः होवाच यद्वै किञ्चित्-
दध्यगीष्टा नामैवैतत् ॥ ३ ॥

स. Sah, that अहम् Aham, I. भगवः Bhagavaḥ, Sir. मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only अस्मि Asmi, I am. न Na, not आत्मवित् Âtmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard. हि Hi, because एव Eva, even just मे Me, by me. भगवद्द्रुशेभ्यः Bhagavad-driśebhyaḥ, from men like you honor तरति Tarati, crosses. शोकम् Śokam, grief आत्मवित् Âtmavit, the knower of the Lord. इति Iti, thus. स. Sah, that अहम् Aham, I भगवः Bhagavaḥ, Sir. शोचामि Śochâmi, I am suffering grief. तम् Tam, therefore मा Mâ, me. भगवान् Bhagavân, Lord. शोकस्य Śokasya, of the grief पारम् Pâram, the other side तारयतु Târayatu, may you cross. इति Iti, thus. तम् Tam, to him. ह Ha, then. उवाच Uvâcha, said. यत् Yat, what. वै Vai, indeed. किञ्च Kiñcha, whatever. एतत् Etat, this. अध्यगीष्टः Adhyagiṣṭhâḥ, thou hast learnt. नाम Nâma, the name of the Lord. एव Eva, only. एतत् Etat that

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Lord. I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief "

Sanatkumâra said to him " whatever you have read is verily only the name of the Lord."—473.

MANTRA 4.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास-
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाको
वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्र-
विद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nâma, name, i.e., the Goddess Uṣâ, the presiding deity of Name. She is called Nâma because she is not (Na) immeasurable (ama) वै Vai, verily. ऋग्वेदः Rigvedaḥ, the Rigveda यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda आथर्वणः Âtharvaṇaḥ, the Atharvaveda. चतुर्थः Chaturthaḥ, the fourth. इतिहास-पुराणः Itihâsa-purâṇaḥ, the Itihâsa Purâṇa. पञ्चमः Pañchamaḥ, the fifth वेदानां वेदः Vedânâm Vedaḥ, book among the Vedas. पित्र्यः Pitryaḥ, the science of Śrâddha राशिः Râśiḥ, Arithmetic. देवः Deva, the science of Devas निधिः Nidhiḥ, the science of treasure-divining वाकोवाक्यम् Vakovâkyam, the original Veda एकायनम् Ekâyanam, the supplemental Vedic treatises देवविद्या Deva-vidyâ, the sciences known to Devas only ब्रह्मविद्या Brahmanvidyâ, the Upaniṣad. भूतविद्या Bhûtavidyâ, the science of departed spirits क्षत्रविद्या Kṣatравidyâ, of politics नक्षत्रविद्या Nakṣanavidyâ, astronomy सर्प-देवजन-विद्या Saipa-deva-jana-vidya, the science of snakes and Gandharvas. नाम Nâma, name : Goddess Uṣâ एव Eva, even . alone. एतत् Etat, this. नाम Nâma, in name, in Goddess Uṣâ उपास्व Upâsва, meditate upon. इति Iti, thus.

4 Verily Name is the (presiding deity of the) Rîgveda, the Yajurveda, the Sâmaveda, and the Atharvaveda the fourth, the Itihâsa-purâṇa which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas). All these are verily Name only. Meditate on Brahman in the Name.—474.

MANTRA 5.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा
कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय
इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Sah, he. यः Yah, who. नाम Nāma, in name (Uṣā) ब्रह्म Brahma, the Lord Brahman Viṣṇu इति Iti, thus. उपास्ते Upāste, meditates यावत् Yāvat, so far. नाम्नः Nāmnah, of name (Uṣā). गतम् Gatam, scope, reach, going तत्र Tat, there अस्य Asya, His यथा Yathā, as कामचारः Kāmachārah, freedom of movement, Lord and Master भवति Bhavati, becomes यः Yah, who नाम Nāma, in name : in Uṣā. ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is. भगवः Bhagavaḥ, Sū नाम्नः Nāmnah, than name. (Uṣā) भूयः Bhūyah, again, greater इति Iti, thus नाम्नः Nāmnah, than name. वाव Vāva, verily भूयः Bhūyah, greater अस्ति Asti, is इति, तत् Iti, Tat, thus, that मे Me, to me. भगवान् Bhagavān, Sū ब्रवीतु Bravītu, tell. इति Iti, thus.

5. He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope ; he who meditates on Brahman in Name (Uṣā).

“Is there something better than Name?” “Yes there is something better than Name” “Sir tell it to me”—475

MADHYA'S COMMENTARY.

In the sixth Adhyāya, it has been determined that the Lord Viṣṇu is the highest of all and separate from the Jīvas. Now in the present Adhyāya it will be taught, that to completely understand the superiority of Viṣṇu, it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series; for by such knowledge alone and by understanding the various grades of the divine hierarchies, one understands the infinitely great superiority of the Lord Viṣṇu. Therefore, this Adhyāya teaches chiefly this gradation.

When Nārada goes to Sanatkumāra and asks him to teach him, the latter says “Yad Vettaha Tena Mopasida” This is a doubtful phrase, and if “Mo” be taken as equal to Mā meaning “not,” then the phrase would mean “what thou knowest, do not come to me with that, but leave all thy learning behind, and then approach me.” Even if this “Mo” be taken as a form of Mā meaning ‘to me’ yet the phrase may be translated “leaving behind thy knowledge come to me.” This is also impossible, for no one can, at his will, forget all that he knows. Therefore, the Commentator explains this :—

The phrase Yad Vedtha, &c., means “first tell me, what thou already knowest, and then come to me to learn something further.”

Thereupon Nārada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.

Pitryam means "the knowledge of the Pitṛis, namely the science of Śiāddha in which is taught the characteristics of the Pitṛis." *Rāsi* means 'the science of numbers including arithmetic and algebra)' *Daivam* means 'the science teaching about the nature and function of the Devas then gradation and then thirty-two marks, &c, it does not mean the science of portents)' *Nidhi* means the science of divining hidden treasures buried in the earth *Vâkovākya*m is the original Veda, the root Veda *Ekāyanam* means the supplemental science of the original Veda (the twenty-four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics) *Deva-Vidyā* means that science which is known only to the Devas, and never to human beings, *Brahma-Vidyā* means the Upaniṣads taught in the forests *Bhūta-Vidyā* means the science teaching about the mark, and qualities of spirits, other than the Devas (the science of Samudra (palmistry?) is a part of this spiritist science) *Kṣātra-Vidyā* means the science of politics, (and does not mean the science of archery) *Nakṣatra-Vidyā* means the science of stars, i.e., astronomy *Sarpa-Vidyā* means the science describing the nature of serpents (it is called also the Garuda science) *Deva-jana-vidyā* the science cultivated by the Deva-officials, the servants of the Devas are called Deva-janas, the science peculiar to them is so called. *Nārada* knew all these sciences. Thus it is in the *Sāmasaṁhitā*.

Here says an objector, "Nārada knew all the sciences, how can then you say that he did not know the science of the Self, and why does he say that I am like one who knows Mantras only and does not know the Self? And why does he say that he is overwhelmed with grief and prays Sanatkumāra to take him over the ocean of grief?" This objection is answered thus by the Commentator.—

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance, even, if a man knew all the sciences he would still be called not wise. Therefore Devarsī Nārada, with the object of understanding eagerly the co-relation of sciences, goes to Sanatkumāra and puts the question that he did; because Sanatkumāra was a higher knower of Brahman than Nārada. Thus it is in the same

This shows that among the knowers of Brahman also, there are various grades. Sanatkumāra, being Śkanda, is superior to Nārada, and consequently there is no incongruity in Nārada's asking him for further illumination. The word *Nāma* is used in this Khaṇḍa, and it says *Nāmopāśva*. What is this *Nāma*. Does it merely mean name, and does Sanatkumāra teach Nārada to worship names? No. It means that all names are under the jurisdiction of a particular deity, as the Commentator explains it:—

The Goddess Uṣā is the presiding deity of names and all names are primarily the names of Viṣṇu who is called Sarvanāma; the Śruti therefore, teaches that Brahman should be mediated in Uṣā, the Goddess of names.

But why is Uṣā called Nāma ? She is so called for two reasons ; 1st because She is the presiding deity of names, and secondly because the word Nāma means Na=Not, and Ama=unmeasured, therefore, Nāma न + अम means not-unmeasured, Not-unknown, i.e., known.

Since She is not immeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Nāma

Uṣā is the wife of Aśvi. She is not the Goddess of all learning, had she been so she would be like Bhārati and consequently immeasurable, not fully known, but She can always be fully known, and therefore, called Nāma. In fact Nāma or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Uṣā therefore, is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night, say midnight or any other portion of night, but if it is Dawn (Uṣā) he would at once say 'it is Dawn.' Thus any man and every man knows the time of night when it is Dawn. Thus Uṣā or Dawn is definite, commensurate or measured time.

SECOND KHANDA.

MANTRA 1.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं साम-
वेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं दैवं निधिं वाको वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥१॥

वाक् Vāk, speech, the goddess Svāhā, presiding deity of speech. वाव Vāva, verily. नाम्नः Nāmnaḥ, than name. भूयसी Bhūyasi, greater वाक् Vāk, speech. वै Vai, verily. ऋग्वेदं Rigvedam Viññāpayati, makes us understand the Rig Veda. यजुर्वेदं Yajurvedam, सामवेदं Sāmavedam, आथर्वणं Atharvanam, चतुर्थं Chaturtham, इतिहास-पुराणं Itihāsa-purāṇam, पञ्चमं Pañchamam, वेदानां वेदं Vedānām Vedam, पित्र्यं Pitrvam, राशिं Rāśim, दैवं Daivam, निधिं Nidhim, वाकोवाक्यं Vākovākyaṁ, एकायनं Ekāyanam, देवविद्यां Devavidyām, ब्रह्मविद्यां Brahmagvidyām,

भूतविद्यान् Bhûtavidyâm, कलविद्यान् Kṣatavidyâm, नक्षत्रविद्यान् Nakṣatavidyâm, सर्प देव जन विद्यान् Sarpa-deva-jana-vidyâm, दिवन् Divam, the Heaven च Cha, and. पृथिवीन् Prithivim, earth च Cha and. वायु Vâyum, Air च Cha and, आकाशन् Âkasam, Ether च Cha, and. अपः Apah water. च Cha, and. तेजः Tejah, Fire. च Cha, and. देवान् Devân, gods. च Cha, and. मनुष्यान् Manuṣyân, men च Cha, and. पशून् Paśûn, cattle. च Cha, and. वयसि Vayâmsi, birds च Cha, and. वनस्पतीन् Triṇa-vanaspatin, herbs and trees स्वापदानि Śvâpadâni, beasts. आकीटपतङ्ग-निपीलकान् Âkita-pataṅga-pipilakam, insects and ants up to worms धर्मन् Dharmam, right च Cha, and. अधर्मन् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अद्वयम् Anṛitam, false च Cha, and. शशु Sâdhu, good. च Cha, and. अशशु Asâdhu, bad. च Cha, and. हृदयज्ञम् Hridayajñam. He who knows the lord called Hridaya. च Cha, and. अहृदयज्ञम् Ahridayajñam. He who does not know the mystery of the Lord. च Cha, and. यत् Yat, that. वै Vai, verily. वाक् Vâk, speech. न Na, not. अभविष्यत् Abhaviṣyat, were.

न Na, not धर्मः Dharmah, right. न Na, not अधर्मः Adharmah, wrong. व्यज्ञापयिष्यत् Vyajñâpayiṣyat, would be known. न Na, not. सत्यम् Satyam, true. न Na, not. अद्वयम् Anṛitam, false. न Na, not. शशु Sâdhu, good. न Na, not. अशशु Asâdhu, bad. न Na, not. हृदयज्ञः Hridayajñah, who knows the truth about God न Na, not. अहृदयज्ञः Ahridayajñah, who does not know the truth about God. वाक् Vâk, speech. एव Eva, verily. एतत् Etat, this सर्वम् Sarvam, all. विज्ञापयति Vijnâpayati, makes known वाचम् Vâcham, in speech. उपास्व Upâsya, meditate on (Brahman). इति Iti, thus

Speech is better than name. Speech makes us understand the Rîgveda, Yajurveda, Sâmaveda, and as the fourth the Atharvaṇa, the Itihâsa-purâṇa, as the fifth book among the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkyâ, the Ekâyana, the Deva-vidya, the Brahma-vidya, the Kṣatra-vidya, the Nakṣatra-vidya, the Sarpa and Deva-jana-vidya ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants ; down to worms, what is right and what is wrong ; what is true and what is false ; what is good and what is bad ; she teaches about him who knows the God and also about him who does not know the God. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God. Speech makes us understand all this. Meditate on Brahman in speech.—476.

MANTRA 2

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा
कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय
इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ ९ ॥

सः Sah, he. यः Yah, who. वाचम् Vâcham, in speech. ब्रह्म Brahma, the Lord Brahman इति Iti, thus. उपास्ते Upâste, meditates यावत् Yâvat, so far as. वाचः Vâchah, of speech. गतम् Gatam, scope, reach, going तत्र Tatra, there. अस्ति Asya, his यथाकामचारः Yathâkâmachârah, as Lordship, freedom of movement. भवति Bhavati, becomes. यः Yah, who वाचम् Vâcham, in speech ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir वाच Vâchah, than speech. भूय. Bhûyah, greater. इति Iti, thus. वाच Vâchah, than Speech. वाव Vâva, verily भूयः Bhûyah greater. अस्ति Asti, is. इति Iti, thus तत् Tat, that. मे Me, to me. भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell. इति Iti, thus

2. He who meditates on Brahman in Speech (Svâhâ) gets freedom of movement throughout all that region over which Speech has her scope, he who meditates on Brahman in Speech. "Is there something better than Speech." "Yes, there is something better than Speech." "Sir, tell it to me"—477.

MADHYA'S COMMENTARY.

In this Khanda it is said that Vâk (Speech) is greater than name The Commentator explains this.

Svâhâ (wife of Agni) is greater than Usâ in all respects, whether of power (Dharma) or of wisdom or of joy. She is greater than Usâ, whether she is in the state of bondage or of Mukti She is the Goddess presiding over Speech, and she is called Vâk or Vâch because she worships (Anchana) Vasu (agni)

Vasu plus Anchana gives the word Vâch by omitting Su of Vasu and Ana of Anchana वसु + अच् = व + अच् = वाच् It would thus mean the worshipper of Agni Svâhâ the wife of Agni, of course, worships her lord.

THIRD KHANDA.

MANTRA 1.

मनो वाव वाचो भूयो यथा वै द्वे वामलक द्वे वा कोले द्वौ
वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीत्यथार्धति कर्माणि कुर्वीयेत्यथ
 कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छत इमं च लोकममुं
 चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म
 मन उपास्वेति ॥ १ ॥

मन Manah, mind पाज्या, the God of mind वाव Vāva, verily वाचः Va-
 chaḥ, than Speech. भूयः Bhūyaḥ, greater. यथा Yathā, as वै Vai, verily द्वे Dve,
 two. वा Vā, or. आमलके Āmalake, Amalaka fruits. द्वे Dve, two. वा Vā, or. कोले
 Kole, kola fruits, the betel-nuts द्वौ Dvau, two वा Vā, or. अक्षौ Akṣau, Akṣa
 fruits, the dice-fruit मुष्टिः Muṣṭih, fist अनुभवति Anubhavati, holds, includes
 within the fist एवम् Evam, thus वाचम् Vācham, speech. च Cha, and. नाम
 Nāma, name च Cha, and. मनः Manah, mind. अनुभवति Anubhavati, holds, includes
 within the fist एवम् Evam, thus वाचम् Vācham, speech. च Cha, and. नाम
 Nāma, name च Cha, and. मनः Manah, mind. अनुभवति Anubhavati, holds सः
 Sah, he यदा Yadā, when मनसा Manasā, with mind. मनस्यति Manasyati, thinks.
 मन्त्रान् Mantrān, the hymns अधीयीय Adhīyīya, I may study इति Iti, thus. अथ
 Atha, then. अधीते Adhīte, studies कर्माणि Karmāṇi, works कुर्वीय Kurviya, may
 I do इति Iti, thus अथ Atha, then. कुरुते Kurute, he does. पुत्रान् Putrān, sons.
 च Cha, and पशून् Paśūn, cattle. च Cha, and. इच्छेय Ichchheya, may I wish. इति
 Iti, thus अथ Atha, then. इच्छते Ichchhate, wishes, desires इमम् Imam, this. च
 Cha, and लोकम् Lokam, world. अमुम् Amum, that. च Cha, and इच्छेय Ichchheya,
 may I wish इति Iti, thus अथ Atha, then इच्छते Ichchhate, wishes, desires.
 मनः Manah, mind. हि Hi, verily आत्मा Ātmā, Lord. मनः Manah, in mind. हि Hi,
 verily. लोकः Lokah, world, the support of all मनः Manah, in mind. हि Hi,
 verily. ब्रह्म Brahma, Brahman. मनः Manah, in mind उपास्व Upāssva, meditate.
 इति Iti, thus.

1. Mind is higher than Speech For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the Mind When one wishes in his mind to study the Mantras, he does study them ; when he wishes to perform works, he does them ; when he wishes for children or cattle, he has them ; when he wishes for this region or that, he has it. In Mind is the Master (Ātman), in Mind is the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind.—478.

• MANTRA 2.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥२॥

इति तृतीयः खण्डः ॥ ३ ॥

य. Saḥ, he य. Yah, who मनः Manah, in mind. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far मनसः Manasah, of mind. गतम् Gatam, reach. तत्र Tatā, there अस्व Asya, his यथाकामचार. Yathākāmachārah, as desire-walking, freedom of movement. भवति Bhavati, there is. य. Yah, who. मनः Manah, in mind. ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates. अस्ति Asti, is. भगव. Bhagavaḥ, Sir मनसः Manasah, than Mind भूय. Bhūyah, greater, better इति Iti, thus मनसः Manasah, than Mind. वाव Vāva, verily. भूय. Bhūyah, greater. अस्ति Asti, is. इति Iti, thus तत् Tat, that. मे Me, me. भगवान् Bhagavān, Sir ब्रवीतु Bravītu, tell. इति Iti, thus.

2 He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope. He who meditates on Brahman in Mind "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it to me."—479.

MADHVA'S COMMENTARY.

In this Khanda Manas is said to be better than Vāk (Speech). Manas however does not mean mind, but Indra called here Parjanya Or it may mean Āditya, for among the twelve Ādityas, Parjanya is one. The Commentator shows this :—

Similarly greater than Svāhā, both in the state of bondage and release, is Parjanya In all respects, he is greater than Svāhā He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmāna) (of herbs, &c, through rain)

Parjanya or the God of rain is called Manas, for two reasons, first because he is the presiding deity of Manas or mind, secondly, because he is Manas or maker (Nirmāna) of herbs and trees, by raining For to rain it is owing that the offshoots, &c, come out. In the second sense the word Manas is derived from the root √ Mā to create, to build.

FOURTH KHANDA.

MANTRA 1.

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नास्मीरयति नान्नि मन्त्रा एकं भवन्ति
मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्पः Saṅkalpaḥ, Mitra, the presiding deity of will. वाव Vāva, verily. मनसः Manasaḥ, than mind. भूयान् Bhūyān, greater. यदा Yadā, when. वै Vai, verily. सङ्कल्पयते Sankalpayate, one wills, determines "I must do this." अथ Atha, then मनस्यति Manasyati, he thinks, he sends forth the mind. अथ Atha, then after the mind is made active वाचम् Vācham, speech ईरयति Irayati, he uses, he sends forth ताम् Tām, her उ U, verily. नाम्नि Nāmni, in a name. ईरयति Irayati, he sends forth. नाम्नि Nāmni, in a name मन्त्राः Mantrāḥ, all sacred hymns एकम् Ekam, one भवन्ति Bhavanti, become are included in. मन्त्रेषु Mantraṣu, in the sacred hymns कर्माणि Karmāṇi, works, are included. Mantas reveal the various kinds of rituals

1. Will (Mitra) is better than Mind. For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name. In a name all Mantras are included, and in Mantras abide all ritual works.—480.

MANTRA 2.

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां
वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषां संकल्प्यै
वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै
प्राणाः संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां
संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संक-
ल्पते लोकस्य संकल्प्यै सर्वं संकल्पते स एष संकल्पः
संकल्पमुपास्वेति ॥ २ ॥

तानि Tāni, these. ह Ha, indeed वै Vai, verily. एतानि Etāni, these सङ्कल्पै-
कायनानि Sankalpaikāyanāni, have will as their support or centre (Ekāyana) in
the state of non-release सङ्कल्पात्मकानि Sankalpātmakāni, have will as their self
or essence, or will as their lord सङ्कल्पे Saṅkalpe, in will प्रतिष्ठितानि Pratiṣṭhi-
tāni, they abide, in the state of release समकल्पताम् Samakalpatām, willed, were
produced by will. द्यावापृथिवी Dyāvāpṛithivī, heaven and earth समकल्पेताम् Sama-
kalpetām, willed, were produced by will. वायुं Vāyuḥ, air. च Cha, and. आकाशम्
Ākāśam, ether. च Cha, and समकल्पन्ताम् Samakalpantām, willed, were produced
by will आपः Āpaḥ, waters. च Cha, and. तेजः Tejaḥ, fire. च Cha, and. तेषां
Teṣām, of their (beginning with Heaven and ending with fire). संकल्प्यै Saṅklyptyai,
by willing, by remaining steady. वर्षम् Varṣam, the Rain, Mitra. सङ्कल्पते Sankal-
pate, Mitra determines, wills. वर्षस्य Varṣasya, of the rain. संकल्प्या Saṅklyptyā

by determination. अन्नम् Annam, food. संकल्पते, Saṅkalpate, is determined. अन्नस्य Annasya, of food. संकल्पन्त्यै Saṅklyptyai, by determination प्राणः Prâṇaḥ, the life breaths. संकल्पन्ते Saṅkalpante, are determined प्राणम् Prâṇam, of life breath. संकल्प्यै Saṅklyptyai, by determination. मन्त्राः Mantiâḥ, the mantras संकल्पन्ते Saṅkalpante, are determined. मन्त्राणाम् Mantiâṇâm, of mantras संकल्प्यै Saṅklyptyai, being determined कर्मणि Karmâṇi, ritual works संकल्पन्ते Saṅkalpante, are determined. कर्मणाम् Karmâṇâm, of ritual works संकल्प्यै Saṅklyptyai, being determined लोक Lokāḥ, worlds: the regions of reward and punishment, संकल्पन्ते Saṅkalpante, are determined. लोकस्य Lokasya, of worlds. संकल्प्यै Saṅklyptyai, being determined सर्वम् Saivam, all. संकल्पते Saṅkalpate, determined. सः Saḥ, that सः. Eṣaḥ, this संकल्प्यै Saṅkalpāḥ, will. संकल्पन् Saṅkalpam, in will. उपास्व Upâssva, meditate on Brahman. इति Iti, thus

2. All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will Heaven and earth were produced by Will, Air and ether were produced by Will; Water and Fire were produced by Will These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined. This is Will. Meditate on Brahman in Will.—481.

MANTRA 3

यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं
ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव
भूयोस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यः Saḥ, he. यः Yaḥ, who. संकल्पन् Saṅkalpam, in the will. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates, adores क्लृप्तान् Klyptân, obtains वै Vai, verily. सः Saḥ, he. लोकान् Lokân, regions. ध्रुवान् Dhruvân, fix, perma-

ment, eternal, firm, safe. ध्रुवः Dhruvaḥ, being fixed and permanent : being firm : safe. प्रतिष्ठितान् Pratisthitān, safe, fixed, unchanging, remaining always in the same condition प्रतिष्ठितः Pratisthitah, being permanent : unchanging अव्यथमानान् ।Avyathamānan, painless, undistressed. अव्यथमानः Avyathamānah, being painless, undistressed अभिसिध्यति Abhisidhyati, he attains perfection, gets what he wills यावत् Yāvat, so far सङ्कल्पस्य Saṅkalpasya, of will यत् Gatam, scope. तत्र Tatā, there. यथाकामचारः Yathākāmachārah, freedom of movement भवति Bhavati, becomes यः Yah, who सङ्कल्पम् Sankalpam, in will. ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. सङ्कल्पात् Saṅkalpāt, than will, भूयः Bhūyah, greater इति Iti, thus सङ्कल्पात् Saṅkalpāt, than will वाव Vāva, verily भूयः Bhūyah, greater. अस्ति Asti, is इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravītu, please tell इति Iti, thus.

3 He who meditates on Brahman in Will, attains Worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills. So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will. “Sir, is there something better than Will.” “Yes, there is something better than Will.” “Sir, tell it to me.”—482.

FIFTH KHANDA

MANTRA. 1.

चित्तं वाव संकल्पान्द्रयो यदा वै चेतयतेऽथ संकल्पयतेऽथ
मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam, memory, constantly fluctuating memory, mind. Agni the presiding deity of mind or memory वाव Vāva, verily सङ्कल्पात् Saṅkalpāt, than Will. भूयः Bhūyah, greater. यदा Yadā, when. वै Vai, verily चेतयते Chetayate, one remembers. अथ Atha, then. सङ्कल्पयते Saṅkalpayate, he wills. अथ Atha, then. मनस्यति Manasyati, he thinks. अथ Atha, then. वाचम् Vācham, speech. ईरयति Irayati, he sends forth. ताम् Tām, her. नाम्नि Nāmni, in a name. ईरयति Irayati, he sends forth. नाम्नि Nāmni, in a name मन्त्राः Mantrāḥ, the sacred hymns. एकम् Ekam, included : oneness. भवन्ति Bhavanti, become : attain मन्त्रेषु Mantreṣu, in the sacred hymns. कर्माणि Karināpi, ritual works, sacrifices.

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते
प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमा-
हुर्यदयं वेद यद्वा अयं विद्वान्नेत्यमचित्तः स्यादित्यथ यद्यल्प-
विच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवै-
षामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति ॥ २ ॥

तानि Tâni, these. ह Ha, indeed वै Vai, verily एतानि Etâni, those. चित्ते-
कायनानि Chitta-ekâyanâni, have memory as their support or centre. चित्तात्मानि,
Chittâtâmâni, have memory as their self or essence. चित्ते Chitte, in memory
प्रतिष्ठितानि Pratiṣṭhîtâni, they abide तस्मात् Tasmât, therefore, because memory
is higher. यद्यपि Yadyapi, if even बहुविद् Bahuvid, knowing much, having much
learning. अचित्त Achittah, absent minded भवति Bhavati, becomes न Na, not
अयम् Ayam, he. अस्ति Asti, is इति Iti, thus एनम् Enam, him एव Eva, even
आहुः Âhuḥ, people say. यद् Yad, what, whether. अयम् Ayam, he. वेद Veda,
knows generally. यद् Yad, what, whether वा Vâ, or विद्वान् Vidvân, knowing
knows specially. न Na, not. इत्थम् Ittham, thus अचित्तः Achittah, absent
minded, inconsiderate. स्यात् Syât, may be. इति Iti, thus. अथ Atha, therefore.
यदि Yadi, if. अल्पचित् Alpavit, have a little learning भवति Bhavati, becomes.
तस्मै Tasmai, to him एव Eva, indeed. उत Uta, here शुश्रूषन्ते Śuśrûṣante, desire
to listen, minister to his wants चित्त Chittam, memory हि Hi, indeed एव
Eva, even एषाम् Esam, of these. एकायनम् Ekâyanam, one centre चित्तम् Chittam,
memory आत्मा Âtmâ, the self, the essence, the lord. चित्तम् Chittam, memory
प्रतिष्ठा Pratiṣṭhâ, support चित्तम् Chittam, in memory उपास्स्व Upâssva, meditate.
इति Iti, thus.

2. All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say “he is nothing for had he known or had he been truly learned he would not have been thus devoid of Chitta.” Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently) Chitta verily is the centre, Chitta is the self, Chitta is the support of all these. Meditate on Brahman in Chitta.—484.

MANTRA 3.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं
ब्रह्मेत्युपास्तेऽस्ति भगवाश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

सः Sah, he यः Yah, who चित्तम् Chittam, memory ब्रह्म Brahma, Brahman.
इति Iti, thus उपास्ते Upâste, meditates, adores चित्तम् Chittân, made of Chitta
matter वै Vai, verily सः Sah, he लोकान् Lokân worlds. ध्रुवान् Dhruvân, firm,
eternal. ध्रुवः Dhruvaḥ, being firm, eternal प्रतिष्ठितान् Pratiṣṭhitân, fixed, un-
changing. प्रतिष्ठितः Pratiṣṭhitaḥ, being fixed अव्यथमानान् Avyathamânân, pain-
less. अव्यथमान Avyathamânaḥ, being painless. अभिसिद्ध्यति Abhisidhyati, he
attains यावत् Yâvat, so far चित्तस्य Chittasya, of Chitta गतम् Gatam, scope.
तत्र Tat, there अस्या Asya, his. यथा कामचार Yathâkâmachâraḥ, freedom of
movements. भवति Bhavati, becomes यः Yah, who चित्तम् Chittam, in Chitta
ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates अस्ति Asti, is
भगवः Bhagavaḥ, Sir चित्तात् Chittât, than Chitta भूय Bhûyaḥ, greater इति Iti,
thus चित्तात् Chittât, than Chitta वाव Vâva, verily भूय Bhûyaḥ, greater
अस्ति Asti, is. इति Iti, thus. तत् Tat, that मे Me, to me. भगवान् Bhagavân, Sir.
ब्रवीतु Bravitu, tell इति Iti, thus

3 He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain ; being free from pain, he accomplishes all that he wills. So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta. “Sir, is there something better than Chitta.” “Yes, there is something better than Chitta.” “Sir, tell it to me.”—485.

SIXTH KHANDA

MANTRA 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देव-
मनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा
इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ
ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥१॥

ध्यानं Dhyânam, meditation, reflection, Varuṇa, the Lord of Dhyâna वाव Vâva, verily. चित्तात् Chittât, than Chitta भूयः Bhûvah, greater. ध्यायति Dhyâ-yati, meditates, is reserved, does not talk much इव Iva, as if पृथिवी Prithivî, earth, the Devatâ of earth ध्यायति Dhyâyati, meditates, reflects : is reserved. इव Iva, as if द्यौः Dyauh, sky, the Devatâ of sky अन्तरिक्षम् Antarikṣam, the intermediate region. ध्यायति Dhyâyati, meditates, reflects इव Iva, as if. द्यौः Dyauh, sky The Devatâ of sky. ध्यायन्ति Dhyânti, meditate, reflect. इव Iva, as if आपः Âpah, waters. Devatâ of waters ध्यायन्ति Dhyâyanti, meditate, reflect इव Iva, as if पर्वताः Parvatâh, mountains ध्यायन्ति Dhyâyanti, meditate, reflect. इव Iva, as if देवमनुष्याः Deva-manuṣyâh. Divine men, Devatâs incarnated as men तस्मात् Tasmât, therefore. ये Ye, those who इह Iha, here, in this world मनुष्याणाम् Manuṣyâṇâm, among men महत्ताम् Mahattâm, greatness. प्राप्नुवन्ति Prâpnuvanti, obtain, reach. ध्यानपादांशः Dhyânapâdâṁśâh, a portion of Dhyâna, it is a compound of two words Dhyâna and Pâdana, (to obtain), and Aṁśa. इव Iva, as if. एव Eva, even ते Te, they. भवन्ति Bhavanti, become. अथ Atha, now. ये Ye, those who. अल्पाः Alpâh, small and vulgar कलहिनः Kalahinâh, quarrelling पिशुनाः Piśunâh, backbiting उपवादिनः Upavâdinâh, slandering. ते Te, they अथ Atha, now ये Ye, they. प्रभवः Prabhavaḥ, great. ध्यानपादांशः Dhyânapâdâṁśâh, a portion of those who have obtained Dhyâna इव Iva, as if. एव Eva, even. ते Te, they भवन्ति Bhavanti, become. ध्यानं Dhyânam, in Dhyâna. उपास्स्व Upâssva, meditate on the Lord. इति Iti, thus.

1. Dhyâna is better than Chitta. The earth is in meditation, as it were ; and thus also the sky, the intermediate region, the Heaven, the water, the mountains and Divine Men. Therefore, those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyâna. While small and vulgar people are always quarrelling, backbiting, and abusing each other ; great men seem to have obtained a portion of the gift of Dhyâna. Meditate on Brahman in Dhyâna.—486.

MANTRA 2

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्तास्य यथा
कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय
इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Sah, he यः Yah, who ध्यान् Dhyānam, in Dhyāna. ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat, so far ध्यानस्य Dhyānasya, of Dhyāna (of Varuna). गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्त्य Asya, his यथाकामचारः Yathâkâmachârah, freedom of movement, Lord and Master. भवति Bhavati, becomes. यः Yah, who. ध्यान् Dhyānam in Dhyāna ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir ध्यानात् Dhyānât, than Dhyāna. भूयः Bhûyah, greater. इति Iti thus. ध्यानात् Dhyānât, than Dhyāna. वाव Vâva, verily. भूयः Bhûyah greater अस्ति Asti, is इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavan, Sir. ब्रवीतु Bravîtu, tell इति Iti, thus.

2. He who meditates on Brahman in Dhyâna (Varuṇa) gets freedom of movements throughout all that region on which Dhyâna has his scope—he who meditates on Brahman in Dhyâna. “Is there something better than Dhyâna?” “Yes, there is something better than Dhyâna.” “Sir, tell it to me.”—487.

SEVENTH KHANḌA.

MANTRA 1.

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं
देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवाश्च मनुष्यं पशूश्च वयांसि च तृणवनस्पतीञ्छ्वापदा-
न्याकीटपतङ्गापिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं
च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

विज्ञानम् Viññānam, understanding Soma, the God of understanding. वाव Vāva, verily ध्यानात् Dhyānāt, than Dhyāna. भूय Bhūyaḥ, greater विज्ञानेन Viññānena, through understanding वै Vai, verily ऋग्वेदम् R̥gvedam, the R̥gveda विजानाति Viññānāti, one understands. यजुर्वेदम् Yajurvedam, the Yajurveda सामवेदम् Sāmavedam, the Sāmaveda आयुर्वेदम् Atharvavedam, the Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihāsa purāṇam, the Itihāsa-purāṇa पञ्चमम् Pañchamam, the fifth वेदानाम् Vedānām Vedam, of the Vedas, the fifth book पितृन् Pitr̥yān, the science of ancestors. रश्मिन् Rāśmīn, the science of numbers दैवम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures वाकोवाक्यम् Vākovākyaṁ, the original undivided Veda. एकायनम् Ekāyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyām, the science known only to Devatās. ब्रह्मविद्याम् Brahnavidyām, the science taught in the forests भूतविद्याम् Bhūtavidyām, the science of ghosts. क्षत्रविद्याम् Kṣatравidyām, the science of politics नक्षत्रविद्याम् Nakṣatравidyām, the science of stars सर्पदेवजनविद्याम् Sarpa-deva-jana-vidyām, the science of serpents and of the ministers of Devas. दिवम् Divam, heaven च Cha, and. पृथिवीम् Prithivīm, the earth. च Cha, and वायुम् Vāyum, air. च Cha, and. आकाशम् Akāśam, ether. च Cha, and. अपः Apah water च Cha, and. तेजः Tejaḥ, fire च Cha, and देवान् Devān, the Devas च Cha, and मनुष्यान् Manuṣyān, men. च Cha, and, पशून् Paśūn, cattle. च Cha, and वयसि Vayāmsi, buds. च Cha, and. दण्वनस्पतीन् Tṛṇa-vanaspatīn, grass, herbs and trees. श्वापदानि Śvāpadāni, beasts आकीटपतंगपिपीलिकम् Ākītapataṅgapipīlakam, down to worms, insects, and ants धर्मम् Dharmam, right. च Cha, and. अधर्मम् Adharmam, wrong च Cha, and सत्यम् Satyam, true. च Cha, and. अशतम् Aśritam, false. च Cha, and. सधु Sādhu, good. च Cha, and. असधु Asādhu, bad च Cha, and. हृदयज्ञम् Hṛdayajñam, he who knows the God च Cha, and. अहृदयज्ञम् Ahṛdayajñam, he who does not know the God आन्नम् Annam, food. च Cha, and. रसम् Rasam, savour. tasteful च Cha, and. इमम् Imam, this. च Cha, and. अमुम् Amum, other, that. च Cha, and. विज्ञानेन Viññānena, through understanding. एव Eva, even. विजानाति Viññānāti, one understands विज्ञानम् Viññānam, in understanding. उपास्व Upāssva, worship. इति Iti, thus

1. Understanding is better than Dhyāna. Through understanding one understands the R̥g Veda, the Yajur-Veda, the Samaveda, and as the fourth the Atharvaveda, the Itihāsa-purāṇa, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatās, the science of finding treasures, the original

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas, heaven, earth, air, ether, water, fire, Gods, man, cattle, birds, herbs, trees, all beasts, down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding. Meditate on Brahman in understanding.—488.

MANTRA 2.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाज्ज्ञानवतोऽ
भिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो
भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय
इति विज्ञानाद्वात्र भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

सः Sah, he. यः Yah, who विज्ञानम् Vijnānam in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus, उपास्ते Upāste, meditates. विज्ञानवतः Vijnānavatah, of understanding. वै Vai, verily. सः Sah, he. लोकान् Lokān, worlds. ज्ञानवतः Jñanavatah, who possesses knowledge. अभिसिद्ध्यति Abhisidhyati, accomplishes, obtains यावत् Yāvat, so far, विज्ञानस्य Vijnānasya, of understanding. गतम् Gatam, scope. तत्र Tatā, there. अस्य Asya, his, यथा कामचारः Yathā-kāmachārah, freedom of movement, mastery. भवति Bhavati, becomes. यः Yah, who. विज्ञानम् Vijnānam, in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. विज्ञानात् Vijnānāt, than understanding भूयः Bhūyah, greater. इति Iti, thus. विज्ञानात् Vijnānāt, than understanding. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that मे Me, to me भगवान् Bhagvān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on Brahman in understanding. "Sir, is there something better than Understanding." "Yes, there is something better than Understanding." "Sir, tell it me,"—189.

EIGHTH KHANDA.

MANTRA 1.

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्

परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति
 श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
 भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
 पर्वता बलेन देवमनुष्या बलेन पशवश्च वयांसि च तृणवनस्पतयः
 श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
 स्स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual. The knowledge of the conditions of mukti or release is spiritual power; the God, Pravāha, the presiding deity of moral and physical courage. वाव Vāva, verily. विज्ञानात् Vijñānāt, than understanding. भूयः Bhūyah, greater. अपि Api, even. इह Iha, in this world. शतम् Śatam, one hundred. विज्ञानवताम् Vijñānavatām, of men of understanding. एकः Ekah one. बलवान् Balavān, powerful man. आकम्पयते Ākampayate, causes to tremble, to shake. सः Sah, he. यदा Yadā, if. बली Bālī, powerful भवति Bhavati, become. अथ Atha, then. उत्थाता Utthātā, rising. भवति Bhavati, becomes. उत्तिष्ठन् Uttiṣṭhan, by rising. परिचरिता Paricharitā, serving. भवति Bhavati, becomes. परिचरन् Paricharan, by serving. उपसत्ता Upasattā, attaining their nearness, becoming dear to them: enters the inner circle. भवति Bhavati, becomes. उपसीदन् Upasīdan, being dear to them. द्रष्टा Dṛṣṭā, a seeing one. भवति Bhavati, becomes. श्रोता Śrotā, a hearing one. भवति Bhavati, becomes. मन्ता Mantā, a perceiving one भवति Bhavati, becomes. बोद्धा Boddhā, a conceiving one भवति Bhavati, becomes. कर्ता Kartā, a doing one. भवति Bhavati, becomes. विज्ञाता Vijñātā, an understanding one भवति Bhavati, becomes. बलेन Balena, through power वै Vai, verily. पृथिवी Prithivī, Earth. तिष्ठति Tiṣṭhati, stays, stands firm. बलेन Balena, through power. अन्तरिक्षम् Antarīkṣam, intermediate region. बलेन Balena, through power. द्यौः Dyauh, heaven. बलेन Balena, through power. पर्वताः Parvataḥ, mountains. बलेन Balena, through power. देवमनुष्याः Deva-manuṣyāḥ, Divine men. बलेन Balena, through power. पशवः Paśavaḥ, cattle. वयांसि Vayānsi, birds. च Cha, and तृणवनस्पतयः Trīṇa-vanaspatayah, down to herbs and trees. श्वापदानि Śvāpadāni, beasts. आकीटपतङ्गपिपीलिकम् Ākīṭa-patanga-pīpilakam, down to worms, insects and ants. बलेन Balena, through power. लोकः Lokah, the world. तिष्ठति Tiṣṭhati, stands firm. बलम् Balam, in power. उपास्व Upāsva, meditate on Brahman. इति Iti, thus.

1. Spiritual power is verily greater than understanding. Here in this world, one powerful man of spirit makes a hundred men of understanding tremble. If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience; then he ponders over their teachings, and begins to understand them and act upon them; thus he becomes wise. By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and

Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm. Meditate on Brahman in power.—490.

MANTRA 2.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा काम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति
बलाद्वा भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

सः Saḥ, he. यः Yah, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat, so far. बलस्य Balasya, of power. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachârah, freedom of movement, mastery. भवति Bhavati, becomes. यः Yah, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. बलात् Balât, than power. भूयः Bhûyah, greater. इति Iti, thus. बलात् Balât, than power. वाव Vâva, verily. भूयः Bhûyah greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagvân, n. ब्रवीतु Briavitu, tell इति Iti, thus.

2. He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power “Sir, is there something better than Power.” “Yes, there is something better than Power.” “Sir, tell it me.”—491.

NINTH KHANḌ

MANTRA 1

अन्नं वाच बलाद्भूयस्तस्मादपि दशरात्रीर्नाशनीयादद्बुह
जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथाऽ
न्नस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति
कर्ता भवति विज्ञाता भवत्यन्नमुपास्त्विति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha : Spiritual food : the love of spiritual knowledge. वाव Vâva, verily. बलात् Balât, than power. than spiritual knowledge. भूयः Bhûyah, greater. तस्मात् Tasmât, therefore. यद्यपि Yadyapi, even, though. दशरात्रीः Daśa-râtrîḥ, ten nights. न Na, not. अशनीयात् Aśniyât, one may eat. यदि Yadi, if. उ U, though. ह Ha, verily जीवेत् Jîvet, one may live. अथवा Athavâ, still. अद्रष्टा Adraṣṭâ, without seeing. अश्रोता Āśrotâ, without hearing. अमन्ता Amantâ, without considering. अबोद्धा Aboddhâ, without thinking. अकर्ता Akartâ, without acting. अविज्ञाता Avijñâtâ, without knowing. भवति Bhavati, becomes. अथ Atha. now, if अन्नस्य Annasya, of food अग्रे Aye, he obtains. He eats. द्रष्टा Drasṭâ, seeing. भवति Bhavati, becomes. श्रोता Śrotâ, hearer. भवति Bhavati, becomes. मन्ता Mantâ, thinker. भवति Bhavati, becomes. बोद्धा Boddhâ,

thinks. भवति Bhavati, becomes. कर्ता Karta, actor. भवति Bhavati, becomes. विज्ञाता Vijñâtâ, one who understands. भवति Bhavati, becomes. अन्नम् Annam, food. उपास्ते Upâssva, meditate. इति Iti, thus.

1. Food (Aniruddha or spiritual love) is better than power (spiritual knowledge). Therefore if one does not take food for ten nights, though he may live, yet, he will be like one who cannot see or hear, or perceive, or think, or act, or understand. But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand. Meditate on Brahman in food. - 492.

MANTRA 2.

स यो ऽन्नं ब्रह्मेत्युपास्ते ऽन्नवतो वै स लोकान् पानवतो ऽभिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति यो ऽन्नं ब्रह्मेत्युपास्ते ऽस्ति भगवो ऽन्नाद्भूय इत्यन्नाद्वाव भूयो ऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ६

सः Sah, he. यः Yah, who. अन्नम् Annam, food. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अन्नवतः Annavatah, having food. वै Vai, verily. सः Sah, he लोकान् Lokân, worlds. पानवतः Pânavatah, full of drink. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yâvat, so far as. अन्नस्य Annasya, of food. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâ-kâmachârah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. अन्नम् Annam, food. In food. ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. अन्नात् Annât, than food. भूयः Bhûyah, greater. इति Iti, thus. अन्नात् Annât, than food. वाव Vâva, verily. भूयः Bhûyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, sir. ब्रवीतु Briavitu, say. इति Iti, thus.

2. He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food. “Sir, is there something better than food?” Yes, there is something better than food.” “Sir, tell it me.”—493.

TLNII KHANDA

MANTRA 1.

आपो वावान्नाद्भूयस्तस्माददा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी

यदन्तरिक्षं यद् दौर्घ्यत्पर्वता यद्देवमनुष्या यत्पशवश्च
वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप
एवेमां मूर्ता अप उपास्स्वेति ॥ १ ॥

आपः Āpah, water, Prāṇa. The satisfaction resulting from the lore of spiri-
tual knowledge. वाव Vāva, verily. अन्नात् Annāt, than food. भूयः Bhūyah,
greater. तस्मात् Tasmāt, therefore. यदा Yadā, when. सुवृष्टिः Suvṛṣṭih, good rain,
sufficient rain. न Na, not. भवति Bhavati, becomes, is. व्याधीयन्ते Vyādhīyante,
are troubled with fear. प्राणाः Prāṇāḥ, the living beings. अन्नम् Annam, food.
कनीयः Kaniyah, less. भविष्यति Bhaviṣyati, will be. इति Iti, thus. अथ Atha,
then. यदा Yadā, when. सुवृष्टिः Suvṛṣṭih, good raining. भवति Bhavati, becomes,
is. आनन्दिनः Ānandinah, rejoicing प्राणाः Prāṇāḥ, living beings. भवन्ति Bhavanti,
become. अन्नम् Annam, food. बहु Bahū, much भविष्यति Bhaviṣyati, will be. इति
Iti, thus. आपः Āpah, waters. एव Eva, even: alone. इमाः Imāḥ, these. मूर्ताः
Mūrtāḥ, forms. या Yā, that, which. इयम् Iyam, this. पृथिवी Prithivī, earth. यद्
Yad, what. अन्तरिक्षम् Antarikṣam, the intermediate region यद् Yad, what. द्यौः
Dyauh, heaven. यत् Yat, what. पर्वताः Parvatāḥ, the mountains. यद् Yad, what.
देवमनुष्याः Deva manusyāḥ, the divine men. यत् Yat, what. पशवः Paśavah, cattle.
च Cha, and. वयांसि Vayāmsi, birds. च Cha, and तृणवनस्पतयः Trīṇa-vanaś-
patayah, grass and trees श्वापदानि Svāpadāni, beasts. आकीटपतङ्गपिपीलकम्
Ākīṭa-patanga-pipīlakam, down to worms, insects, and ants. आपः Āpah, waters.
एव Eva, even. इमाः Imāḥ, these. मूर्ताः Mūrtāḥ, forms आपः Apah, waters.
उपास्व Upāśva, meditate. इति Iti, thus.

1. Water (Prāṇa or Spiritual Peace) or higher than food (spiritual love). Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced; while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Water, verily is all the different forms:—this earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs, and trees, and beasts down to worms, insects, and ants—water, verily has assumed all these different forms. Meditate on Brahman in water.—494.

MANTRA 2

स यो ऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामांस्तृप्तिमान्
भवति यांश्चदर्पां गतं तत्रास्य यथा कामचारो भवति यो ऽपो
ब्रह्मेत्युपास्ते ऽस्ति भगवो ऽद्भ्यो भूय इत्यद्भ्यो वाव भूयो ऽस्ती-
ति तन्मे भगवान् ब्रवीत्विति ॥ १० ॥

इति दशमः खण्डः ॥ १० ॥

सः Sah, he. यः Yaḥ, who. अपः Apah, in waters. ब्रह्म Brahman, Brahman.
इति Iti, thus. उपास्ते Upāste, meditates आप्नोति Āpnoti, attains. सर्वान् Sarvān, all
कामान् Kāmān, desires. तृप्तिमान् Triptimān, contended, satisfied. भवति Bhavati, be-
comes. यावद् Yāvat, so far. अपाम् Apām, of waters. गतम् Gatam, scope. तत्र Tatā,

there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. अपः Apah, of waters, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. अद्भ्यः Adbhyah, than waters. भूयः Bhūyah, greater. इति Iti, thus. अद्भ्यः Adbhyah than waters. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus

2. He who meditates on Brahman in Waters, obtains all desires, he becomes satisfied, he has freedom of movements, throughout all that region, over which Prāṇa has his scope—he who meditates on Brahman in Prāṇa. “Sir, is there something better than Water?” “Yes, there is something better than Water.” “Sir, tell it me.”—495

ELEVENETH KHANDA.

MANTRA 1.

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाऽथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
विद्युद्भिराद्वादाश्चरन्ति तस्मादोहुर्विद्योतते स्तनयति वर्षि-
ष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तेज
उपास्वेति ॥ १ ॥

तेजः Tojah, Fire, India, the deity of both kinds of fire: the fire of genius. वाव Vāva, verily. अद्भ्यः Adbhyah, than waters (or spiritual peace) भूयः Bhuyah, greater. तद् Tat, that, therefore. वै Vai, verily. एतद् Etad, in that time. वायुम् Vāyum, an आगृह्य Agrihya, taking hold, uniting with. आकाशम् Ākāśam, the Sky, the Ether अभितपति Abhitapati, warms, heats, the Sun warms and heats. तदा (?) Tadā (?) then. आहुः Āhuh, people say. निशोचति Niśochati, the Sun is hot. नितपति Nitapati, the sun burns. वर्षिष्यति Varṣisyati, it will rain. वै Vai, verily इति Iti, thus. तेजः Tojah, fire. एव Eva, even, तत् Tat, that, पूर्वम् Pūrvam, first दर्शयित्वा Darśayitvā, having shown अथ Atha, then. अपः Apah, Waters. सृजते Sṛjate, creates. तत् Tat, therefore. एतत् Etad, then. ऊर्ध्वाभिः Ūrdhvābhiḥ, upwards. तिरश्चीभिः Tiraśchībhiḥ, forward, across. च Cha, and. विद्युद्भिः Vidyudbhiḥ, with lightnings. आद्वादाः Āhradāḥ, thunder-claps. चरन्ति Charanti, move. तस्मात् Tasmāt, therefore, then. आहुः Āhuh, people say, विद्योतते Vidyotato, it lightens. स्तनयति Stanayati, it thunders. वर्षिष्यति Varṣisyati, it will rain. वै Vai, verily इति Iti, thus. तेजः Tojah, Fire. एव Eva, even. तत् Tat, that पूर्वम् Pūrvam, first. दर्शयित्वा Darśayitvā, having shown. अथ Atha, then. अपः Apah, Waters. सृजते Sṛjate, creates. तेजः Tojah, in Fire. उपास्व Upāssva, meditates. इति Iti, thus.

1. Fire (Indra or the fire of genius) is verily greater than Waters (spiritual peace). Therefore, when it pervading the air, heats the atmosphere; people say "It is warm and sultry, it will rain." Fire thus having shown its sign, creates water (Rain). Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say "it is flashing, it is lightning, it will rain." Heat thus having first shown its sign, creates water. Meditate on Brahman Fire.—496.

MANTRA 2

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्
भास्वतो ऽपहततमस्कानाभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य
यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्ते ऽस्ति भगवस्तेजसो
भूय इति तेजसो वाच भूयो ऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

सः Sah, he. यः Yah, who, तेजः Tejah, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. तेजस्वी Tejasvî, full of fire, resplendent. वै Vai, verily सः Sah, he. तेजस्वतः Tejasvatah, containing heat. लोकान् Lokân, worlds भास्वतः Bhâsvatah, containing light. अपहत-तमस्काद् Apahata-tamaskân, devoid of darkness. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yâvat, so far as. तेजस Tejasah, of fire. गतम् Gatam, scope. तत्र Tat, there. अस्य Asya, his. यथाकामचारः Yathakamaacharah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. तेजः Tejah, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upaste, meditate. अस्ति Asti, is भगवः Bhagavah, sir. तेजसः Tejasah, than fire. भूयः Bhûyah, greater. इति Iti, thus. तेजसः Tejasah than fire. वाच Vava, verily. भूयः Bhûyah, greater अस्ति Asti, is इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavan, sir. ब्रवीत् Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness.

He gets freedom of movement throughout all that region over which Fire has his scope. He who meditates on Brahman in Fire. "Sir, is there something better than Fire?" "Yes, there is something better than Fire." "Sir, tell it me."—497.

TWELFTH KHANDA.

MANTRA 1.

आकाशो वाच तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावु-
भौ विद्युन्नक्षत्राण्यग्निराकाशेनाहूयत्याकाशेन शृणोत्याकाशेन

प्रतिशणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्वेति ॥ १ ॥

आकाशः Ākāśah, Ether, Goddess Umā, the presiding deity of both kinds of Ether. the steady light of genius. वाव Vava, verily. तेजसः Tejasah, than Fire. भूयान् Bhūyan, greater आकाशे Ākāśe, in Ether. वै Vai, verily. सूर्याचन्द्र-मसौ Sūryāchandramasau, the Sun and Moon. उभौ Ubhau, both. विद्युत् Vidyut, the lightning. नक्षत्राणि Naksatrāṇi, Stars. अग्निः Agnih, Fire आकाशेन Ākāśe-na, through Ether. आह्वयति Āhvayati, one calls. आकाशेन Ākāśena, through Ether. शृणोति Śṛṇoti, one hears आकाशेन Ākāśena, through Ether. प्रतिशणोति Pratiśṇoti, one answers. आकाशे Ākāśe, in Ether. On account of ether. रमते Ramate, one rejoices. आकाशे Ākāśe, on account of Ether. न Na, not. रमते Ramate, one rejoices आकाशे Ākāśe, on account of Ether. जायते Jāyate, is born. आकाशम् Ākāśam, in Ether अभिजायते Abhijāyate, is supported when it is born : and merge. आकाशम् Ākāśam, in Ether. उपास्व Upā-sva, meditate. इति Iti, thus.

1. Ether (Umā or the steady light of genius) is higher than Fire (or the fire of genius). In Ether exist both Sun and Moon, the Lightning, the Stars and Fire. Through Ether one calls, through Ether one hears, through Ether one answers. It is Ether that causes us rejoice, it is Ether that causes us not to rejoice. In Ether everything is born, and into Ether they merge. Meditate on Brahman in Ether. —498.

MANTRA 2.

स य आकाश ब्रह्म त्युपास्त आकाशवतां वै स लोकान्
प्रकाशवतो ऽसंश्रानुर्गुणायवतो ऽभिसिद्ध्यति यावदाकाशस्य
गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मे त्युपा-
स्ते ऽस्ति भगव आकाशाद्भुय इत्याकाशाद्वाव भुयो ऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

सः Suh, he. यः Yah, who आकाशम् Ākāśam, in Ether. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आकाशवतः Ākāśavataḥ, containing Ether. वै Vai, verily यः Suh, he. लोकान् Lokān, worlds. प्रकाशवतः Prakāśavataḥ, full of light. असंश्रानुर्गुणायवतः Asambādhānurugāyavataḥ, free from pain and full of God. God is called Urugāyana, because He is praised everywhere. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yāvat, so far as. आकाशस्य Ākāśasya, of the Ether. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir. आकाशात् Ākāśāt, than Ether. भूयः Bhūyah, greater than. इति Iti, thus. आकाशात् Ākāśāt, than Ether. वाव Vava, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Ether, obtains the worlds of Ether and of Light, which are free from pain and full of divinity. He gets freedom of movements throughout all that region over which Ether has her control—He who meditates on Brahman in Ether. “Is there something better than Ether?” “Yes, there is something better than Ether.” Sir, tell it me.” —499.

THIRTEENTH KHANDA.
MANTRA 1.

स्मरो वोवाकाशाद्भूयस्तस्मादपि बहव आसीरन्तस्मरन्तो
नैव ते कंचन शृणुयुर्न मन्वीरन् विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुरथ मन्वीरन्थ विजानीरन् स्मरेण वै पुत्रान्वि-
जानाति स्मरेण पशून् स्मरमुपारस्वेति ॥ १ ॥

स्मरः Smarah, steady memory, Rudra the God of strong memory: the spiritual omniscience. वाव Vāva, verily. आमाशात् Âkâśât, than Ether. भूयात् Bhûyân, greater. तस्मात् Tasmât, therefore यकि Yadi, if. अपि Api, also. बहवः Bahavah, many. आसीरन् Âsiran, are. अस्मरन्तः Asmarantah, not remembering. न Na, not. एव Eva, even. ते Te, they. कञ्चन Kañchana, anything. शृणुयुः Śṛiṇuyuh, would bear. न Na, not. मन्वीरन् Manvîran, would perceive. न Na, not. विजानीरन् Vijânîran, would understand, would know. यदा Yadâ, when. वाव Vāva, verily. ते Te, they. स्मरेयुः Smareyuh, remember अथ Atha, then. शृणुयुः Śṛiṇuyuh, they would hear. अथ Âtha, then. मन्वीरन् Manvîran, would perceive. अथ Atha, then विजानीरन् Vijânîran, would understand. स्मरेण Smareṇa, through memory. वै Vai, verily. पुत्रान् Putrân, sons. विजानाति Vijânâti, he knows, he recognises. स्मरेण Smareṇa, through memory. पशून् Paśûn, cattle. स्मरम् Smaram, in memory. उपारस्व Upâsṣva, meditate. इति Iti, thus.

1. Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius). Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If, however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons; through memory, the cattle. Meditate on Brahman in memory.—500.

MANTRA 2.

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथा-
कामचारो भवति यः स्मरं ब्रह्मेत्युपास्ते, स्ति भगवः स्मराद्भूय

इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

सः Sah, he. यः Yah, who. स्मरम् Smaram, in memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditate. यावत् Yâvat, so far as. स्मरस्य Smarasya, of memory. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachârah, freedom of movement. भवति Bhavati, is. यः Yah, who. स्मरम् Smaram, in steady memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir. स्मरात् Smarât, than steady memory. भूयः Bhûyah, greater. इति Iti, thus. स्मरात् Smarât, than steady memory. वाव Vâva, verily. भूयः Bhûyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell. इति Iti, thus.

2. He who meditates on Brahman in Memory, gets freedom of movements, throughout all that region over which Memory has his control—He who meditates on Brahman in Memory. "Sir, is there something better than Memory?" "Yes, there is something better than Memory." "Sir, tell it me."—501.

FOURTEENTH KHANDA.

MANTRA 1.

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते
कर्माणि कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं
चेच्छत आशामुपास्वेति ॥ १ ॥

आशा Âśâ, hope, Goddess Sarasvatî the bliss of divine vision. वाव Vâva, verily. स्मरात् Smarât, than memory. भूयसी Bhûyasi, greater. आशेद्धः Âśeddhah, kindled by hope. वै Vai, verily. स्मरः Smarah, memory. मन्त्रान् Mantrân, the sacred hymns. अधीते Adhîte, reads. कर्माणि Karmâṇi, works, sacrifices. कुरुते Kurute, does. पुत्रान् Putrân, sons. च Cha, and. पशून् Paśûn, cattle. च Cha, and. इच्छते Ichhate, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, worlds. अमुम् Amum, that. च Cha, and. इच्छते Ichhate, desires. आशाम् Âśâm, in hope. उपास्ते Upâste, meditates. इति Iti, thus.

1. Hope (Sarasvatî or the bliss of divine vision) is better than Memory. Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that. Meditate on Brahman in Hope.—502.

MANTRA 2.

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः

समृद्धयन्त्यमोघा हास्याशिषो भवन्ति यावदाशाया गतं
तत्रास्य यथाकामचारो भवति य आशा ब्रह्मेत्युपास्तेऽस्ति
भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे
भगवान् ब्रवीत्विति ॥ २ ॥

इति चतुर्दश खण्डः ॥ १४ ॥

सः Sah, he. यः Yah, who. आशाम् Âśām, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. आशया Âśayâ, by hope. अस्य Asya, his. सर्वे Sarve, all. कामाः Kâmâh, desires. समृद्धयन्तिः Samriddhyantih, fulfilled. अमोघाः Amoghâh, infallible. हास्याशिषः Hâ, verily. अ-या, his. Âśiṣah, blessings. भवन्ति Bhavanti, become. यावत् Yâvat, so far as. आशायाः Âśâyâh, of hope. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathâkâmachârah, freedom of movement. भवति Bhavati, is. यः Yah, who. आशाम् Âśām, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. अस्ति Asti, is. भगवः Bhagavah. Sir. आशयाः Âśâyâh, than hope. भूयः Bhûyah, greater. इति Iti, thus. आशायाः Âśâyâh, than hope. वाव Vâva, verily. भूयः Bhûyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that मे Me, to me भगवान् Bhagavân, Sir. ब्रवीतु Bravîtu, tell.

2. He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible. He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope. "Sir, is there something better than Hope?" Yes, there is something better than Hope." Sir, tell it me. —503.

MADHYA'S COMMENTARY.

Khandas 4—14

In this Khandas it is said Saṅkalpa is greater than Manas. What is this Saṅkalpa? The Commentator explains it thus —

Greater than Parjanya, whether in bondage or Mukti, is Mitra called the Saṅkalpa Devata (because he produces the Saṅkalpa or will in all creatures). During day time one makes Saṅkalpa or determination to do a certain thing and so remains awake; and in the night time, since the saṅkalpa is absent, one goes to sleep.

Mitra is the God of day, and he is the God of Saṅkalpa or will or suggestion which remains active throughout the day. In sleep Saṅkalpa loses its hold, and so man goes to sleep. Will is absent in dream and in sleep states. Therefore Mitra is the God of Day and is very appropriately called the God of Saṅkalpa.

Similarly Agni is better than Mitra, whether in the state of bondage or release, he is the Devatâ of Mind, and he is called Chitta, because he is spread and collected (Chita) in the Kanda or other.

Higher than Agni is Varuṇa the God of Dhyâna; and he is called Dhyâna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhâna).

Higher than Varuṇa is Soma, the Lord of night, the deity of Vijñāna or knowledge. He is called Vijñāna, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Devatā of strength.

Higher than the elemental air is Aniruddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Anunādi).

Higher than Aniruddha is Taijas Vāyu produced from the Taijas Ahāṅkāra; he is called also Prāṇa Vāyu and is the deity of waters. He is called Apas because he pervades (Vyāpta) the body as the vital principle.

Higher than Prāṇa Vāyu is Purandara the deity of Tejas. He is called Tejas because Tejas and Ojas are the same.

Note —Purandara or Indra is the magnetic force, higher than the Vital Force. This is called Ojas, and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Taijas Vāyu corresponds with the health aura of a person, this Purandara, Lord of Ojas would correspond with the mental and astral aura.

Higher than Ojas is Umā, the deity presiding over Buddhi or Ākāśa. She is called Ākāśa, because she is fully luminous, (Ā = fully, Kāśa = luminous).

Higher than Umā, is Sadā Siva, the Lord of steady memory. He is called Smara, because he is devoted (Ra) to the Sma, the Lord of equality (Sama) i. e., the Supreme Brahman : सम + र = स्मर

Higher than Siva is the beloved of the Chief Vāyu, the Goddess, Sarasvatī, in all attributes, whether bound or released she is better than Siva, she is called Āśa, because she is the presiding deity of hope, and because Āśi literally means Full Bliss, अस्मिन् Ā meaning full and Sam सम् meaning joy.

Note :—Āśa means also faith or Śraddhā.

Higher than Sarasvatī is the Chief Vāyu called Prāṇa. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pra). Prāṇa is the highest in this hierarchy. (2) The second reason why he is called Prāṇa is this. Na न् means joy, Anā means full joy, and is the name of Sarasvatī. Prāṇa means the Lord of Ānā or Sarasvatī and possessing most excellent joy. Therefore the supreme Vāyu is called Prāṇa or the Lord of Ānā.

These hierarchies are so graded, that every higher Deva is ten times superior to the one below it. To this rule, however, there is the following exception. Parjanya, Mitra and Agni, as well as the elemental Air called Bhūta Vāyu, are only twice as great as those immediately below them. Aniruddha is five times as great as the Bhūta Vāyu. Varuṇa is one quarter greater than Agni. Soma is one eighth greater than Varuṇa. Āśa is hundred times greater than Siva; while the Chief Vāyu is hundred times greater than Āśa.

The following table will show the gradation of these Devas. The lowest is Puṣkara, the deity of karmas —

Nāma ...	...	10 times greater than	Puṣkara ...	10P.
Svābhā ...	...	10 " "	Nāma ...	100P.
Parjanya ...	...	2 " "	Svābhā ...	200P.
Mitra ...	...	2 " "	Parjanya ...	400P.
Agni ...	...	2 " "	Mitra ...	800P.
Varuṇa ...	...	1/4 " "	Agni ...	1000P.
Soma ...	...	1/8 " "	Varuṇa ...	1125P.
Bhūta Vāyu ...	...	2 " "	Soma ...	2250P.
Aniruddha ...	...	5 " "	Bhūta Vāyu ...	11250P.
Taijas Vāyu ...	...	10 " "	Aniruddha ...	112500P.

Purandara	...	...	10 times greater than Taijas Vāyu...	1125000P.
Umā	...	...	10 " "	Purandara... 11250000P.
Siva	...	...	10 " "	Umā ... 112500000P.
Āśā	...	...	100 " "	Siva ... 11250000000P.
Mukhya Vayu	...	...	100 " "	Āśā ... 1125000000000P

Viṣṇu infinitely greater than all.

"But," says an objector, "We sometimes find different figures about the relative greatness of these deities. How do you make then this strict rule?" To this the Commentator replies:—

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

*Note:—*Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it; or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prāṇa, in all respects infinitely high. He is of super-excellent qualities, enterally free, omnipotent, omnipresent, whose qualities are infinitely eternal, the Lord of all. Thus it is in the Tattva Viveka

*Note:—*This gradation of Devas is shown in the Taittirīya Upaniṣad also. In describing the various grades of Ānandas or joys the Upaniṣad says —

The gradation of joys is thus (Tait Up. II 8-I) Hundred times more than human joy is the joy of the Manusya Gandharvas, hundred times more than the joy of the Manusya Gandharvas is the joy of the Deva Gandharvas, hundred times more than the joy of the Deva Gandharvas is the joy of the Pitris: hundred times more than theirs is the joy of Ajānaja Devas; hundred times more than theirs is the joy of Karma Devas; hundred times more than theirs is the joy of Devas; hundred times more than the Devas is the joy of an Indra; hundred times more than his is the joy of a Bṛhaspati; hundred times more than his is the joy of a Prajāpati: hundred times more than his is the joy of Brahmā.

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyā, from Vidyā comes Prāṇa, from Prāṇa comes Śraddhā (faith), from Śraddhā arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prāṇa, from Taijas Prāṇa comes Anuruddha, from Anuruddha comes Bhūta Vāyu (the elemental, air, the tangible au), from him Soma (Moon) from Soma comes Varuṇa, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svāhā, from Svāhā, Usā. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is nowhere destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

*Note:—*The names given in the Taittirīya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyā in the above text refers to Lakṣmī or Rāmā. Śraddhā is the wife of Prāṇa. Buddhi is the same as Umā. The first in order is greater than one that follows it, because

the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in every one of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in one's own form (Svārupa), leaving superimposed forms." This gradation exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jivas lose their gradation. Therefore, the text says "this gradation is never and nowhere destroyed."

In the Chh. Up the words are "Nāma Brahman Iti Upāśva" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nāma, Manas, Speech, &c, by a locative case, and translated these phrases as "worship Brahman in Name," "worship Brahman in Speech," "worship Brahman in Mind, &c." The Commentator now quotes an authority for this interpretation —

It is thus written in the Sat Tattva:—"Hari gives salvation, when he is worshipped in the various deities, beginning with Nāma and ending with the Mukhya Vāyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it."

But, says an objector, these Devas Nāma, &c, differ in qualities and powers does the Lord existing in them differ also in qualities and powers? To this the Commentator replies —

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Usā and ending with the Mukhya Vāyu, yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always worshipped in the Highest, namely, in the Mukhya Prāṇa corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated.

Since the Lord loves the higher more than the lower, therefore when one meditates in the highest, he thereby conduces to the highest propitiation of the Lord. Not only is the Lord highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated upon in these Devas with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the Tattva Viveka

Note —Because the Lord loves a Deva of a higher hierarchy more than one in a lower one, therefore he who worships Him in a higher Deva gets His correspondingly higher grace and if he worships Him in the Chief Prāṇa (Christ) he obtains His highest grace.

The word Nāmas, &c., have been explained in the locative case, namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this. —

The words beginning with Nāma and ending with Prāṇa have been said to be in the seventh case, (they are to be translated as *in Name, in Speech, in Manas, &c*). They should be construed everywhere in the third, fourth fifth and sixth cases also.

Thus we may not only translate it as "worship Brahman in Name," but also "worship Brahman through Name, (Nāmā, third case), also "worship Brahman as revealed by Name (Nāmanāḥ Adhivṛyaktam, fifth case), so also "worship Brahman as the Lover of Name and beloved of Name" (Nāmanāḥ, Pīṭivisayāḥ, sixth case; so also, "worship Brahman as the quer of rewards to name (Nāman, Phala-pradām, fourth case). Thus Nāma Brahman Upāśva, should never be construed in the case it is

shown in the text, namely, in the case of apposition, and should never be translated as worship Brahman as name," for then name and Brahman would become identical ; while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else.

Thus everywhere, when these words Nāma, &c., are found in connection with Brahman, they are to be construed in the above manner. As in the well-known Rig Veda Hymn (X. 90. 12) Brāhmaṇaḥ Aśya Mukham Āsit, the word Mukham though shown in the first case is explained as not identical with Brāhmaṇa, for Brāhmaṇa is not the mouth of God, but it is explained in the fifth case, namely, from the mouth of God came out the Brāhmaṇa caste. Or as in the phrase Ātmā Vai Puṅgavah, the word Ātmā, though in the first case is explained as in the ablative and means "from the self or from one's own body" ; or is also explained in the sixth case, meaning then "the son belongs to one's own self" and does not mean that "the self is identical with the son. Or as in the phrase Yūpa Ādityah, the word Yūpa, though in the first case is explained in the seventh case. As everywhere, in these examples, the case of apposition is set aside, in favour of a more appropriate case, so in these passages also the words Nāma, &c., are to be construed not in the case of apposition but differently. This is done on the strength of the following Sūtra.—A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it, Brahman cannot be construed as identical with Nāma, &c. ; for then, it would be absurd to say Brahman is identical with Nāma and at the same time to say Speech is greater than Nāma, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case, as in the phrases Mano Hi Brahma, it may be construed in all the other cases as described by you. But when a word is in the objective case, as in the phrase Vacham Brahma Iti Upaste, how are you going to explain it ? Is there any Sūtra of Grammar, by which a word in the second case may be similarly explained ? To this the Commentator replies —

The second or the accusative case is employed in all the six cases, that is to say, it may be construed in all cases except the nominative case. Because all these (Nāma, &c.) have the Supreme as their cause.

Says an objector, we also do not say that Brahman is identical with Nāma, &c. All that we say is that Brahman is to be meditated upon as identical with Nāma &c. It is only for the purposes of meditation, that we assume this fanciful identity ; we never say that Brahman is really identical with Nāma, &c. To this the Commentator replies —

When one thing is meditated upon as something else, such meditation cannot be conducive to the production of the end of man

[For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as Uṣā or Rudra, &c., he can never know Brahman, though he may know Uṣā and others. Not only is this meditation perfectly useless to attain its own object, but it is dangerous also as the Commentator next shows]

There is not only want of the attainment of Puruṣārtha, but there is positive danger in such meditation ; just as there is danger in paying Royal Honours to a mere servant of the King. The person who thinks the servant of the King, to be the King, and by such thinking pays all royal Honours to him, incurs the displeasure of the King and is destroyed by him, because the servant is under

the control of the King ; therefore, he who meditates upon Nâma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nâma and the rest into hell called blind darkness. Therefore, let no one meditate upon these as Brahman. Thus it is in the Sâma Samhitâ.

Note :—Idol worship is not only useless, but positively sinful. If an idol, whether of clay or stone or of subtler bodies like that of Devas, &c., is worshipped as Brahman, the worshipper goes to hell, and so also does the Deva who accepts such worship. But if the man worships Brahman, in the idol or in the Deva, realizing all the while the separation of Brahman from the idol, and from the Deva, and knows that he is worshipping Brahman and not the idol or the Deva, such a worshipper gets the grace of Brahman and final release.

According to you, O Advaitin, these Nâma and the others are not Devas, but insentient objects. You have therefore less reason to fancy them as Brahman, and according to your own theory no good will result by worshipping them as Brahman. Therefore the Commentator says.—

Let no one meditate or worship any insentient object, or in an unworthy way, or in an untruthful way. For by such worship there is great disaster to the worshipper.

To meditate *improperly* is as when one thinks that Brahman weeps. In the Vedas we find a phrase *Sorodîti*, "he wept," and some persons say it means that the worshipper must meditate that Brahman is weeping. Such a meditation is called *unworthy meditation*, for Brahman never weeps. The *untruthful* worship is that in which you think of an object what it really is not, as when you think of a rose, not as a rose, but as a daisy. Similarly when you think of Nâma, &c., not what they really are, but as Brahman, such worship is called *false* worship. Therefore the worship of inanimate objects, the *unworthy* worship, and the *false* worship are all disastrous.

If an inanimate object like glass or skin is worshipped as God, such worship is that of an inanimate object. No one should worship glass (*Darbha*) or skin (*Charma*) and where the scriptures use these words, they are to be interpreted as referring to certain Devatâs, who have the *Abhimâna* of *Darbha* and *Charma* ; for an inanimate object can never give any fruit (whether worshipped at the time of Yajña or at any other time).

Says an objector, all inanimate objects are not useless, for we see herbs and drugs &c., when regularly used, produce results. To this the Commentator replies —

The very fact that drugs and herbs produce medical results proves that the Devas are dwelling in the herbs and drugs, and the good results of the medicines really depend on these Devas. The ignorant, who do not see the Devas in these herbs and drugs, get only ordinary results, by the use of medicines ; but the wise who see the action of the Devas in these, get in addition, super-physical results also [*invisible results—adhistâ phala*]. For it is a well known thing that no results can happen but through the intervention of some Deva or other. As a King feeds all his subjects, whether they know of his existence or not, (for the King maintains an open house and looks to the fact that none of his subjects should die of starvation) ; but the ignorant subject of the King, namely, a person who does not know of the existence of the King and so does not serve him, can never expect special benefits from the King, in the shape of grants of villages, of [Jagirs, &c. which are reserved only for those who know and serve the King], so the Devas give visible results to the ignorant, and invisible results in addition to that, to the wise.

But how is it that even when one takes medicine, one does not always get the desired results? Disease is not always cured. To this the Commentator replies:—

The favourable result of medicines, however little, requires something of Adṛiṣṭa (invisible) knowledge. A man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛiṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object, nor must his worship be untruthful, nor unworthy of the Lord, if he desires the best result (Mukti), and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord, or if he wishes to do what is the duty (of every right thinking man), or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release) must desire to please the Lord Hari; there is no questioning about it. Thus it is in the Upāsana Lakṣaṇa.

Even Lord Bādarāyaṇa in his Vedānta Sūtras (II. I. 5) says:—"Only the superintending deities are denoted (by such terms), for they have superior powers and are personally present (in all places)."

In such texts [the Earth spoke, (S Br. VI-3) Waters spoke], the deities that preside over Earth, etc., are denoted. For they have, distinguished from other (beings), exalted powers and they are also found present everywhere.

Similarly in the Sūtras II. 2-3 the same idea is conveyed:—

"[If it be said that the Pradhāna can be the cause] as seen in the case of milk or water; ["no" we reply], for even there [there is the intelligent being guiding it.]"

It is not right to hold, that even the non-intelligent Pradhāna may be active as in the case of milk curdling or water flowing, &c. For the Sṛuti says that even there the activity is caused by the Lord, as conveyed by the text "All the different rivers abide by the command of this Imperishable (Lord), O Gargi, the rivers which take their rise in the mountains of the Śveta, etc., and flow in different directions, some to the east, some to the west," (Br. V. viii. 9) "By this (Lord) indeed milk becomes curd, etc." As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sūtra of the Devatā Mimamsā shows the same:—The names like Skin &c., are used in denoting devas, because we find them holding conversation, and the rest." Thus in the following passage of the Rīg Veda (X, 97-22) we find the trees holding a discourse.—"With Soma as their Sovian Lord the Plants hold colloquy and say; O King, we save from death the man whose cure a Brahman undertakes."

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Savitar the God, O Stones, stir you according to the Law (Rv. X, 175, 1).

Not only the insentient matter has no directive activity of its own, but the animate world also has no independent activity of its own, as will appear from the following verse of the Rīg Veda:—(X, 112-9)

“Lord of hosts amid our bands be seated : they call Thee the greatest Sage among the sages. Nothing is done, even far away, without Thee, great wonderful Mighty One, is the hymn I sing thee.”

This shows that nothing is done anywhere by any one, but under the command of the Lord of the hosts. So also it cannot be said the devas can be frustrated in their aims. When the devas want to reward or punish any one, they do so without any chance of being hindered by any one.

So also in the following (Rv. X, 33-9) :—“None lives, even had he hundred lives, beyond the statute of the Devas.” So also (Rv. VIII, 47-1) :—“Yours are incomparable aids, and good the succour they afford.”

This shows that the aids of the gods are invincible, for the word *anehas* may be translated as invincible, that which cannot be frustrated. So also the following (Rv. X, 6-9) :—

“The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees. They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in.”

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas, when God can do everything. To this the Commentator answers in the words of the *Brahma Tarka* :—

The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentience from the Devas, the Devas get their power from the Supreme *Prāṇa* [the Christ], while the Chief *Prāṇa* gets his from the Supreme Lord *Viṣṇu*, always. This is the law, and nothing can happen, but as directed by them. There is no example of an insentient object showing any activity without the directing agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen. As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there, and they did not come there of themselves, and though we do not see the ants, we cannot say that the scattering is not caused by the ants. Thus we infer from known examples, that the insentient is always under the control and direction of the sentient.

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings? Cannot the sentient beings regulate their own activities without the devas? The theory of the devas is a cumbersome one. Rather say that every sentient being is self-moved. To this the Commentator says :—

When the evil spirits by obsessing can show their super-normal powers, [such as bringing things from a distance, levitation, clairvoyance, etc.], why should the spirits of good, the devas, be not active agents, also ; and why should not the Highest Spirit, the Lord *Hari* be active ? Thus in the *Brahma Tarka*.

In the second *khaṇḍa* occurs the word *hṛidayajñam*, a word generally translated as pleasing, but the Commentator shows that it has not that meaning here.

The word *hṛidayajñam* means he who knows the truth about the Lord. The word *hṛidaya* is a name of the Lord, literally meaning “He who moves in the hearts of all, or He who controls the hearts of all.” Thus in the *Aitareya*

Āraṇyaka we find the following :—"The Rṣis called Śārkarāksyas meditate on Brahman as Udara ; while the Rṣis called Āruneyas adore him as Hṛidaya (II. I. 4-5).

Thus hṛidaya is a well-known name of God. The word kola occurs in this khaṇḍa (second). The Commentator thus gives its meaning.

The Abhidhāna (Lexicon) says :—kola is the name of the pūga fruit, that is the betel nut ; while the betel leaf is called kalam.

In the fourth Khaṇḍa Saṅkalpa or Mitra is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of Mitra, and all the animate is the work of Prāṇa and the rest.

Mitra, called Saṅkalpa, is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras, and the multitude of sacrificial objects, and of the various worlds. Mitra is the fashioner of inanimate objects ; and Vāyu and the rest fashion all animate beings. All objects are dual having a material and a vital part, the first being the work of Mitra, the second that of Prāṇa. Thus it is in Vastu Tattva.

Says an objector why do you make this division ? In this very khaṇḍa we find that everything is created by Saṅkalpa, the word is sarvam or all. The Commentator says that the word must be restricted in its meaning here.

Saṅkalpa creates or fashions "all," that is, all inanimate objects. Chitta is that memory which is unsteady, [and] liable to forgetfulness. Smara is that memory which is steady and permanent. Thus it is in the Śabda Nirṇaya.

In the fifth khaṇḍa it is said "Yad ayam veda yad vā ayam vidvân" What is the difference between veda and vidvân, [when] both mean "he who knows.?"

To this the Commentator answers —

A man is said to know (veda) a thing when he has a general knowledge of it ; he is said to be an expert (vidvân) when he has special knowledge of a subject.

In the same khaṇḍa are used the words ekāyanam and pratiṣṭhâ, both generally meaning abode. The Commentator however shows that there is a shade of difference.

Pratiṣṭhâ means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest.

The word pratiṣṭha is applied to ordinary places of dwelling in a secondary sense only : [primarily it denotes the abode of the Released]. This is the difference which the knowers of words draw between the meanings of these two words.

The word Deva manuṣya has been used several times in this adhyāya. It does not mean the devas and men, but the devas who have assumed the form of men.

They should be known as deva-manuṣya who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khaṇḍa sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in Padma Purāṇa.

In the next few khaṇḍas, it is said that bala is greater than vijñāna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on. If balam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge but the physical force not so.

As says the Tattva Sâra :—By the word Force is meant two kinds of forces ; the force of the knowledge appertaining to the conditions of Release, and the external force. The knowledge which relates to Release is higher than ordinary knowledge [vijñâna]. Similarly annam or Food has also two meanings. It means the the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force [for without food there would be no force]. The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence food is said to be greater than force. Similarly water is said to be of two sorts, spiritual Water, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Water, this peace of conscience is the inner water, the external water is the liquid element. Thus the inner water is higher than the inner food, as the physical water is higher than the physical food [for no food will grow without water, and a man can live without food but not without water]. Similarly Fire has also two meanings, the Inner fire, which is the fire of genius [pratibhâ] and the External fire. Pratibhâ fire is greater than the satisfaction of soul ; for pratibhâ or the spiritual insight is greater than soul-satisfaction, [as fire or oxygen is a greater necessity of life than even water]. Similarly Âkâśa is of two sorts, the spiritual âkâśa and the physical âkâśa. The Inner âkâśa is within the pratibhâ [it is the life of the spiritual fire] ; the external âkâśa or the ether is that which pervades through every interstice of matter. The spiritual âkâśa is the steady light of genius, the spiritual fire is the erratic flame of genius ; hence âkâśa is greater than fire [A man may live without air, as in yoga hybernation, but not without ether ; for when the etheric double leaves the body, disintegration sets in]. But higher than the steady light of genius is the steady memory, called smara it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called âśâ. Âśâ means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prâṇa [the Christ]. That is the highest joy

The last three, of these namely Smara, Âśâ, and Prâṇa are purely spiritual and have no external correspondence. They are *inner* objects. But if these are purely spiritual, why not take the objects food, water, fire, &c, as purely material, and why explain them as devatas of food, water &c ? To this the Commentator replies :—

Commencing with food and ending with Prâṇa, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and âkâśa because from physical water is produced the physical food and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones takes place by a reverse process : [the unfoldment of the lower preceding that of the higher].

The manifestation of the inner faculties takes place a reverse way. Thus the unfoldment of the spiritual force (bala) leads to that of the spiritual love (rati), the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripiti), which unfolds pratibhâ, which leads to the opening of the steady memory, &c. Thus here the lower in scale is the cause of the manifestation of the higher ; and just the reverse of it takes place in the physical plane. In other words, the higher devata can manifest in man only after the lower has evolved, and manifested itself. But says an objector—if this be so, why call the succeeding ones greater, when they

depend upon the others for their manifestation ? In fact your so-called lower is the cause of the so-called higher : and cause being greater than the effect the so-called lower ought to be called the higher. To this the Commentator replies :—

Though the manifestation of Mokṣa depends upon the [successive unfoldment of the] lower devatās, yet as the bliss of mokṣa is innate, natural, and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree, and compared with Mokṣa it is transitory and ephemeral, therefore, the gradation is as mentioned above ; [that is to say, the quantity of bliss regulates the grade, and not the order of manifestation].

As the joy of this state of release is innate, and natural, it is eternal, and since it is eternal, all other joys are lower than it. The ecstasy of direct vision is considered to be the highest, but this even is not innate, for it depends upon antahkaraṇa, and is a modification of the inner organ, and consequently aparokṣa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon fitness for Mokṣa ; similarly the steady memory is dependent upon fitness for aparokṣa vision, while the pratibhā is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the pratibhā (the fire of genius), is dependent upon the fitness [for steady memory, while the erratic genius exists where there is fitness for the steady genius, from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction ? Thus in this order also, there is superiority of the attribute born of Piāṇa over every other quality.

Though the order of unfoldment of the spiritual qualities is reverse of that of the physical, yet, as a matter of fact, no lower quality unfolds, until the person is fit for the higher. Only the man eligible for Mokṣa, gets his aparokṣa vision unfolded, the man unfit for Mokṣa will never have his vision unfolded, and so on. Thus Mokṣa is really the cause of the unfoldment of all the latter

FIFTEENTH KHANḌA.

MĀNTRA 1.

प्राणो वा आशाया भूयान्यथा वा अरा नामौ समर्पिता
एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं
ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो
भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राणः Prāṇah, life breath, the Chief Prāṇa. वै Vai, verily. आशाया Āśāyāh, than Hope. भूयान् Bhūyān, greater. यथा Yathā, as. वै Vai, verily. अरा Arāh, spokes of a wheel. नामौ Nābhau, in the nave. समर्पिताः Samarpitāh, hold to or attached to. एवम् Eṣam, thus. अस्मिन् Asmin, in this. प्राणे Praṇe, in the Chief Breath. सर्वम् Sarvam, all. समर्पितम् Samarpitam, attached. प्राणः Prāṇah, the Chief breath. प्राणेन Prāṇena, through the Supreme Breath. The Highest Brahman. याति Yāti, moves. प्राणः Prāṇah,

The Supreme breath or Prâṇa. The Highest Self. प्राणम् Prâṇam, life to Prâṇam or the Christ. ददाति Dadâti, gives (all desired objects). प्राणाय Prâṇāya, to prâṇa. ददाति Dadâti, gives. प्राणः Prâṇah. The Supreme Breath. The Lord God. ह Ha, verily. पिता Pitâ, father. प्राणः Prâṇah, the Supreme breath. माता Mâtâ, mother. प्राणः Prâṇah, the Supreme breath. भ्राता Bhrâtâ, brother. प्राणः Prâṇah, the Supreme breath. स्वसा Svasâ, sister. प्राणः Prâṇah, the Supreme breath. आचार्यः Âchâryah, teacher. प्राणः Prâṇah, the Supreme breath. ब्राह्मणः Brâhmaṇah, the Priest. The Singer.

1. The Chief Breath (Prâṇa) is verily greater then Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath himself moves through the Supreme Breath. The Supreme Breath gives to the Chief Breath all that He desires, (when the Prâṇa mediates for souls to the Supreme Breath); yea gives to him his very life. This Supreme Breath is verily the father, the Supreme Breath, the mother; the Supreme Breath, the sister; the Supreme Breath, the teacher; the Supreme Breath, the Priest.—504.

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं
वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्ये-
वैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै
त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै
त्वमसीति ॥ २ ॥

सः Sah, he. यदि Yadi, if. पितरम् Pitaram, to father. वा Vâ, or. मातरम् Mâtaram, mother. वा Vâ, or. भ्रातरम् Bhrâtaram, brother. वा Vâ, or. स्वसारम् Svasâram, sister. वा Vâ, or. आचार्यम् Âchâryam, teacher. वा Vâ, or. ब्राह्मणम् Brâhmaṇam, priest. वा Vâ, or. किञ्चित् Kñichit, any thing. भृशम् Bhrîsam, offensive. इव Iva, as if. प्रत्याह Pratyâha, says. धिक् Dhik, shame, fie. त्वा Tvâ, to thee. अस्तु Astu, be. इति Iti, thus. एव Eva, even. एनम् Enam, to him. आहुः Âhuh, they say. पितृहा Pitrihâ, father-killer, parricide. वै Vai, verily. त्वम् Tvam, thou. असि Asi, art. मातृहा Mâtrihâ, matricide. वै Vai, verily. त्वम् Tvam, thou. असि Asi, art. भ्रातृहा Bhrâtrihâ, fratricide. स्वसृहा Svasrihâ, killer of sister. आचार्यहा Âchâryahâ, killer of teacher. ब्राह्मणहा Brâhmaṇahâ, killer of priest. वै Vai, verily त्वम् Tvam, thou. असि Asi, art. इति Iti, thus.

2. If he says anything harsh to his father or mother, or brother or sister, or teacher or priest, people say to him, 'fie unto

thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3.

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासंव्यतिषंनहेन्नैवैनं
ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ Atha, then. यदि Yadi, if. अपि Api, also. एनान् Enān, these. उत्क्रान्तप्राणान्, Utkrāntapṛāṇān, gone Life Breaths, whose life breaths had departed. शूलेन Śūleni, with a poker समासम् Samāsam, fully, touching with, thrusting. व्यतिषंदहेत् Vyatiṣandahet, burns then to pieces. न Na, not. एव Eva, even. एनम् Enam, to him ब्रूयुः Brūyuh, they say पितृहा Pitrīhā killer of father. असि Asi, thou art इति Iti, thus. न Na, not मातृहा Mātrihā, Matricide. असि A-i, art thou. इति Iti, thus. न Na, not. भ्रातृहा Bhrātṛihā, fratricide. असि Asi, thou art. इति Iti thus. न Na, not. स्वसृह Svasṛihā, sorroricide. असि Asi, thou art इति Iti, thus. न Na, not. आचार्यहा Achāryahā, tutor killer. असि A-i, thou art. इति Iti, thus. न Na, not. ब्राह्मणहा Brahmanahā, Priest killer.

3. But when Life Breaths have gone out of them, if one thrusts a poker into them or burns them to ashes, no one says to him "Thou hast killed thy father, mother, brother, sister, teacher or priest."—506.

MANTRA 4

प्रणो ह्येवैतानि सर्वाणि भवति स वो एष एवं पश्यन्नेव
मन्वान एव विजानन्नतिवादी भवति तं चेह्युरतिवादसीत्य-
तिवादसीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्रणः Prāṇah, the Supreme Breath हि Hi, verily. एव Eva, indeed, only. एतानि Etāni, in these. सर्वाणि Sarvāṇi, all. भवति Bhavati, becomes. सः Saḥ, he. वै Vai, verily. एषः Eṣah, this. एवम् Evam, thus. पश्यन् Paśyan, seeing. एवम् Evam, thus. मन्वानः Manvānah, perceiving. एवम् Evam thus. विजानन् Vijānan, understanding. अतिवादी Ativādī, becomes a speaker of the highest truth. भवति Bhavati, becomes. तम् Tam, to him. चेत् Chet, if. ब्रूयुः Brūyuh, they say. अतिवादी Ativādī, declarer of the highest truth, a Christian. असि Asi, thou art. इति Iti, thus. अतिवादी Ativādī, declarer of the highest truth, a Christian. अस्मि Asmi, I am. इति Iti, thus ब्रूयात् Brūyāt, let him say. न Na, not. अपह्नुवीत Apahnūvīta, let him not conceal.

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, "thou art an Ativâdin," let him say boldly. "I am an Ativâdin," he need not conceal it. ("Sir is there something higher than Prâṇa?" "Yes, there is something higher than Prâṇa." Sir, tell it me.")—507.

Note—An Ativâdin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prâṇa (Christ) is the highest truth, next only to God. Ativâdin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

SIXTEENTH KHANDA.

MANTRA 1

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एषः Esah, this. तु Tu, but. वै Vai, verily. अतिवदति Ativadati, declares the highest truth. यः Yah, who. सत्येन Satyena, with the true, about the true, i. e., Visṇu. अतिवदति Ativadati, declare the highest truth. सः Sah, that. अहम् Aham, I. भगवः Bhagavah, Sir. सत्येन Satyena, by the true, by the Lord Visṇu, by the grace of the True. अतिवदानि Ativadâni, may I become an Ativâdin. इति Iti, thus. सत्यम् Satyam, the true, Visṇu. तु Tu, but. एव Eva, even. विजिज्ञासितव्यम् Vijijñâsitavyam, ought to be known. इति Iti, thus. सत्यम् Satyam, the true, Visṇu. भगवः Bhagavah, Sir. विजिज्ञासे Vijijñâse, desire to know. इति Iti, thus.

1. [The Lord called the True is higher than Prâṇa]. But he in reality is [a higher] Ativâdin, who declares the Lord Visṇu to be the True. "Sir, may I become an Ativâdin by the grace of the True." "But we must [first] desire to know the True." "Sir, I desire to know the True." - 508.

SEVENTEETH KHANDA.

MANTRA. 1.

यदो वै विजानात्यथ सत्यं वदति नांविजानन् सत्यं वदति
विजानन्ने सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Ydā, when. वै Vai, verily. विजानाति Vijānāti, one understands. अथ Atha, then. सत्यम् Satyam, the Lord called the True, the good Ruler. वदति Vadati, he speaks, he declares the True to be Omniscient. न Na, not. अविजानन् Avijānan, he who does not understand the Lord as Omniscient. सत्यम् Satyam the True. वदति Vadati, declares. विजानन् Vijānam, understanding, the Lord as Omniscient. एव Eva, even, only. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्यम् Vijijñāsitavyam, one should desire to understand. इति Iti, thus. विज्ञानम् Vijñanam, the understanding. भगवः Bhagavah, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one understands (the good Lord as Omniscient) then one declares the Good Lord (Satyam). One who does not understand (Him as Omniscient,) cannot declare Him as the Good. Only he who understands the Omniscient, can declare the Good. This Omniscient, however, we must desire to understand. "Sir, I desire to understand the Omniscient." - 509.

Note.—The word satya means the Good (sat) Ruler (ya).

EIGHTEENTH KHANḌA.

MANTRA 1.

यदा वै मनुते,थ विजानाति नामत्वा विजानाति मत्त्वैव
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजि-
ज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yadā, when. वै Vai, verily. मनुते Manute, perceives, acts zealously, realises that the Lord is the Thinker. अथ Atha then. विजानाति Vijānāti, he understands. न Na, not. अमत्वा Amatvā, without thinking, without being zealous. विजानाति Vijānāti, understands. मत्वा Matvā, by perceiving, by being zealous, by knowing Him as thinker. एव Eva, even, only. न Na, not. विजानाति Vijānāti, understands as Omniscient. मतिः Mātiḥ, the thinker, Reason, thought, perception, zeal. तु Tu, but. विजिज्ञासितव्या Vijijñāsitavyā, one should desire to understand. इति Iti, thus. मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker. भगवः Bhagavah, Sir. विजिज्ञासे Vijijñāse. I desire to understand. इति Iti, thus.

1. When one realises Him as the Thinker, then one knows Him as Omniscient. Only who does not so realise, cannot understand Him as Omniscient. Only he who knows thus, understands the Omniscient. This Thinker, however, we must desire to understand. "Sir, I desire to understand the Thinker."—510.

NINETEENTH KHANDA.

MANTRA 1.

यदा वै अद्दधात्यथ मनुते नाअद्दधन् मनुते अद्दधदेव
मनुते अद्दा त्वेव विजिज्ञासितव्येति अद्दां भगवो विजिज्ञास
इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yadâ, when. वै Vai, verily अद्दधाति Sraddadhati, has faith, believes, knows Him as Holy. अथ Atha, then. मनुते Manute, he has zeal, acts zealously, knows Him as Thinker. न Na, not. अअद्दधन् Aśraddadhan, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker. अद्दधत् Sraddadhat, has faith. knows as Holy. एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker. अद्दा Sraddha, faith, holiness. तु Tu, but एव Eva, alone. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to understand. इति Iti, thus. अद्दात् Sraddhām, faith, holy One. भगवः Bhagavah. Sir, विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. Only he who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. "Sir, I desire to understand the All-holy." - 511.

TWENTIETH KHANDA

MANTRA 1.

यदा वै निस्तिष्ठत्यथ अद्दधाति नानिस्तिष्ठज्जअद्दधाति
निस्तिष्ठन्नेव अद्दधाति निष्ठा त्वेव निजिज्ञासितव्येति निष्ठां
भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yadâ, when. वै Vai, verily. निस्तिष्ठति Nististhati, attends on spiritual teacher, has reverence : knows Him as Firm. अथ Atha, then. अद्दधाति Sraddadhâti, he has faith : knows him as holy. न Na, not. अनिस्तिष्ठज्ज Anististhan, without reverence : knowledge of firmness. अद्दधाति Sraddadhâti, has faith : knows him as holy. निस्तिष्ठन् Nististhan, who has reverence : knowing Him as Firm. एव Eva, only. अद्दधाति Sraddadhâti, has faith : one knows him as holy. निष्ठा Nisthâ reverence, firmness. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्या

Vijjñāsitavyā, one should desire to know. इति Iti, thus. निहाम् Nis,hām, the All Firm. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijjñāse, I desire to know. इति Iti, thus.

1. When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy. Only he who knows Him as firm, believes Him as holy. This firm Lord, however, we must desire to understand. "Sir, I desire to understand the firm One."—512.

TWENTY-FIRST KHANDA.

MANTRA 1

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येयि कृतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yadā when. वै-Vai, verily. करोति Karoti. controls passions : knows Him as Creator. अथ Atha. then निस्तिष्ठति Nististṭhati, has reverence : knows Him as Firm. न Na, not अकृत्वा Akṛtvā, without controlling : knowing Him as Creator. निस्तिष्ठति Nististṭhati, has reverence : knows Him as Firm. कृत्वा Kṛtvā, having control, knowing Him as Creator. एव Eva, alone. निस्तिष्ठति Nististṭhati, have reverence : knows Him as Firm. कृतिः Kṛtiḥ, control, creator. तु Tu, but. एव Eva, alone. विजिज्ञासितव्या Vijjñāsitavyā, one should desire to know कृतिम् Kṛtim, control, creator भगवः Bhagavaḥ, Sir विजिज्ञासे Vijjñāse, I desire to know. इति Iti, thus-

1. When one knows Him as Creator, he knows Him as having firmness. The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator. The Creator, therefore, should one desire to know. "Sir, I desire to know the Creator."—513.

TWENTY-SECOND KHANDA.

MANTRA 1.

यदा वै सुखं लभतेथ करोति नासुखं लब्ध्वा करोति
सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं
भगवो विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yadâ, when. वै Vai, verily. सुखम् Sukham, happiness. लभते Labhate, he obtains. अथ Atha, than. करोति Karoti, performs a duty. न Na, not. असुखम् Asukham, not happiness. लब्ध्वा Labdhvâ, having obtained, realised. करोति Karoti, performs duty, knows the Creator. सुखम् Sukham, happiness. एव Eva, alone. लब्ध्वा Labdhvâ, having obtained. करोति Kaioti, does any act सुखम् Sukham, happiness. तु Tu, but. एव Eva, alone. विजिज्ञासितव्यम् Vijijñâsitavyam, one should desire to understand. इति Iti, thus. सुखम् Sukham, happiness. भगवः Bhagavah, Sir. विजिज्ञासे Vijijñâse, I desire to understand. इति Iti, thus.

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator. Realising Him as Pleasure alone, one knows Him as Creator. This Pleasure, however, we must desire to understand. "Sir, I desire to understand Pleasure."—514.

TWENTY-THIRD KHANDA.

MANTRA 1.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा
त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

याः Yah, who. वै Vai, verily. भूमा Bhûmâ, infinity, the full Nârâyana. तत् Tat, that. सुखम् Sukham, pleasure, happiness. True and independent bliss. न Na, not. अल्पे Alpe, finite Mukti the Released Souls सुखम् Sukham, happiness, pleasure. अस्ति A-ti, 1- भूमा Bhûmâ, infinity. एव Eva, only. सुखम् Sukham, happiness, pleasure भूमा Bhûmâ, infinity. तु Tu, but एव Eva, only. विजिज्ञासितव्यः Vijijñâsitavyah, one should desire to understand. इति Iti, thus. भूमानम् Bhûmânâ, the infinity. भगवः Bhagavah, Sir. विजिज्ञासे Vijijñâse, I desire to understand. इति Iti, thus.

1. He who is (the Lord Nârâyana) called the Infinity, is real pleasure : without the grace of Infinity there is no pleasure for the finite but Mukta-jivas. Infinity alone is pleasure : one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515.

Note.—Thus Nârâyana, called Infinity (Bhûmâ), is the Good (Satya), the Omniscient (Vijñâna), the Thinker (Matî), the Holy (Śraddhâ), the Firm (Nishtha), the Creator (Kṛiti), and the Pleasure (Sukham). All these attributes belong to Him.

TWENTY-FOURTH KHANDA.

MANTRA 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स

भूमा, यत्र यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो
वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्
प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom. न Na, not. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees. न Na, not. अन्यत् Anyat, any thing else. शृणोति Śṛṇoti, one hears. न Na, not. अन्यत् Anyat, any thing else विजानाति Vijānāti, understands. सः Sah, भूमा Bhûmâ, infinity अथ Atha, but. यत्र Yatra, where, under control of whom. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees अन्यत् Anyat, anything else. शृणोति Śṛṇoti, one hears. अन्यत् Anyat, any thing else. विजानाति Vijānāti, undeistand. तत् Tat, that. अल्पम् Alpam, small. यः Yah, who वै Vai, verily भूमा Bhûmâ, infinite. तत् Tat, he. अमृतम् Amṛitam, immortal. अथ Atha, then यत् Yat, what. अल्पम् Alpam, small, whole class of Muktas. तत् Tat, that. मर्त्यम् Martyam, mortal. सः Sah, he. भगवः Bhagavah, Sir कस्मिन् Kasmin in which. प्रतिष्ठितः Pratisthitah, foundation, rest. इति Iti, thus. स्वे Sve, own महिम्नि Mahimni, glory. यदि Yadi, or, if. वा Vâ, or न Na, not. महिम्नि Mahimni, glory. इति Iti, thus.

Note —He who is Infinity, He verily is Pleasure in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity) The Infinity alone is pleasure Infinity, however, one must try to understand "Sir, I desire to understand Infinity"

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinity. But where he see a thing under the control of something else, or hears it such, or understands it such, that is the limited. He who is Infinity, He is verily the Immortal. But that which is the limited that is Mortal. "Sir, in what does this Infinity rest?" In His Own Glory or perhaps not even there.—516.

MANTRA 2.

गोअश्वमिह महिमेत्याचाक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राणयायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्य-
स्मिन् प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशच्छ्लोकः ॥ २४ ॥

गो Go, Cow. अश्वम् Aśwam, horse. इह Iha, here. महिमा Mahimâ, glory इति Iti, thus. आचक्षते Âchaksate, they call. हस्तिहिरण्यम् Hasti-hiraṇyam, elephants and gold. दासभार्यम् Dâsa-bhâryam, slaves and wives. क्षेत्राणि Kṣetrâṇi, fields. आयतनानि Âyatanâni, houses इति Iti, thus न Na, not. अहम् Aham, I. एवम् Evam, thus. ब्रवीमि Bravîmi, I say. इति Iti, thus ह Ha, verily.

उवाच Uvâcha, said [Sanat Kumâra.] अन्यः Anyah, another. हि Hi, verily. अन्यस्मिन् Anyasmin, in another. प्रतिष्ठितः Pratisthitah, resting. इति Iti, thus.

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumara. "I said something different. 'Infinity resting in his own glory,' is different from any worldly glory."—517.

TWENTY-FIFTH KHANDA

MANTRA 1

स एवाधस्तात् स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः
स उत्तरतः स एवेदं सर्वमित्यथातो हङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतो हमुत्तरतो हमे-
वेदं सर्वमिति ॥ १ ॥

सः Sah, he एव Eva, alone अधस्तात् Adha-tât, below सः Sah, he. उपरिष्ठात् Uparistât, above सः Sah, he पश्चात् Paśchât, behind. सः Sah, he. पुरस्तात् Purastât, before सः Sah, he दक्षिणतः Dakṣiṇatah, on the right. सः Sah, he. उत्तरतः Uttaratah, left. सः Sah, he. एव Eva alone इदम् Idam, this the nearest. सर्वम् Sarvam, all, all under Him, the Full इति Iti, thus. अथातः Athâtaḥ, now, then. अहङ्कारादेशः Ahaukāra-deśah, self consciousness; Âdeśa, teaching; The Lord Aniruddha in the Jiva. एव Eva, only अहम् Aham, I, The Lord called Aham एव Eva, alone अधस्तात् Adha-tât, below, अहम् Aham, I. The Aham. उपरिष्ठात् Uparistât, above. अहम् Aham, I, The Aham पश्चात् Paśchât, behind. अहम् Aham, I, The Aham पुरस्तात् Purastât, before. अहम् Aham, I, The Aham. दक्षिणतः Dakṣiṇatah, on the right. अहम् Aham, I, The Aham. उत्तरतः Uttaratah, on the left अहम् Aham, I एव Eva, alone इदं this, nearest. सर्वम् all, full. इति thus.

1. The Infinity indeed is below, above, behind, before, on the right and left—this He indeed is Full (Sarvam). Now follows the explanation of the Infinity residing in the Jiva, and called ("I"). The "I" is below, the "I" is above, the "I" is behind, the "I" is before the "I" is on the right, the "I" is on the left, the "I" verily is nearest and the Full—518.

MANTRA 1.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमि-
ति स वा एष एवं पश्यन्नेवं मन्यान एवं विजानन्नात्मरति-

रात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ ये अन्यथातो त्वदुरन्यराजानस्ते क्षय्यलोको भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

अथातः Athātah. now, then. आत्मादेशः Ātmādeśah the explanation of the Infinity as atma, his aspect as Va-sudeva एव Eva, even, alone. आत्मा Ātmā, Self. एव Eva, even, alone. अधस्तात् Adhastāt below. आत्मा Ātmā, Self. उपरिष्ठात् Upariṣṭāt, above. आत्मा Ātma. Self. पश्चात् Paśchat, behind. आत्मा Ātma Self. पुरस्तात् Pūrastat, before आत्मा Ātmā, Self. दक्षिणतः Dakṣiṇataḥ. on the right. आत्मा Ātmā, Self. उत्तरतः Uttarataḥ, on the left आत्मा Ātmā. Self. एव Eva, alone. इदम् Idam, this. the nearest सर्वम् Sarvaṃ, All, Full. इति Iti, thus. सः Sah, hé. वा Va, verily एषः Eṣah, thus. एवम् Evam, thus. पश्यन् Paśyan, seeing, एवम् Evam. thus. मन्वानः Manvanah. thinking. एवम् Evam, thus. विजानन् Vijanan, understanding आत्मरतिः Ātmaratih. thinking the Self to be the Highest. आत्मक्रीडः Ātmakṛīḍah, sporting with the Atman, आत्ममिथुनः Ātmamithunaḥ, uniting with the Atman. आत्मानन्दः Ātmānandah, who has Atman for his Joy. सः Sah, he. स्वराट् Svarat, having the Lord for his Sva ; as his king. भवति Bhavati, becomes. तस्य Tasya, his, of the freed soul. सर्वेषु Sarveṣu, in all. लोकेषु Lokesu, in worlds. कामचारः Kāmachārah freedom of movement. भवति Bhavati, becomes. अथ Atha, but ये Ye, who अन्यथा Anyathā, otherwise. अतः Atah, than this. विदुः Viduḥ, know. अन्यराजानः Anyarājānah, are under other kings than the Lord called Sva. ते Te, they. क्षय्यलोकाः Kṣayyalokāḥ, dwellers of Transitory worlds भवन्ति Bhavanti, become तेषां Tesāṃ, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokesu, in worlds. अकामचारः Akāmchārah, want of freedom of movement. भवति Bhavati, becomes.

2. Next follows the explanation of the Infinite as the Self (Vāsudeva). Self is below, Self is above, Self is behind, Self is before, Self is on the right, Self is on the left, the Self alone is the nearest and the Full.

He who sees Him thus, thinks of him thus, understands Him thus, He always thinks the Self to be the highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self. For Him there is freedom of movement in all the worlds. But those who understand Him differently from this, live in perishable worlds and are under inferior rulers, for them there is no freedom of movements in all worlds.—519.

TWENTY-SIXTH KHANDA.

MANTRA 1.

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत
 आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आ-
 त्ततस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽ-
 न्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमा-
 त्ततः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
 मन्त्रा आत्मतः कर्माण्यात्मन एवेदं सर्वमिति ॥ १ ॥

TWENTY-SIXTH KHANDA

MANTRA 1.

तस्य Ta-sya, hi- ह Ha, verily. वै Vâi, verily. एतस्य Etasya, of this.
 एवंपश्यतः Evampaśyataḥ, of thus seeing ; Of one who sees thus ; One who is
 Mukta or released. एवंमन्वानस्य Evamnavânasya, of one who thinks thus. एवम्
 Evam, thus. विजानतः Vijânataḥ, understanding thus. आत्मतः Âtmataḥ, from the
 Supreme Lord called Âtman or Sat प्राणः Prâṇaḥ, Prâṇa. आत्मतः Âtmataḥ,
 fr. the S. L. आशा Âśâ, hope आत्मतः Âtmataḥ, fr. the S. L. called Âtman or
 Sat. स्मरः Smaraḥ, Memory. आत्मतः Âtmataḥ fr. the S. L. आकाशः Âkâśaḥ,
 the ether. आत्मतः Âtmataḥ, fr. the S. L. तेजः Tejah fire. आत्मतः Âtmataḥ, fr.
 the S. L. आपः Âpah, waters. आत्मतः Âtmataḥ, fr. the S. L. आविर्भावतिरोभावौ
 Âvirbhâvatirobhâvau, the appearance and disappearance of the world systems.
 आत्मतः Âtmataḥ, fr. the S. L. अन्नम् Annam, food. आत्मतः Âtmataḥ, fr.
 the S. L. बलम् Balam, force आत्मतः Âtmataḥ, fr. the S. L. विज्ञान Vijñānam,
 understanding आत्मतः Âtmataḥ fr. the S. L. ध्यानम् Dhyanam, meditation.
 आत्मतः Âtmataḥ, from the S. L. चित्तम् Chittam, mind, unsteady memory.
 आत्मतः Âtmataḥ, fr. the S. L. संकल्पः Sankalpah, will. आत्मतः Âtmataḥ, fr.
 the S. L. मनः Manah, mind. आत्मतः Âtmataḥ, fr. the S. L. वाक् Vâk, speech.
 आत्मतः Âtmataḥ, fr. the S. L. नाम Nâma, name. आत्मतः Âtmataḥ, fr. the S.
 L. मन्त्राः Mantrâḥ, Sacred hymns. आत्मतः Âtmataḥ, fr. the S. L. कर्माणि
 Karmâṇi, sacred rites. आत्मतः Âtmataḥ, fr. the S. L. एव Eva, alone. इदम्
 Idam, this world. सर्वम् Sarvam. all इति Iti, thus.

1. Of the released soul which sees thus, which thinks thus, understands thus, (there takes place the vision of creation, sustenance and dissolution of the Universe. He sees how) the Chief Prâṇa comes out of the Lord (Âtman, how the Hope comes out from the Âtman: how the Steady Memory emerges from

Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Waters from the Âtman the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

*Note:—*This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out the Lord.

MANIRA. 2.

तदेष श्लोको न पश्यो मृतुं पश्यति न रोगं नोत दुःखताम्
सर्वम् ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति
त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्मृतः शतं
च दश चैकश्च सहस्राणि च विंशतिरोहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमस्वरूपारं दर्शयति भगवान् सनस्कुमारस्तम्
स्कन्द इत्यचाक्षते तम् स्कन्द इत्याचक्षते ॥ २ ॥

इति षड्विंशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥ ७ ॥

तत् Tat, about this एषः Eṣah, this. श्लोकः Ślokaḥ, verse न Na, not.
पश्यः Paśyah, the seer, the Mukta Jīva मृतुः Mṛtyum, death. पश्यति Paśyati,
sees. न Na, not. रोगम् Rogam disease न Na not नोत Uta, also दुःखताम्
Duhkhatām, sorrow, pain सर्वम् Sarvam all ह Ha, verily पश्यः Praśyah,
the seer, the released soul पश्यति Paśyati, see सर्वम् Sarvam, all the Supre-
me Lord called Full आप्नोति Āpnoti obtains सर्वशः Sarvaśah, always, every-
where इति Iti, thus सः Sah, He एकधा Ekadhâ, one-told. भवति Bhavati,
becomes त्रिधा Tridhâ, three-fold Bhavati becomes. पञ्चधा Pañchadhâ, five-
fold. सप्तधा Saptadhâ, seven-fold नवधा Navadhâ, nine-fold. च Cha,
and. एव Eva, alone thus पुनः Punah, again. च Cha, and. एकादश Ekâd-
śāśa, eleven. स्मृतः Smṛitah, is called. शतं दश च Satamcha daśacha, one
hundred and ten and one एकः च Ekah, cha, and one. सहस्राणि च विंशतिः
Sahasrâṇi, cha viṁśatih, one thousand and twenty. आहारशुद्धौ Âhâra śuddhau, food
being pure teaching or doctrine being pure. सत्त्वशुद्धिः Sattvaśuddhiḥ, purity of
knowledge. सत्त्वशुद्धौ Sattvaśuddhau, when the mind is pure. ध्रुव Dhruvâ.
steady. स्मृतिः Smṛtiḥ, memory, means of meditation. स्मृतिलम्भे Smṛtilambhe,

when meditation is steady. सर्वग्रन्थीनाम् Sarvagranthinām, of all fetters. विप्र-मोक्षः Vi-pra-mokṣaḥ, unloosening. तस्मै Tasmai, to him. मृदितकषायाय Mṛidi takṣāyāya, whose faults have been rubbed out. तमसः पारम् Tamaśaḥ, pāram, the other side of darkness. दर्शयति Darśayati, show-. भगवान् Bhagavān, Lord. सनत्कुमारः Sanat Kumārah Sanat Kumāra. तम् Tam, him. स्कन्दः Skandah, Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say. तम् Tam, him. स्कन्दः Skandah, Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say.

2. There is this verse about it : "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine and it is said, He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nārada, with his faults all rubbed out, the Great Teacher Sanat Kumāra showed the other side of darkness. Sanat Kumāra is called the Great Warrior, yea he is called the Great Warrior.—521.

MADHYA'S COMMENTARY

The last khanda ended with the Ātā as the highest. The next khanda teaches that Prāṇa is the highest, and we find the enigmatical saying, the prāṇa moves by the prāṇa, it gives prāṇa to the prāṇa. It may be construed as meaning that the prāṇa moves by his own power, and that the prāṇa gives his own life to others; but this would be wrong. Hence the Commentator explains it.—

That which is Prāṇa (the Christ) moves by the PRĀṆA, namely moves by the Supreme Brahman, who is the PRĀṆA and thus the true meaning of the phrase prāṇaḥ prāṇena vāti. The phrase prāṇaḥ prāṇam dadāti means the Supreme Brahman (Prāṇa) gives to Prāṇa all desired objects. That the word prāṇa means the Supreme Brahman we find from the following Śruti.—He is the PRĀṆA of prāṇa itself (Kena). The phrase 'prāṇāya dadāti' means that the Prāṇa hands over to the Supreme PRĀṆA the Soul of the freed, having shown him the Supreme Self (In other words he is the Meditator). that the Prāṇa Vayu gives to the disciple the knowledge of the Supreme Brahman even. He shows the Brahman to him through knowledge.

The word ativādi means he who says (vadati) to the disciple the truth about the highest (atita), for the Highest has gone beyond all else, (beginning with annam and ending with prāṇa). (He who proclaims the Highest is Ativadi—the Evangelist). The phrase Eva Tu Vā Ativadati uses the word Tu (but) in order to show that something new is being taught. He who proclaims the chief Prāṇa as the highest, is called an Ativādi with regard to Prāṇa, but he who proclaims the Lord called Satya as the highest is higher than that Ativādi who proclaims the Prāṇa only. The phrase "Sir, is there anything higher than Prāṇa," is to be supplied here in order to complete the sense. This we do on the maxim where any sense of a passage cannot be made out without

supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning. This we do on the maxim enunciated by the venerable Bādaiyāṇa himself in the following Sūtra. (III-3-37). "If it be objected that otherwise (i. e., there being none higher than Prāṇa) he cannot be different from the Supreme Being, we reply, the objection is not valid, for (it is fit to narrow the denotation of "all" in the Śruti) as taught by Scripture."

When it is stated that Prāṇa is the foremost of all, it may seem that the separateness of Prāṇa from the Supreme is not possible to maintain, but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptural teaching here is that Prāṇa is superior, (not absolutely to all, but) to all other souls, and the Supreme Being is superior to Prāṇa. If it be said that there is none higher than Prāṇa, it is to be denied; for

"(It is proper to hold that Satya, the Lord, is superior to Prāṇa, as it may be seen (from supplying the ellipsis) for the (Chhândogas) have added to Satya a distinguishing element (particle) as in every other case."

That the superiority of the Lord is declared in the passage, would become evident on supplying the question and answer as in the previous cases, for the Sakhins distinguish Satya from Prāṇa thus "But he indeed speaks of the Supreme Thing, who speaks of Satya" (i. e., by using the adversative conjunction 'but' they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prāṇa) (Chh. VII. 16). Just as there is the use of distinguishing attributes and the statements in other cases, so also distinction is drawn in the case of Satya by saying, "But he, &c.") And this is said also in the Brihat Tantra "The superiority over man of the gods remains the same even in heaven, and over them, of Prāṇa, and over Prāṇa certainly that of Hari, the eternally blessed." Then an objection may be raised thus, not only Viṣṇu called Satya is above Prāṇa, there are many others too, for after Satya, Kṛti, Nishtha, Viñāna and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Aksara) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka "To Him who is different from, and exalted over the group (series) of which the first is Nāma and the last is Prāṇa, and whose essence consist of Satya, etc., (truth etc., etc.) (who is the true, etc.,) to Him, the glorious Viṣṇu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahankāra, are described (in the Śruti) and from whom alone the soul obtains release."

He who proclaims Prāṇa to be the highest is called an Ativādi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Ativādin. The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller; because He is the good governor, therefore, He is called Satya.

If Viṣṇu is Satya then how do you explain the subsequent khandaṁ where Viñāna, Mati, Śraddhā, Niṣṭhā, Kṛti, Sukham, Bhumā, Ahankāra, and Ātman are shown, each succeeding to be higher than the preceding one in the series? The Commentator explains that all these names described the various attributes of the Lord Viṣṇu called here Satya, the good governor.

The Lord Viṣṇu is called Viñāna, because He has specific (vi) knowledge (Jñāna) of everything; or His form is highest knowledge. He is called Mati,

because He has general knowledge, i.e., knows everything generically as well. He is called Śraddha because His form is always holy. He is called Nisthā because He is always firm. He is called Kṛti because He is the creator of all. He is called Sukham because He is full bliss. He is called Bhûmā because he is full of all auspicious qualities.

In describing Bhûmā it has been said that nothing else is seen there. It should not be understood to mean that in Bhûmā nothing else exists; and on the other hand it means that everything else really exists but dependent upon Bhûmā. Therefore the Commentator says —

He is called Bhûmā because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhûmā.

The Commentator now explains the phrase that Bhûmā is above and below.

He the Lord full of all auspicious qualities, pervading all localities, always from eternity, is self-dependent, and all objects are under His control from all times.

Being full, all the above attributes are now shown to be the logical consequence of His being full, and to follow logically one from the other.

Because He is full, therefore, He is all joy; because He is all joy therefore, He is the creator of all; because He is the creator of all, therefore, He is perfectly steady; because He is perfectly steady, therefore, He is all holy; because He is all holy, therefore, He is all Knower generically (the thinker); because He knows everything generically, therefore He is all knower specifically (the omniscient); therefore the Lord Hari is omniscient, because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults; and ja=controller, Satya=the holy or the Good governor). Bhûmā is a name of Nârâyana, He is also called Ahankâra because He makes the consciousness of 'I' in all. Since in His aspect of Annul-dha He dwells within all Jîvas and causes their notion of 'I'ness.

But the Jîva is atomic, the Lord within the Jîva must therefore be atomic. How is it that He is described here as all-pervading? To this the Commentator replies:—

Though the Lord is atomic as existing within the Jîva, yet through His Lordly and mysterious power, He is all-pervading, just as in the little body of the child (Vîṣṇu), Mâikandeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jîva, is yet all-pervading; verily Vâsudeva is the Supreme Lord. He is called Âtmā because He is all-pervading; verily there is no distinction and differences in the Lord Hari. Thus it is in the Parama Sâra.

It is said he who is Bhûmā is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal, it would mean that such souls are identical with the Lord. The Commentator shows that the word Alpa meaning small, refers to the released souls, as compared with Bhûmā the Lord, and that the released souls are not mortal in the strict sense of the word. For then the Goddess Rāmā would also become mortal, and would be joyless, because the text says there is no happiness in that which is Alpa.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmā, the small or the Mukta Jîvas can have no happiness. Similarly, the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore they are called mortal.

Even the goddess Śrī the full is Alpa but immortal, because she is beloved of the Lord and eternally free and though she is called Alpa she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ)

If even the Muktas have no joy, except through the grace of the Lord, why are they described as Âtmâ-Rati, &c., meaning that they delight in the self, love the self, revel in the self, rejoice in the self, become a self ruler, He is Lord and Master in all the worlds? To this the Commentator says that the true meaning of the word: Âtma-rati, &c., is not what you have given, but they are as follows —

Âtma-rati means loving the Lord. Âtma-Krîda means delighting in the Lord. Atma Mithuna means revelling in the Lord. Âtma Ânanda means rejoicing in the Lord. Similarly Svarât does not mean an autocrat or self-ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent. The released souls take their commands directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called Svarât, meaning ruled-by-the-Lord.

The phrase Âtmatah prânah Âtmatah Âśâ, &c., do not mean that Prânah Âśâ, &c., come out from the self of the released soul, but it means that the released soul sees the panorama of creation spread out before his sight, he sees how the various hierarchies of Prânah &c., come out at the dawn of creation from the Supreme Lord.

The last sentence is "the wise see every thing, Sarvam Hi Paśyaḥ Paśyati" this shows that the Paśyaḥ or the Mukta Jīva only sees creation unfolded before him, and not that he creates. The word Paśya means the seer, the released soul, to whom the past is unfolded. That it means the seer we find also from the following passage:—

Yadâ Paśyato Rukma varṇam "when the seer sees that brilliant form" (Kāṭha). The person entitled to meditate on Bhûmâ is Lord Brahmâ in the first place, directly and principally. He through this knowledge obtains from Viṣṇu the divine love called Rati, and with that he sports with the Lord, for ever, and revels in him as a loving wife with her husband and thus he gets Ânanda or bliss. The Supreme Lord is his king and no one else, therefore, he is called Svarât. (Thus except Brahma no one else is entitled properly to be called Âtma-rati Atmakrîda &c.) Brahmâ, alone sees creation of Prâna, &c., and not every Mukta.

The other worshippers of Viṣṇu, lower than Brahmâ, obtain fruits according to their fitness, when they get Mukti. There is no doubt in it. Thus it is in Parama Tattva.

The gradation among the Muktas is a well recognised fact with Madhva. Thus all the qualities of Mukta mentioned in khaṇḍas 25 & 26 apply literally and fully to Brahmâ alone, while they are true, more or less, with regard to other Muktas, according to their evolution.

The phrase "now the instruction about Ahankâra" has been explained by us as referring to Aniruddha. This point is further cleared, by showing the inconsistency of the explanation given by those who take the word Ahankâra here as the ordinary egoism, the result of avidyâ. The Commentator shows that if Ahankâra here meant any thing other than the Supreme Lord, then it would be impossible to regard it, that this Ahankâra is above, or this Ahankâra is below, &c. In fact, all the perfect attributes of Bhûmâ are ascribed to Ahankâra. Therefore Ahankâra here cannot mean the ordinary egoism. Therefore the Commentator says:—

It is not proper to construe the word Ahankāra taught here, as something different from the Lord ; for the following reasons :—

The question asked by Nārada is “Sir, I want to know Bhûmâ;” and in reply to this Sanat Kumāra describes Bhûmâ as that which is above that which is below &c., and then he goes on to describe Ahankāra. This being in answer to the question about Bhûmâ, Ahankāra cannot but mean Bhûma. Moreover, Ahankāra, if taken here to mean not the Lord Bhûmâ, but something else ; then this Ahankāra would be as full and infinite as Bhûmâ and consequently equal to the Lord. But no one admits that Ahankāra, meaning egoism, is equal to the Lord. Nor can you say that infinity and fullness ascribed to Alankāra are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this Ahankāra as a form of the Lord, and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to Ahankāra is figurative only. Moreover, the question being about Bhûmâ, there was no occasion to enter into a panegyric about Ahankāra, for no one had asked any question about it. The word Atha with which the khanda begins and which says Atha, Atah Ahankāra Âdeṣa now an explanation of Ahankāra, the word Atha has the force of not commencing a new topic, but of describing an alternative form. It means, having described Bhûmâ now we shall describe it again in another way. The description of Bhûmâ is of that form of the Lord which is called Nārāyaṇa. Having described this Nārāyaṇa form, we now describe that form of the Lord which is called Anuuddha or Aham. The force of the word Atah in the above sentence is “with the grace of the Lord.” A means Supreme Lord and Tah means from, therefore Atah means from the Supreme Lord or with the grace of the Supreme Lord called ॐ.

We have explained the word Âtma-rati and Svāt, &c., as love of the Lord, having the Lord as one's sole King &c. The words Âtmâ and Sva mean the Supreme Lord. In the words Svayambhû and Âtmabhû the words Sva and Âtma mean the Lord, and they do not mean self, for Brahmâ (who is called by these names, and which are generally translated as self-born) is nowhere taught as self-created. On the contrary, the following Śruti declares expressly that Brahmâ is created,—He who creates Brahmâ in the beginning (Svet. VI. 18) As in the words Svayambhû and Âtmabhû the words Sva and Âtman mean Viṣṇu ; similarly here also the word Atman mean Viṣṇu alone. Therefore when the Śruti says “now an instruction about the Âtman,” it does not refer to the Jīva Âtman, but to the Supreme Lord Viṣṇu. The Śruti says that “from Âtman proceeds Prâṇa from Âtman sprung Hôpe from Âtman comes Memory, from Âtman Ether, Fire, Water, &c.” Now if Âtman meant here the self of the emancipated Jīva, then it would mean that the Mukta Jīva creates Prâṇa, Memory, Ether, Fire, Water, &c. But as a matter of fact, it is impossible to say that the creation of Prâṇa, &c., is from any Mukta Jīva. Lord Badarāyana in his Vedānta Sūtras (IV. 4 17) clearly say that though Mukta Jīvas enjoy all bliss, and all power, yet they have no power to create an universe. Thus there is no creative power in the released souls, that belongs to the Lord alone. Therefore in this last khanda, since it is mentioned that from Âtman proceeds Prâṇa and from Âtman alone, we conclude that this Âtman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Prāśna Upaniṣad it is said Âtmata Eva Prâṇa Jāyate (III. 3. 3) which shows that Prâṇa is produced from Âtman

alone and not from anything else ; therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly, in this Skanda Purāṇa it is written that the word Ātmā is principally applied to Viṣṇu, and to others only figuratively. Similarly the word Sva. Therefore Brahmā is called Ātinabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khaṇḍa means the Lord; for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Sarvaṃ there means possessing full attributes, the perfect fulness. The words Bhūmā, Aham, and Ātmā describe the three aspects of the Lord Hari: as Bhūmā, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jīvas, and as Ātman, He unites the Jīvas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvaṃ meant the Lord is the nearest and Full, then the Grammar would require *Sa Eva Ayam Sarvaḥ* in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows:—

All attributes whether feminine or masculine or neuter are under the Supreme Lord: by His command there is constant interchange of gender everywhere; therefore, the Lord is called *Kaḥ* (Masculine) *Kim* (Feminine), *Kam* (Neuter) Everything is verily the Supreme. He is the Ātmā of all; the aditi and words like *Devas*, &c. of whatever gender they may be, apply to the Lord. Thus it is in the *Linga Nūyaya*.

The phrase *Āhāra Suddhaḥ Sattva Śuddhiḥ* is generally translated as meaning "if the food is clean, the mind is clean." But this is not the true meaning of the phrase. The word *Āhāra* here does not mean food, but the study of *tāstāra*, the *Āhāra* or acceptance of teaching. Therefore the Commentator says:—

The word *Āhāra* means the absorbing (*Āhṛiti*) of knowledge from the Guru (teacher). When this *Āhāra* or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory, when there is steadiness of memory then there is the direct vision (*Aparokṣa*) of the Lord Hari, when there is direct vision then there is final release (*Mokṣa*). Thus it is in the *Sādhana Nūyaya*.

EIGHTH ADHYĀYA

FIRST KHANDA

MANTRA 1.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोः
स्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासित-
व्यमिति ॥ १ ॥

अथ *Atha*, now. It shows the commencement of a new topic. यत् *Yat*, what. इदम् *Idam*, this. अस्मिन् *Asmīn*, in this. ब्रह्मपुरे *Brahmapure*, in the city

of Brahman; or in Brahman the full, in the body called the city of God. दहरम् Daharam, small पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace, दहरः Daharah small. अस्मिन् Asmin, in this. अन्तः Antaḥ, within. आकाशः Ākāśaḥ, Ether, the elemental ether. तस्मिन् Tasmīn, in that. यत् Yat, what. अन्तः Antaḥ, within. तत् Tat, that अन्वेष्टव्यम् Anveṣṭavyam, is to be searched. तत् Tat, that. वाव Vāva, verily विजिज्ञासितव्यम् Vijijñāsitavyam, should be known, determined. इति Iti, thus.

1. (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart). Within this, there is the small Ether. That which is within this, He is to be sought for, He is to be understood."—522.

MANTRA 2

तं चेदब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him to the teacher चेत् (let, if. ब्रूयुः Brūyuh, they. (i. e., the pupils) may say may ask. यद् Yad what इदम् Idam, this. अस्मिन् Asmin, in this ब्रह्मपुरे Brahmapure, in the city of Brahman or in Brahman the full दहरम् Daharam, small. पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace दहरः Daharah, small. अस्मिन् Asmin, in this. आकाशः Ākāśaḥ, Ether. किम् Kim what. तत् Tat that. अत्र Atā, there विद्यते Vidyate, exists. यत् Yat, what. which. अन्वेष्टव्यम् Anveṣṭavyam, is to be searched for यत् Yat, what. वाव Vāva, verily. विजिज्ञासितव्यम् Vijijñāsitavyam, should be known इति Iti, thus.

2. And if they (the pupils) should say to him: Now with regard to that city of Brahman, and the palace in it, i. e., the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood."—523.

Note —The doubt to the pupils is "How the all-pervading Brahman, who contains all, be contained in the small ether of the heart?"

MANTRA 3

स ब्रूयाद्वावान्वा अयमाकाशस्तावनेपोऽन्तर्हृदय आकाश उभे अस्मिन् द्वावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुर्भौ विदुर्नक्षत्राणि यच्चाख्येहोस्ति यच्च नास्ति सर्वं तदस्मिन्समाहतमिति ॥ ३ ॥

सः Sah, He (Teacher). ब्रूयात् Brūyāt, let him say. यावाद् Yāvān, as much. वै Vai, verily. अयम् Ayam this. आकाशः Ākāśaḥ, the All-luminous, the Supreme

Self. तावान् Tāvān, so much, in qualities and size. एषः Eṣah, this. अंतर्हृदये Antarhridayeh, within the heart; within the ether of the heart. Hridaya, is a compound of "hrid" and "aya"—"moves within the heart, i. e., the ether in the heart." आकाशः Ākāśah, the All-luminous, the Supreme Self. उभे Ube, both, the free and the non-free, the Mukta and the non-Mukta. अस्मिन् Asmin, in the Ākāśa द्यावापृथिवी Dyāvapṛthivī, Heaven and Earth. अन्तः Antaḥ, within एव Eva, just even समाहिते Samāhite, contained. उभौ Ubhau, both, the free and the non-free, the Mukta and non-Mukta. अग्निः Agnih, the Fire. च Cha, and. वायुः Vāyuh, Air च Cha and. सूर्याचन्द्रमसौ Suryāchandramasau, the Sun and the Moon उभौ Ubhau, both, the free and the non-free, the Mukta and non-Mukta. विद्युत्-नक्षत्राणि Vidyut-nakṣatṛāṇi, the Lightnings and the stars. यत् Yat, that, which च Cha, and. अद्य Aya, his, (of the transmigrating Jīva). इह Iha, here अस्ति Asti, is, is helpful to the transmigrating Soul, i. e., other bound Jīvas like him यत् Yat, what च Cha, and. न Na, not. अस्ति Asti, is; a thing is said to be non-existent, which is of no use to a particular being. The freed souls are non-being with regard to the bound souls; for they are of no use to the latter सर्वम् Sarvam, all तत् Tat, that. अस्मिन् Asmin, in it समाहितम् Samāhitam, contained. इति Iti, thus.

3. Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart. Both (the Free and Bound Devas of Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon both (sorts of) Lightning and Stars, and whatever that exists here namely the (Bound Jīvas), and whatever is not (namely all Free Jīvas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4.

तं चेद्ब्रूयुरस्मिन्श्चेददं ब्रह्मपुरे सर्वं समाहितं सर्वाणि
च भूतानि सर्वं च कामा यदैवजरोति प्रध्वंसते वा किं
ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher चेत् Cha, let it. ब्रूयुः Brūyuh, they may say. अस्मिन् Asmin, in this. चेत् Cha, if इदम् Idam, this ब्रह्मपुरे Brahmapure, in the city of Brahman, in the Brahman existing within the heart. सर्वम् Sarvam, all. समाहितम् Samāhitam, is contained सर्वाणि Sarvāṇi, all च Cha, and. भूतानि Bhūtāni, beings सर्वे Sarve, all. च Cha and कामाः Kāmāḥ, desires. यदा Yadā, that, when. एनत् Enat, to this, to this body जरा Jarā, old age. आप्नोति Āpnoti, reaches. प्रध्वंसते Pradhvaṁsate, destroys. वा Vā, or. किम् Kim, what. ततः Tataḥ, then. अतिशिष्यते Atiśiṣyate, remains behind. इति Iti, thus.

4. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it."—525.

Note —If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body ?

MANTRA 5.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमास्मिन्कामाः समाहता एष आत्मापहतपाप्मा विजरा
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसं-
कल्पो यथा ह्येदेह प्रजा अन्वाविशन्ति यथानुशासनं यं
यमन्तमभिकामा भवन्ति यं जनपदं यंक्षेत्रभागं तं तमेवोप-
जीवन्ति ॥ ५ ॥

सः Sah, he, the Teacher. ब्रूयान् Brūyat let him say न Na, not. अस्य A-sya, of this body. जरया Jarayâ with the old age. एतन् Etat, this, Brahman. जीर्यति Jīryati, decay-, grows old. न Na not वधेन Vadhena, with the slaying; with the death अस्य A-sya, of this body हन्यते Hanyate, is killed एतन् Etat, this Brahman सत्यम् Satyam, the true the Eternal, the infinite powers. ब्रह्मपुरम् Brahmapuram, Brahman the full. अस्मिन् A-smin, in him कामाः Kāmāḥ, all desires. समाहिताः Samāhitāḥ, are contained, ए एष Pūrṇa Kāma एषः E aḥ, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Âtmā, the Self अपहतपाप्मा Apahatapāpmā free from sins विजराः Vijarāḥ, free from old age विमृत्युः Vimrityuḥ, free from death विशोकः Viśokah, free from grief विजिघत्सः Vijighatsaḥ, free from hunger. अपिपासः Appīśaḥ, free from thirst सत्यकामः Satyakāmah he whose desires are true सत्यसंकल्पः Satyasankalpah, he whose will is true यथा Yathā, as according as they deserve, or are fit हि Hi verily एव Eva even just प्रजाः Prajāḥ, people the freed Jīvas अन्वाविशन्ति Anyāvisanti follow enter into the Lord यथानुशासनम् Yathānūśāsanam, as commanded by Him यम् Yam, what. यम् Yam, what. अन्तम् Antam, object place अभिकामाः Abhikāmāḥ desirous of, or attached to. भवन्ति Bhavanti, they become यम् Yam what जनपदम् Janapadam, country. यम् Yam, what. क्षेत्रभागम् Kṣetrabhāgam, a piece of land. तम् Tam, that. तम् Tam, that एव Eva, alone, just उपजीवन्ति Upajīvanti, they depend upon the Lords, they get all that through the grace of the Lord

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him

are contained all desires. He is the Âtman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistible; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace) —526.

MANTRA 6

तदथेह कर्मजितो लोकः क्षीयत एवम्वामुत्र पुण्यजितो
लोकः क्षीयते तद् इहात्मानमननुविद्य ब्रजन्त्येताः श्च सत्यान्
कामाः स्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहा-
त्मात्मननुविद्य ब्रजन्त्येताः श्च सत्यान् कामाः स्तेषां सर्वेषु
लोकेषु कामाचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that यथा Yathā as इह Iha, here कर्मजितः Karmajitah, obtained by Karma, acquired by a past good merit, i. e. the body. लोकः Lokah, place, such as body, family &c क्षीयते Kṣiyate, becomes exhausted, is destroyed, perishes. एवम् Evam so एव Eva, just अमुत्र Amutrah there, namely, he who does not know the Lord पुण्यजितः Punyaajitah, acquired through merit. लोकः Lokah, place, such as Heaven, &c क्षीयते Kṣiyate, perishes. तद् Tad, therefore. ये Ye, who इह Iha, here आत्मानम् Ātmānam, the Atman, the Self. अननुविद्य Ananuvīdya, not knowing ब्रजन्ति Vrajanti, pass away. एताम् Etām, these च Cha. and. सत्यान् Satyān true कामान् Kāmān, desires तेषाम् Teṣām, of them. सर्वेषु Sarveṣu, in all लोकेषु Lokeshu, in the worlds अकामचारः Akāmacharah, non-freedom of movement भवति Bhavati becomes अथ Atha, but. ये Ye, who. इह Iha, here. आत्मानम् Ātmānam, the Self. अनुविद्य Anuvīdya, knowing. ब्रजन्ति Vrajanti, pass away. एताम् Etām, these च Cha. and. सत्यान् Satyān, true. कामान् Kāmān, desire तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeshu, in worlds. कामचारः Kāmacharah freedom of movement. भवति Bhavati, becomes.

6. And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord) Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds. But those who pass out after knowing the Lord here that all his desires are true (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KHANDA.

MANTRA 1.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

सः Saḥ, he, the freed soul. यदि Yadi, if. पितृलोककामः Pitṛilokakāmaḥ, desiring that his male ancestors should be free, and get Viṣṇuloka. भवति Bhavati, becomes. संकल्पात् Sankalpât, by mere willing of the free soul. एव Eva, even, just, alone. अस्य Asya, his पितरः Pitarah, ancestors, male. समुत्तिष्ठन्ति Samuttisthanti, appear before him, namely being free from Samsâra they appear before him. तेन Tena, with those ancestors. पितृलोकेन Pitṛilokena, by seeing those male ancestors सम्पन्नः Sampannah, having obtained. महीयते Mahîyate, he is honoured [by those who are below him in rank].

1. If he desires "may my ancestors get the world [of the Lord]," then for that free soul, by his mere willing, his male ancestors become free from Samsâra, and surround him; and thus surrounded by his male ancestors, he is honoured [by all].—528.

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now. यदि Yadi, if. मातृलोककामः Mâṭṛilokakāmaḥ, desiring that his female ancestors should become free and get Viṣṇu's realm. भवति Bhavati, becomes. संकल्पात् Sankalpât, by willing एक Eva, merely अस्य A-ya, for him. मातरः Mâtarah, female ancestors समुत्तिष्ठन्ति Samuttisthanti, surround him, being free from Samsâra. तेन Tena, with those मातृलोकेन Mâṭṛilokena, with the female ancestors. सम्पन्नः Sampannah, having obtained महीयते Mahîyate, is honoured.

2. If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Samsâra and surround him, and thus surrounded by his female ancestors, he becomes honoured.—529.

MANTRA 3.

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now. यदि Yadi, if. भ्रातृलोककामः Bhrâṭṛilokakāmaḥ, desiring to give freedom to his brothers and cousins. भवति Bhavati, becomes. संकल्पात् Sank-

kalpât, by will. एव Eva, merely. अस्य Asya, his. भ्रातरः Bhrâtarah, brothers and cousins. समुत्तिष्ठन्ति Samuttisṭhanti, surround him. तेन Tena, by that, with that. भ्रातृलोकेन Bhrâṭṛlokena, with brothers and cousins, by seeing brothers and cousins. सम्पन्नः Sampannah, enjoying. महीयते Mahiyate, is honoured by those who are inferior to him in rank.

3. Now if he desires "may my brothers and cousins get the world of the Lord," then for those free souls, by his merely thus willing, his brothers and cousins become free from Samsâra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured.—530.

MANTRA 4.

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now यदि Yadi, if. स्वसृलोककामः Sva-sṛloka-kâmah, desirous of giving freedom to his sisters and female cousins. भवति Bhavati, becomes. संकल्पाद् Sankalpât, by will एव Eva merely अस्य Asya, his. स्वसारः Svasârah, sisters and female cousins. समुत्तिष्ठन्ति Samuttisṭhanti, surround him. तेन Tena, by that, with that. स्वसृलोकेन Sva-sṛlokena, by seeing sisters and female cousins. सम्पन्नः Sampannah, surrounded, joined. महीयते Mahiyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for those free souls, by his merely thus willing, his sister and female cousins become free from Samsâra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured.—531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if. सखिलोककामः Sakhiloka-kâmah, desirous of giving freedom to his friends. भवति Bhavati, becomes. संकल्पाद् Sankalpât, by will. एव Eva merely अस्य Asya, his. सखायः Sakhâyah, friends. समुत्तिष्ठन्ति Samuttisṭhanti, surround him. तेन Tena, by that, with that. सखिलोकेन Sakhi-lokena, by seeing friends, enjoying सम्पन्नः Sampannah, surrounded joined. महीयते Mahiyate, is honoured by those who are inferior to him in rank.

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Samsâra and surround him, and thus in the company of his friends he becomes honoured.—532.

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो
महीयते ॥ ६ ॥

अथ Atha, now. यदि Yadi if गन्धमाल्यलोककामः Gandhamālyalokakāmah, desirous of getting the sight of or enjoyment of perfumes and garland- भवति Bhavati, becomes. सङ्कल्पाद् Sankalpât, by will एव Eva, merely. अस्य Asya, his. गन्धमाल्ये Gandhamālye, perfumes and garlands- समुत्तिष्ठतः Samuttisthatah, surround him तेन Tena, by that, with that गन्धमाल्यलोकेन Gandhamālyaloke-
na, with the sight of perfumes and garlands- सम्पन्नः Sampannah, surrounded.
joined. महीयते Mahiyate is honoured

6. Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured —533.

अथ यदन्नपानलोककामो भवति संकल्पादेवस्यान्नपाने
समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now. यदि Yadi if अन्नपानलोककामः Annapānalokakāmah, enjoy-
ment of food and drink भवति Bhavati, becomes. संकल्पाद् Sankalpât, by will
एव Eva, merely. अस्य Asya, his. अन्नपाने Annapane food and drink समुत्तिष्ठतः
Samuttisthatah, surround him तेन Tena, by that with that अन्नपानलोकेन
Annapānalokena, by enjoying food and drink सम्पन्नः Sampannah, surrounded
joined. महीयते Mahiyate is honoured

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य
गीतवादिते समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो
महीयते ॥ ८ ॥

अथ Atha, now. यदि Yadi, if. गीतवादित्रलोककामः Gîtavâditralokakāmah, song and music enjoyment. भवति Bhavati, becomes. सङ्कल्पाद् Sankalpât, by will. एव Eva, merely. अस्य Asya, his. गीतवादित्रे Gîtavâditre, song and music. समुत्तिष्ठतः Samuttisthatah, surround him. तेन Tena, by that, with that. गीतवा-
दित्रलोकेन Gîtavâditralokena, by enjoying songs and music सम्पन्नः Sampannah, surrounded, joined. महीयते Mahiyate, honoured.

8. Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured —535.

MANTRA. 9.

अथ यदि स्त्रीलोककामो भवति संकल्पदेवास्य स्त्रियाः
समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

अथ Atha now. यदि Yadi if. स्त्रीलोककामः Strīloka-kāmah, desirous of seeing women भवति Bhavati, becomes संकल्पात् Sankalpāt, by will. एव Eva, alone. अस्य A-sya, his. स्त्रियाः Strīyāḥ women समुत्तिष्ठन्ति Samutṭisṭhanti, surround him. तेन Ten by that, with that स्त्रीलोकेन Strīlokena, with the sight of women. सम्पन्नः Sampannah surrounded joined महीयते Mahīyate, honoured.

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured. 535.

MANTRA 10.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य
संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

यम् यम् Yam Yam what what, whatsoever अन्तम् Antam, world, desire, object अभिकामः Abhikāmah, desirous of obtaining or enjoying भवति Bhavati, becomes यम् Yam, what कामम् Kāmam, desire कामयते Kāmayate, desires. सः Sah, that अस्य A-sya for him to him संकल्पात् Sankalpāt by will एव Eva alone. समुत्तिष्ठति Samutṭisṭhanti, surround. तेन Ten, by that, with that सम्पन्नः Sampannah surrounded, joined महीयते Mahīyate is honoured

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jīva becomes a Satya kâma, namely one whose desires are ever fulfilled, with the grace of God and by His Command. This khanda gives some illustrations of Satya kâma. The words Pitrī and Mâtri, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants. By the mere willing of the Mukta, his descendants get release. It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated. To this, we reply, that a Mukta desires release only for those who deserve release. If a person does not deserve release, the idea of releasing him will never enter the mind of the Mukta-Jīva. The word Loka in this khanda sometimes means "the sight of," and at other places it means "the enjoyment of." The will of the Mukta is supposed to be uttered in these words, "May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world." For it is natural for the Mukta-Jīva to participate others in his felicity and happiness.

MADHYA'S COMMENTARY

In the preceding Adhyâyas has been taught the Brahma Vidyâ, as far as it is related to things external. Now will be taught the same, as far as it relates to

things interior, the knowledge which is common to all descriptions of aspirants. This Vidyâ is called the Doctrine of the Lotus-heart. Even those who can obtain release by worshipping the Lord in outside nature, should now and then, for a short time, meditate upon Him in the heart. The first Mantra of this Adhyâya begins with the verse *Yad Idam Asmin Brahmapura*, which may mean "in this town of Brahman" and then the word Brahmapura, being a genitive compound, would mean "the whole body", which is the meaning taken by Sî Sankara Âchârya. The Commentator shows that it is not only a genitive compound but karmadhâraya also.

The word Brahmapura, in this sentence "in the Brahmapura," does not only mean the city of Brahman, but it means also Brahman called the Puram. The Supreme Brahman is called Puram, because he is Pûrnam, the full. It also means, the city of Brahman, [and] in that case, it is a genitive compound, and refers to the body. Thus the word Brahmapuram has both meanings, namely, Puram the Full and 'the city of Brahman.' Thus in the verse, "having received the invincible Brahmapura I am dwelling like a king" the word Brahmana means the Brahman the Full.

Then the question is asked, if everything that exists is contained in that Brahmapura, all beings and all desires, whatever can be imagined, then what is left of it when old age reaches it or when it falls to pieces? To this question the answer is given in the S'ûti thus:—

By the old age of the body that Brahman does not age, by the death of the body that Brahman is not killed, that Brahman is the True Brahmapuram Brahman the Full, in him all desires are contained. He is the Âtman free from sin, free from old age, from death and grief, from hunger and thirst, who desires nothing, but what he ought to desire, and imagines nothing, but what he ought to imagine. Therefore the Commentator says —

The word Brahmapura has both these meanings, it means the city of Brahman or the body and it also means Brahman the Full.

Thus in mantras 4 and 5 of the first khanda the word is used in the sense of Brahman the Full. And if his pupils should ask him, "If everything that exists is contained in that Brahmapura, all beings and all desires, then what is left of this body, when old age reaches it and destroys it?" Then he should say, "By the old age of the body that (the Brahman called Brahmapura) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true Brahmapura (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistible."

In the above the word Brahmapura means the Supreme Brahman, because the attributes like free from sin, free from old age, free from death cannot apply to any body but to Brahman. The word Brahmapura there cannot mean the body, because it is not deathless, &c. The words of the Lord, Pîâptah Avâhyam Brahmapuram Itijâ Iva Nivasâm Ahim 'having reached the invincible Brahmapura I live like a King,' also show that Brahmapura here means this Brahman the Supreme.

This word Brahmapura also means the body, which is the city or temple of God. Thus in the following two texts it is taken in the sense of body —

Dahyam Vipâsam Vara-Vesma-Bhûtam, Yat Pupulârikam Pura Madhya

Samsthām; Tatpāpi Dahre Gaganam Viśokam Tasmin Yad! Antas Tad Upāsītavyam. "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon." (Taittirīya Āraṇyaka X. 10-7).

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram. Therefore the Puram here must mean the well-known physical body. With reference to the passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase "temple of God" applies to the body.

Yad Idam Śarīram Tad Etad Ādyam Deva Sadanam. "This body is only the first temple of God." Thus the body is called Deva-sadanam. From these two texts we learn that the body is regarded as a temple of God. Therefore Brahmapura has this meaning also.

If the word Brahmapura means God the Full, then how do you explain the phrase "In the Brahmapura, there is a small lotus, which is a palace". For it would then mean that within God the Full, there is a small lotus, which is a palace, and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God, while the God is within the heart. To this objection, the Commentator says that the God is not only within the heart, but He also upholds the heart, for the heart is within him.

The following text shows that the God is not only within the heart but it surrounds the whole physical body of man and thus He contains the heart within it. "He who is outside the Jīva, pervading the whole physical body of the Jīva, He is the All-luminous (Ākāśa). He is only this Brahman" (Chhândogya III 12-7).

This shows that the Brahman who has been thus described as immortal with three feet in heaven, and as Īyatrī, is the same as the Ākāśa which is around us. Similarly in the Śruti next quoted the same idea is conveyed. "He who sees all beings in the Atman" (Isā vā-yu). This also shows that the heart is within the Supreme Self, for when everything exists in the Self, the heart also must exist therein.

In the phrase Daharah Asmin Antar Ākāśah within this is a small Ākāśa, this word Ākāśa is taken to mean by some to be the Supreme Brahman. They say the question "what is within that," is asked as an Ākāśopa. According to them this Ākāśa contains nothing in it. Their whole explanation is given below —

In this small palace, there is a smaller inner Ākāśa which is Brahman as will be described below: Ākāśa is its name, this being based upon the fact of its being, like Ākāśa, immaterial, subtle, all-pervading. That which is within this Ākāśa, is to be sought after; and that is to be understood, that is to say having been sought after by such means as having recourse to the teacher, attentive listening to him and the like. It is to be directly perceived.

If they should say to him. "Now with reference to the small lotus, in this city of Brahman, which is a palace, and the smaller Ākāśa within this, what is it

existing therein, which has to be sought after and to be understood," he should reply in the words of the Śruti.

When the teacher has said this, if the students might object that, in this city of Brahman itself being limited, and the small lotus palace lying within this, and smaller than this latter too being the Ākāśa inside it, in the first place, what could there be in the lotus palace itself? And then how could there lie anything within the Ākāśa that is said to be within that palace? The meaning being that the Ākāśa within this being smaller what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it?

Hence that which is neither to be sought after, nor to be understood what is the use of such a thing? When they have raised this objection, the teacher should say this :—

"As large as this is Ākāśa, so large is the Ākāśa, within the heart; both heaven and earth are contained within it; both Fire and Air, both Sun and the Moon, the Lightning as well as the Stars, and whatever there is in this world, of the self and whatever is not, all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self and the question "what is within that which is to be searched," is not asked in a sarcastic way. It does not imply that there is nothing within it which is to be searched. Therefore, the Commentator says :—

The Ākāśa within the heart is small, in that Ākāśa there exists some one who is to be searched out. In this sentence, "within it there is a small Ākāśa what exists there," the word Ākāśa is used to denote the elemental ether. The phrase "what exists within it," is to be supplemented by the following sentence in order to complete its sense.—"In this elemental ether (Bhūtākāśa) there exists another Ākāśa called Para Brahman." When the word Ākāśa is applied to the Supreme Lord it has any one of these three meanings :—

- (1) All-luminous. (आ=all, काश=light or light-giver.)
- (2) Eater of all joys. (आ=all, क=pleasure अश्ना=to eat, enjoy.)
- (3) Eater of all desires. (आ=all, काम=desires, अश्ना=to eat.)

The word Ākāśa in the first sense is a compound of Ā + Kāśa Ā meaning "all," and Kāśa=illumination. All-illuminor. In its second sense, it is a compound of three words, Ā=all. Kām=Joy, and Āśnāti=to eat; meaning 'he who eats or enjoys all happiness.' In its third sense, it is compound of Ā=all, Kāma=desires, and Āśnati=eats, "he who eats or experiences all desires," and this we learn from the text of the Upaniṣad which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities; because the powers of the Lord are mysterious and unthinkable, and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also :—Yasmin viruddha-gatayo pyanīṣam putanti, Vidyādayo vividha-śaktaya ānupūrvyā :—"I take shelter under that Brahman, in whom exist various powers, like Vidyā, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis." The word Ānupūrvyā means "according to the authority of the

Śruti," as says the Lexicon :—" The words Ānupūrvī, Śruti, Veda, and Āmnāya all mean sacred scriptures." The word Ānupūrvyā does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession ; it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word Anisam in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very Upaniṣad, where it is said :—" He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky, greater than heaven, than all these worlds" (Chh. III. 14. 3). This text clearly shows that the Lord within the heart is both infinitely small and infinitely Great. The following text also shows the same :—"all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exist no evil though persons ignorant of the true meaning of scriptures, say that in Him exists all evil also, for He is both Good and Bad.' Similarly the following verse of the Garuḍa Purāṇa shows the same ; "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c.), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him.

The word Hṛdaya means not only the heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛd and Āya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛdaya?" it means what exists in this ether of the heart. The full sense, therefore, is "in this ether [Ākāśa] called also Hṛdaya [Mover in the heart] there exists an Ether [Ākāśa] called Brahman." The elemental Ether in the heart is not Brahman, for then this elemental Ether in the heart, which is very small in quantity, would be equal to the infinite Ether outside the heart, which is an impossibility ; for the Ether within the heart is said to be small, in the phrase Dahrah Asmin Antara Ākāśah. While the Ākāśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "What exists within it?" is described as being infinitely great in size, as the Ether outside. Therefore, this Being is Brahman Ākāśa and not any elemental Ākāśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this *that* must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small

lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow, that ought to be meditated upon.' This text of the Taittirīya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute Viśokam 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover, another text says that He has a thousand heads, a thousand eyes, &c. This text follows immediately after the above text of the Taittirīya Āraṇyaka. This clearly shows that the ether within the heart is not to be meditated upon as God, but God Himself who exists within the ether.

We give below the whole of this text —

- (1) Vedādan Svarah Proktaḥ Vedānte Cha Pratishṭitaḥ; Tasya Prakṛti-tilinasya Yān Parah Sa Maheśvarah
- (2) Sahasraśīrṣam Devam Viśvāksam Viśvasambhuvam Viśvam Nāīyaṇam Devam Akāśam Paramam Prabhum; which means,

"That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedānta as svarah, beyond, this Om, must be meditated upon the Supreme Lord merged in Prakṛti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord." This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The words in the text are that "the Lord has a thousand heads, &c.," which cannot apply to the Ether of the heart.

In the text it is said "that which is within, that must be searched for." Now if the Ether within the heart meant Brahman, then it would mean "that which is within Brahman, that ought to be searched." Therefore the Commentator says:—

Verily there is nothing within the Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word "Tad, Vān "He alone."

If it be taken that the ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be "the Supporter of All, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c." All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is, that when the pupils ask the question "What is there within that deserves to be sought for or that is to be understood?" the answer to it is "He who is called Akāśah the All-luminous and who exists within the ether of the heart."

If it be said, Why don't you take the question and answer to mean that the Heaven and Earth, the Fire and Air, the Sun & Moon, &c., are contained within this Brahman and therefore they ought to be inquired into? May not this Śūtri be taken as teaching men to inquire into the facts of nature, and to learn God by learning His handiwork? To this the Commentator replies:—

If the Scripture taught that inquiry should be made into Heaven and Earth, &c., and the object of the question is to teach such inquiry, then we say it is wrong. For the Scriptures do not teach merely inquiry into Heaven and Earth, &c. Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text :—
“ Know Him alone as the Self, leave off every other talk.” (Br. Up.)

The *Ubhe* in the phrase *Ubhe A-min Dyāvā Prithivī, &c.*, means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c. This we say because of the last phrase of the verse which says “ whatever there is [useful] for him here, and whatever is not,” Now “ whatever there is for him here ” means whatever is useful for his condition as a transmigrating *Jīva*, i. e., other bound *Jīvas*, and the phrase “ whatever is not for him ” means whatever is of no use to him as a bound *Jīva* ; namely all freed *Jīvas*. The word *Aśya* in that line means “ for him,” namely for the transmigrating Self.

Admitted that *Jīvas* passing through the Cycle of transmigration, may be called as *Asī* or existing ; but why should the freed *Jīvas* be called *Nastī* or non-existing ? To this the reply is .

With reference to the bound *Jīvas* the freed souls are called non-existent, because they are unknown to the former and can be of no good to him [consciously.] He is said to be non-existent with regard to another, who cannot help the other [i. e., of whose help the other is unconscious] and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word *Yathā* occurs in this *khanda* (verse 5.) It means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase *Yam, Yam Antam, &c.*, in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to ; all through the Grace of the Lord. [They are not independent in getting these things, but depend upon the Lord for them. The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect.] Only persons, who do not know the Lord acquire worlds which are transitory, by their good deeds : and in their case only, such goods are transitory in their results ; [but in the case of those who know the Lord, their good deeds are fruitful of permanent result.]

The phrase *Etān Cha Satyā Kāmān*, does not mean that a freed soul becomes absolutely a *Satya Kāma* ; he becomes a *Satya Kāma* only under the command of God : and the *Satya Kāmān* here refers to the true desires of the Lord and not to the desires of the freed souls. The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also True.

The Lord *Viṣṇu* is called *Brahmapura*, because, He is Great (*Brihat*) and Full (*pūrṇa*), because all His desires are ever satisfied. In that *Viṣṇu*

exists this body, which is also called Brahmapura or the temple of God. In this Brahmapura or temple of God, there is in the centre, the heart, called the Palace; within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kāma, the Lord whose desires are ever fulfilled, for whatever He wills, that cometh to pass : all desires of every man find the fulfilment in Him, therefore, it is said in Him all desires are centred. For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kāma; but they are dependent on the Lord for the fulfilment of their desires, as the reflection depends on the original fount of light for all its light and glory.

THIRD KHANDA

MANTRA 1

त इमे सत्याः कामा अनृतापिधामास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय
लभते ॥ १ ॥

ते Te, they. इमे Ime, these सत्यः Satyāḥ, true. कामाः Kāmāḥ, desires (Though true from before.) अनृतापिधानाः Anṛtāpīdhānāḥ, Anṛita, by falsehood or ignorance, Aphidhānāḥ, covered, are not seen. तेषां Teṣāṃ, of them. सत्यानां Satyānām, of the true desires. सतां Satām, of good. अनृतम् Anṛitam, falsehood, ignorance. अपिधानम् Apīdhānam covering. यः यः Yāḥ, Yāḥ, who, who, whatever relation, sons, daughters, friends, &c. हि Hi, verily. अस्य A-sya, for him, to him, to one who is not free, but deserves freedom. इतः Itāḥ, from this world. प्रैति Praiti, goes to the other world. न Na, not. तम् Tam, him. इह Iha, here. दर्शनाय Darśanāya, for the purpose of being seen. लभते Labhate, is obtained

1. Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever [relation of this Jīva, who has not yet obtained Mukti] goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him.—538.

Note—An Objector says—“Now this power called Satya Kāma, namely having all his desires fulfilled, is it accidental and adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kāma. For if it were so, then all the desires of non-freed souls would also become true.” To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because

there is covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die, and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 2.

अथ ये चास्येह जीवां ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्रगत्वा विन्दते, त्र ह्यस्यैते सत्याः कामा अनृतापिधा
नास्तदथापि . हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि
संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य
एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha. and. अस्य Asya, of this non-released soul. इह Iha, in this world. जीवाः Jivah, are living. ये Ye, those, who. च Cha, and. प्रेताः Pretāḥ, are dead. यत् Yat, what. च Cha. and. अन्यत् Anyat, other than these namely perfumes, garlands, food, drink, &c इच्छन् Ichhan, desiring. न Na. not. लभते Labhate, he obtains (invariably). सर्वम् Sarvam, all. तद् Tad, that. अत्र Atra, here, in the world of Viṣṇu. गत्वा Gatvā, going. विन्दते Vin-date, he obtains. अत्र Atra, here in the world of Viṣṇu हि Hi, because. अस्य Asya, of this Mukta-jīva. एते Ete, the-e. सत्याः Satyāḥ, true. कामाः Kāmāḥ, desires : having taken thought forms, become manifested. अनृतापिधानाः Anṛtā-pidhānāḥ, covered by falsehood or ignorance. तत् Tat, that यथा Yathā therefore, as. अपि Api, even. हिरण्यनिधिम् Hiraṇyamdhim, a golden treasure. निहितम् Nihitam, hidden, placed. अक्षेत्रज्ञाः Akṣetrajñāḥ, people not knowing the place. उपरि उपरि Upari Upari, over and over again संचरन्तः Sañcharantah, walk. न Na, not. विन्देयुः Vindeyuh, know. एवम् Evam, thus. एव Eva, just so. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures. अहरहः Aharahāḥ, day after day. गच्छन्त्यः Gacchhantyah, going. एतम् Etam, this. ब्रह्मलोकम् Brah-malokam, the world of Brahman, the lotus in the heart where dwells the Brah-man : Viṣṇu lokam. न Na, not. विन्दन्ति Vindanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood. हि Hi, because. प्रत्यूढाः Pratyūḍhāḥ, covered.

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living in this world, or have departed hence, and whatever else, he desires but does not obtains now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them). Just as some golden treasure may be hidden under ground,

but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति
तस्माद्रुदयमहरहर्वा एवम्वित्स्वर्गं लोकमेति ॥ ३ ॥

सः Sah, he. वै Vai, verily. एषः Eṣah, this. आत्मा Âtmâ, the Supreme Self. हृदि Hṛidi, in the Ether of the heart. तस्य Tasya, of his. एतत् Etat, this. एव Eva, just. निरुक्तम् Niruktam, etymological explanation. हृदि Hṛidi, in the heart. अयम् Ayam, this. इति Iti, thus. तस्मात् Tasmât, therefore. हृदयम् Hṛidayam, He is called Hṛidayam. अहरहः Aharahah, day after day. वै Vai, verily. एवम्वित् Evamvit, thus knowing स्वर्गलोकम् Svargamlokam, Heaven world एति Eti, goes.

3. That Supreme Self verily abides in the ether of the heart; [and therefore He is called Hṛidayam], the etymology of which is this:—He is called Hṛidayam, because, He abides, in the heart. Therefore he who knows Him thus, goes day by day [when in deep sleep] into the Heaven world.—540.

Note.—This gives the explanation of the word Hṛidaya

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself The root Aya means to go, to rule, thus hṛid + Aya = hṛidaya.

MANTRA 4.

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्यो-
तिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचै-
तदमृतमभयमेतद्ब्रह्मन्ति तस्य ह वा एतस्य ब्रह्मणो नाम
सत्यमिति ॥ ४ ॥

अथ Atha, now यः Yah, what, the Adhikâri, the elect. एषः Eṣah, this. संप्रसाद Samprasâdah, the person who has received the grace of Vishnu, completely. अस्मात् Asmât, from this. शरीरात् Śarîrât, from the body, from the final body. समुत्थाय Samutthâya, having risen out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसंपद्य Upasampadya, having reached. स्वेन Svena, by his own. रूपेण Rûpeṇa, by the form. अभिनिष्पद्यते Abhinispadyate, obtains, manifests. एषः Eṣah, this. आत्मा Âtmâ, Âtmân the Supreme Self. इति Iti, thus. ह Ha, verily उवाच Uvâcha, said. Ramâ said. एतत् Etat, this. अमृतम् Amṛitam, immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma.

Brahman. इति Iti, thus. तस्य Tasya, to him, ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. ब्रह्मणः Brahmanah, of Brahman. नाम Nāma, name. सत्यम् Satyam, true. इति Iti, thus.

* 4. Now the elect who has received the grace of Viṣṇu completey, rises out from [his, [final] body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke [Rama]. He is the Immortal, the Fearless, He the Brahman. And of that Brahman the name is the True, Satyam.—541.

MANTRA. 5.

तानि ह वा एतानि त्रोण्यक्षराणि सत्, ति, यमिति
तद्दत्तस्तदमृतमथ यत्तितन्मर्त्यमथ यदन्तेनोमे यच्छति
यदनेनोमे यच्छति तस्मादमसरह्वा एवंविस्वर्गं लोकमेति
॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tāni, that, these ह Ha, verily वै Vai, verily. एतानि Etāni, these. त्रीणि Trīṇi, three. अक्षराणि Akṣarāṇi syllables सत्-ति-यम् Sat-ti-yam, the syllable Sat, the syllable Ti, the syllable Yam इति Iti, thus. तद् Tad, that. यत् Yat, which. सत् Sat, the syllable Sat तद् Tad, that. अमृतम् Amṛitam, immortal, the Mukta Jīva अथ Atha now यत् Yat, that, which. ति Ti, syllable Ti. तत् Tat, that. मर्त्यम् Martyam, the mortal, the bond Jīva, passing through transmigration अथ Atha, now. यत् Yat who. यम् Yam, the syllable Yam. तेन Tena, by that. उमे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds, controls यत् Yat, who अनेन Anena, by this. उमे Ubhe, both, the released and non-released souls यच्छति Yachchhati, binds. तस्मात् Tasmāt therefore. यम् Yam, it is called Yam. अहरहः Aharahah, day after day, daily. वै Vai, verily एवंविद् Evamvit, he who knows thus. स्वर्गलोकम् Svargamlokaṁ, to the heaven world. इति Eti, goes.

5. There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam. That which is the syllable Sat signifies the immortal (the released souls). That which is the syllable Ti signifies the mortal (non-released souls). That which is the syllable Yam signifies 'with that he controls both, (the released and non-released souls), and because He controls both, therefore, He is called Yam. He who knows this thus, goes daily to heaven world, in his deep sleep.—542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jīva becomes a Satya Kāma, then he is a Satya Kāma before Mukti also, for Mukti is a state in which the Jīva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also

the Jīva ought to manifest the condition of Satya Kāma, But he does not do so, what is the reason of it? To this the Śruti replies Ime Satyah Kāmāḥ Aṇṛitā-pidhāṣaḥ "these true desires are covered up by falsehood, namely nescience." Therefore the Commentator explains this :—

Therefore, those who are elect and deserve to get release are Satya Kāmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance. Therefore all ignorance is called Anṛita non-righteousness, non-knowledge, for the word Rīta means knowledge also, because it is derived from the root Ri to go, to know

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue.

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled. There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mādhava, but they do not see him

This Viṣṇu is called Hṛdaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛdaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way

He alone is called Sampṛaśāda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (svarūpa). The Lord of Indrā is the Supreme Self through whose grace, the freed soul attains his true form. This and the Goddess Rāmā, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jīvas including Śrī, the immortals, the word Ti refers to the non-muktas, the mortals, the syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti

FOURTH KHANDA

MANTRA I

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदायनैतं
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृन् न दुष्कृतं
सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha. now. य Yah. who. आत्मा Ātmā the Self, dwelling within the lotus of the heart. सः Sah. he. सेतुः Setuḥ, the bridge, the refuge, the bond, from the root. सि to bind. विधृतिः Vidhṛtiḥ, strong, the support. एषाम Eṣām,

of these. लोकानाम् Lokânâm, [of the world-. असम्भेदाय Asambhedāya, in order to separate, in order that they may not be confounded, that they may not burst or break up. न Na, not. एतम् Etam, this. सेतुम् Setum, the bridge, the Lord, the refuge. अहोरात्रे Ahorātre, day and night. तरतः Taratah, cross over, surpass, produce any change. न जरा Na, jarā, not old age. न मृत्युः Na, mṛityuh, not death. न शोकः Na śokah, not grief. न सुकृतम् Na sukrītam, neither good work. न दुष्कृतम् Na duṣkrītam, nor evil deeds. सर्वे Sarve, all. पाप्मानः Pāpmanah, sins, evil doers. अतः Atah, from Him, from the Lord. निवर्तन्ते Nivartante, turn back. अपहतपाप्मा Apahatapāpmā. He is free from sins. हि Hi, verily, because. एवः E-ah, this. ब्रह्मलोकः Brahmalokah, Brahman, the Great Refuge.

1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, neither old age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge. — 543.

MANTRA 2.

तस्माद्वा एतं सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः
सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतं
सेतुं तीर्त्वापि नक्तमहरेर्वाभिनिष्पद्यते, सकृद्विभातो ह्येवैष
ब्रह्मलोकः ॥ २ ॥

तस्मात् Tas-mât therefore because he is free from sin. वै Vai, verily. एतम् Etam, this. सेतुम् Setum bridge, bond, from the root सि to bind; the connecting link, refuge. तीर्त्वा Tīrtvā having crossed (everything else). अन्धः Andhah, blind (through ignorance). सन् San, being. अनन्धः Anandhah not blind (free from ignorance). भवति Bhavati, becomes. विद्धः Viddhah, wounded (by harsh words). सन् San, being अविद्धः Aviddhah, not wounded. भवति Bhavati, becomes. उपतापी Upatâpî, suffering from illness. सन् San, being. अनुपतापी Anupatâpî, free from illness. भवति Bhavati, becomes. तस्माद् Tas-mât, therefore because the released soul is free from sin, and has obtained the grace of God. वै Vai, even, alone verily. एतम् Etam, this. सेतुम् Setum, towards the bridge. तीर्त्वा Tīrtvâ, having crossed everything else. अपि Api, also. नक्तम् Naktam, night. अहः Ahah, day. एव E-va, even, alone, just. अभिनिष्पद्यते Abhinispadyate, turns into becomes असकृत् Asakṛit, perpetually. विभातः Vibhâtaḥ, shining. हि Hi, verily. एव E-va, just. एवः E-ah, this. ब्रह्मलोकः Brahmalokah, Brahman, the Great Refuge.

2. Therefore, having crossed everything else when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded,

he gets healed ; if he is afflicted he gets peace. Therefore, when that Refuge is reached after having crossed everything else, the night becomes also verily turned into the the day, for it is perpetual light there. (Such is this Brahman, the Great Refuge.) This world of Brahman is lighted once for all.—544.

Note—Compare Adhyaya III, Khanda II, Mantra 3

MANTRA 3.

तद् एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्म-
लोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

Tad, that there among the elect ये *Ye*, those who. एव *Eva*, alone. एतम् *Etam*, this. ब्रह्मलोकम् *Brahmalokam*. Brahman, the Refuge of all. ब्रह्मचर्येण *Brahmacharyeṇa*, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed. अनुविन्दन्ति *Anuvindanti*, attain तेषाम् *Tesām*, for them, एव *Eva* alone एवः *Eṣah*, this. ब्रह्मलोकः *Brahmalokah*, the compassionate look of Brahman, the grace of Brahman. तेषाम् *Tesām*, for them. सर्वेषु *Sarveṣu*, in all लोकेषु *Lokeṣu*, in the world, for which he is fitted. कामचारः *Kāmachārah*, freedom of movement. भवति *Bhavati*. becomes.

3. Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmaloka is obtained by brahmacharya alone.) For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them).—545.

Note—Brahmacharya here does not mean celibacy alone, but that which leads one (ohai) to Brahman—the Divine Wisdom—Theosophy. The next khanda will explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures

MADHYA'S COMMENTARY

The Lord is called the Setu or Bound, because the whole universe is bound or regulated by Him. (He sets the bounds to the worlds and fixes their paths which they do not transgress) A man crossing everything else (discarding everything), and being free from all fault, goes towards this Bound. The Lord is attainable through Brahmacharya, performed with mind, speech, and deeds. The knowledge (Gyan) of the Supreme Brahman, is called Brahmacharya, or Divine Wisdom. By this Brahmacharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmaloka. For them is, the Brahmaloka, which also means the Divine Vision, the Beatific Vision. The word Brahmaloka meaning Beatific Vision, is so called, because the released see (loka meaning to look, to see), and Brahma means God, the state in which this Vision of God is obtained is called Brahmaloka. (Or because the Lord looks upon the released souls with His great Grace, therefore it is called Brahmaloka). Of course, Brahmaloka means also the world of Brahman, the heavenly worlds like Vaikuntha, &c.

Note—The two most important words in this khanda are Setu and Brahmacharya. The Setu is not to be crossed but approached. No one can cross Brahman,

He Himself is the goal. Therefore the translation "he who crosses this Bridge" is wrong. The object of the verb *tarati* or *tirtvā* is not *Setu*, but *anyat* to be supplied. The word *Setu* is governed by some preposition and verb like "going towards." The meaning is—"going towards this *Setu* or Refuge, after having crossed every evil, &c." Similarly *Brahmacharya*—the science of reaching God—does not mean here celibacy or Vedic Study.

FIFTH KHANDA

MANTRA 1

अथ यदज्ञं इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण होव यो
ज्ञाता तं विन्दते, य यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्म-
चर्येण होवेष्टात्मानमनुविन्दते ॥ १ ॥

अथ *Atha*, now. because wi-dom is the way to salvation. यत् *Yat*, what यज्ञः *Yajñah*, sacrifice : literally य + ज्ञ through which one knows (*ya*) the wisdom (*jñā*). इति *Iti*, thus. आचक्षते *Āchakṣate*, say the wise ब्रह्मचर्यम् *Brahmacharyam*, devotion to Brahman, the divine knowledge, theosophy. एव *Eva*, alone. तत् *Tat*, that ब्रह्मचर्येण *Brahmacharyeṇa*, through Theosophy ; through the *Brahmacharya* of deed and speech हि *Hi*, verily. एव *Eva*, alone यः *Yah*, who. ज्ञाता *Jñātā*, knows, the knower. तम् *Tam*, that. विन्दते *Vindate*, obtains. अथ *Atha*, now. यत् *Yat*, what इष्टम् *Iṣṭam*, sacrifice, through which or by which anything is desired (*icchhātī*) That which creates, to know God is *Iṣṭam*,—hence Divine Wisdom. इति *Iti*, thus. आचक्षते *Āchakṣate*, say the wise. ब्रह्मचर्यम् *Brahmacharyam*, theosophy. the Divine Wisdom एव *Eva*, alone, even. तत् *Tat*, that ब्रह्मचर्येण *Brahmacharyeṇa* by Theosophy or Divine wisdom. हि *Hi*, verily. एव *Eva*, alone. इष्टात्मानम् *Iṣṭātmanam*, the good of his self. Having searched the Self अनुविन्दते *Anuvindate* obtains

1. Now that which the wise call *Yajña* (sacrifice) is verily the Divine Wisdom. through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call *Iṣṭam* is also the Divine Wisdom ; for having desired the Self, he obtains the Self. —546.

Note —The last verse of the last chapter declares that those only reach Brahman who practise *Brahmacharya*. This word generally means celibacy ; but it is not to be taken in this sense here, for *Brahmacharya* in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. *Brahmacharya* means Divine Wisdom and thus includes *Yajña* and *Iṣṭam*. *Yajña* also does not mean sacrifice here but wisdom. It comes from the root *Ya* to go, to understand, and *Jñan*, Wisdom. The whole word *Yajñam* means that by which the Omniscient is reached, and hence it means Divine Wisdom. Thus *Yajñam* has literally the same meaning as *Brahmacharyam*, that by which Brahman is reached. Similarly the word *Iṣṭam* generally means sacrifice ; but here it means Divine Wisdom, and it literally means "that by which one desires (*icchhātī*) to know Brahman." Thus

Isam means also literally the Divine Wisdom, or as the Śruti puts it—"Iṣṭvā Ātmānam," "having desired all desires, i.e., having transcended all desires, etc., he obtains the Self." Thus Isam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण होव
सत आत्मानंस्वाणं विन्दते॥ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण होवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now. यत् Yat, what सत्रायणम् Sattrāyaṇam the sacrifice called Sattrāyaṇa, literally that by which the Lord called Sat is obtained as one's saviour (trāṇa) इति Iti thus आचक्षते Āchak-sate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine wisdom. एव Eva, alone. तत् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through the Divine Wisdom हि He verily. एव Eva, alone. सतः Satāḥ, from the Sat from the Lord आत्मनः Ātmanah, of the Self. त्वाणम् Tāṇam, safety salvation विन्दते Vindate obtain. अथ Atha, now. यत् Yat, what मौनम् Maunam, silence इति Iti thus आचक्षते Āchak-sate say the wise. ब्रह्मचर्यम् Brahmacharyam Divine Wisdom एव Eva, Alone तत् Tat that ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. हि Hi, verily एव Eva alone आत्मानम् Ātmānam the Self, the Lord अनुविद्य Anuvīdya, having known मनुते Manute meditate knows indirectly or knows directly.

2. Now what the wise call Sattrāyaṇa is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom; for through Divine Wisdom alone one after knowing the Lord, becomes absorbed in meditation and becomes silent.—547.

Note — Thus Sattrāyaṇa and Mauna disciplines literally mean Divine Wisdom

MANTRA 3

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मान
नश्यति यं ब्रह्मचर्येणानुविन्दते॥ यदरण्यायनमित्याचक्षते ब्रह्म-
चर्यमेव तत्तदरश्च ह वैण्यश्चार्यवै ब्रह्मलोके तृतीयस्यामितो
दिवि तदैरमदीयः सरस्तदश्वत्थः सोमसवनस्तदपराजिता
पूर्वह्मणः प्रभुविमितः॥ हिरण्यम् ॥ ३ ॥

अथ Atha, now. यत् Yat, what. अनाशकायनम् Anāśakāyaṇam, the vow of fasting. इति Iti, thus. आचक्षते Āchak-sate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. एषः Eṣaḥ, this. हि Hi,

verily. आत्मा Ātmā, the Self न ना. not. नश्यति Naśyate, perishes. यम् Yam, what, whom. ब्रह्मवर्ष्यम् Brahmaparṣya, through Divine Wisdom. अनुविन्दते Anuvindate, He discovers अयम् Atha na yam You, what. पारश्वयानम् Pārśvayānam, the vow of living in the forest इति Iti, thus. आचक्षते Achakṣate, they say. ब्रह्मवर्ष्यम् Brahmaparṣya, through Divine Wisdom. एव Eva, alone. तत् Tat, that. तम् Tat, that अरः Ara, called Ara, a enemy च Cha, and. ह Ha, verily. वै Vai, verily एव Nah, called Nva, च Cha, and आनवावौ Anavau, two lakes ब्रह्मलोके Brahmaloke, in the Brahman World. तृतीयस्याम् Tṛtiyasyām, in the third इतः Itah, from this. from Meru दिवि Divi, in Heaven, in the Śvetadvīpa. तत् Tat, that, there. ऐरम् Anam, full of Lakṣmī called Irā. Some say Anam means wine of the tree called Irā. मदीयम् Madiyam, wine, exhilarating : enchanting. सरः Sarah, lakes. तत् Tat, that, there. अश्वत्थः Aśvatthah, the tree Aśvattha' Not one tree, but rows of such trees. सोमसवनः Somasavanah, showering Soma or Nectar. Ambrosia-exuding Aśvattha trees. तत् Tat, that, there. अपरजिता Aparājitā, called Aparājitā. पृः Pūh, city. ब्रह्मणः Brahmanah, of the Lord प्रभुविमितम् Prabhuvimitam, made by the Lord. हिरण्मयम् Hiraṇmayam golden The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anāśakāyana or fasting vow, that also is the Divine Wisdom, for the Self does not perish ; therefore it is called Anāśak (non-perishing). Since this Imperishable is reached through Divine Wisdom, it is called Anāśakāyana namely, that which leads to the Imperishable. Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom is called Āraṇyāyana or the leader to the Āra and Nya, because it teaches about Brahman, called Āraṇya or the Silent One. Āra and Nya are two lakes in the world of Brahman, in the third heaven from hence (Meru). There is a lake where dwells the enrapturing Irā (Lakṣmī), there are the aśvattha trees that shower the Soma juice ; there is the city of the Lord called Aparājitā, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden.—548.

Note.—The existence of the lakes called Ara and Nya, of the tank called Anāmadiya and the tree that showers soma, and the city invincible and the couch called Prabhuvimitam is mentioned in the Kausitaki Brāhmaṇa Upaṇiṣad "In this Brahma loka there are the lake named Ara, (consisting of evil passions), the moments called Yeṣṭiṇa (destroying the good), the river named Vijarā (giving freedom from old age) the tree called Ilya (like the earth) the city named Sārajyā (with high banked reservoirs of water), the building named Aparājitam (impregnable) of which Indra and Prajāpati are gate-keepers, the council chamber called the Bibhu (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitauja (of infinite splendour,) (Brahman's) consort named Mānuṣī (the delightful i.e., Nature) and her reflection Ohakṣuṣī (probably the individual soul), who both weave the creatures like flowers "

Brahmacharya when mental, includes the mental sacrifice Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa &c. when analysed lead to the same meaning as Brahmacharya. The following table shows it :—

Brahmacharya...	Leading to Brahman, i. e., Divine Wisdom.
Yajña ...	Leading to the Omniscient. Ya + jña.
Iṣṭa ...	Transcending desire or the object of search (Eśa or Ichchā)
Sattrāyana ...	Leading to Sat, the Saviour.
Mauna ...	Meditating (Manana)
Anâśkāyana ...	Leading to the Impetishable (Anâśika)
Aranyāyana ...	Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom ; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent

The Svetadvīpa is the third heaven from the worldly heaven, namely, from Meru. In this Svetadvīpa are these lakes, trees, places, &c. The word Airam means also consisting of Irā or Lakṣmī, for Irā is another name of Lakṣmī. The word aśvattha means the grove of Aśvattha trees. Soma savana means dipping nectar.

MANTRA 4

तद् एवैतावरं च यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुवि-
न्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाम् सर्वेषु लोकेषु कामचारो
भवति ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तद् Tat, there, therefore. ये Ye, who एव Eva, only. एतौ Etau, these two. अरम् Aram, called Ara. च Cha, and. वै Vāi, verily यम् Nyam, called Nya. च Cha and चार्णवौ Ārṇāvau, two lakes. ब्रह्मलोके Brahmaloke, in the world of Brahman. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दन्ति Anuvindanti, they obtain. तेषाम् Teśām for them. एव Eva, only. एषः Eṣah, this. ब्रह्मलोकः Brahmalokah, the world of Brahman. तेषाम् Teśām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokēṣu, in worlds. कामचारः Kāmachārah, freedom of movement भवति Bhavati, become-

4. Therefore those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds.—549.

MADHYA'S COMMENTARY.

In this khaṇḍ, the scriptura teaches that Yajña, Iṣṭam, Sattram, &c., are said to be Brahmachary, or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yajñam, Iṣṭam, Sattram, Maunam, Anâśkāyanam, Āranyāyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Svetadvīpa, there are two lakes called Arā and Nyā, these Divine lakes are full of the sweet waters of knowledge and bliss.

The description of these lakes, as filled with the waters of wisdom and bliss, shows that they are really made up of the essence of Lakṣmī. An objector says, it is not proper to say that the Brahmaloṇa is the white Island or Svetadvīpa. Because it is described in this as being the third region from this world, and therefore, this white Island is the Third Heaven of Indra. But the white Island is situated in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Meru, namely, is it in the Svarga of Indra, or is it in the Ocean of Milk? To this the Commentator replies

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Svetadvīpa (from the world of Svarga)

The phrase Tṛtīyaśāṇ Itah Divi means thus in the third Heaven from Svarga, as the Svarga itself is third from this

In that Svetadvīpa is a tank full of wine and all sorts of eatables. And there are trees called Asavattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparajita. There is the couch of Viṣṇu called Vimita made to the size of the Lord (infinite) made of Divine Gold of mental matter (Chit-suvaina) which is in the form of Lakṣmī

Note—Is the matter of the Heaven world the body of Lakṣmī? It is called Chit matter or matter of mentality

This Viṣṇu, dwelling in the Svetadvīpa is called Paryanka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here, and in the Kausitaki Upaniṣad shows that it was a Drama played in ancient India, something on the lines of modern Free masonry. The world of heaven is represented, as guarded by the gate-keepers the Inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like junior warden) is allowed to enter. The Upaniṣad says "but if a man does not give the right answer, then the Moon rejects him and that soul is reborn again." The question which the Moon puts is this. Who art thou? The proper answer to this given in the Upaniṣad already mentioned, in these words—

"From the wise moon, who orders the seasons, when it is born consisting of fifteen parts from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the Gods mentioned in the Pañcāṅguvidyā) gathered up in an active man and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth, I am (like) a season, and the child of the seasons." "Who art thou?" The sage asks again "I am thou," he replies. Then he sets him free (to proceed onward). The Svetadvīpa is the place where all must go in order to get their initiation from the great Master

SIXTH KHANḌA.

MANTRA, 1

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणि-
म्रस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा

आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः

॥ १ ॥

अथ Atha, now. याः Yāh. these which एताः Etāh. the-e. हृदयस्य Hṛdayasya. of the heart. नाड्यः Nādyah. vessels, called Piṅgalā, Nandini, Īdā, Vajrikā and Susumnā ताः Tah. those. पिङ्गलस्य Piṅgalasya, of the Brown, of Saṅkarṣaṇa. अश्विन्ः Aśvinah. of the subtle, the Lord in his atomic form dwelling within the Jiva. तिष्ठन्ति Tiṣṭhanti exist शुक्लस्य Suklasya. of the white, of Vāsudeva. नीलस्य Nilasya of the Blue, of Anuruddha. पीतस्य Pitasya of the Yellow, of Pradyumna लोहितस्य Lohitasya. of the Red, of Nārāyaṇa. इति Iti, thus. असौ Asau that वै Vai verily आदित्यः Ādityah of the Lord in the Sun, called Ādityah because he attracts (Ādana) पिङ्गलः Piṅgalah. Brown Saṅkarṣaṇa. एषः Eṣah. this शुक्लः Śuklah White. Vāsudeva एषः Eṣah. this. नीलः Nilah. Blue, Anuruddha एषः Eṣah. this पीतः Pītah Yellow. Pradyumna. एषः Eṣah. this. लोहितः Lohitah Red Nārāyaṇa.

1. There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect :—In the vessel called Piṅgalā, dwells Saṅkarṣaṇa having Brown colour, in Nandini, dwells Vāsudeva having White colour, in the Īdā, dwells Anuruddha having Blue colour ; in the Vajrikā, dwells Pradyumna having Yellow colour, in the Susumna, dwells Nārāyaṇa having Red colour. Thus one should meditate on the Lord

There is also the sun, in these vessels, and in that sun in the heart one should also meditate on these five forms Brown, White, Blue, Yellow, and Red.—550.

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MANTRA 2

**तदथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं
चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं
चामुष्मादादित्यात्प्रतायन्ते ता आसु ताडोषु सृप्ता आभ्यो
नाडोभ्यः प्रतायन्ते तेमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥**

तत् Tat, that. यथा Yathā, as. महापथः Mahāpathah. a highway. आततः Ātatah. long stretching. उभौ Ubhau. to both. ग्रामौ Grāmau, villages. गच्छति Gachchhati, goes. इमम् Imam, to this. च Cha, and. अमुम् Amum, to that. च Cha, and. एवम् Evam. thus. एव Eva, just. एताः Etāh, these. आदित्यस्य Ādityasya, of the Sun. रश्मयः Rāsmayah, rays. उभौ Ubhau, to both. लोकौ Lokau, worlds. गच्छन्ति Gachchhanti, go. इमम् Imam, this. च Cha, and. अमुम् Amum, that च Cha, and. अमुष्मात् Amuṣmāt, from that. आदित्यात् Ādityāt,

from the sun, from the forms of the Lord within the sun. प्रतायन्ते Pratāyante, they start, they pervade. ताः Tāh, they आसु Āsu, in these. नाडीषु Nāḍīṣu, In the vessels. सृप्ता Sṛptāh, entered. gone. आभ्यः Ābhyah, from these nāḍīs, from the forms of the Lord dwelling in the Nāḍīs. नाडीभ्यः Nāḍībhyah, from these vessels. प्रतायन्ते Pratāyante, they pervade, they start. ते Te, they : rays. अमुष्मिन् Amuṣmin, in that. आदित्ये Âditye, in the sun. सृप्ताः Sṛptāh, entered.

2. As a highway stretches to both villages from where it starts to where it ends, similarly these rays of the sun go to both worlds, to this one and to the other. They start from the various forms of the Lord in the Sun and enter into the various forms of the Lord in these vessels of the heart; again these rays start from these various forms of the Lord dwelling in the vessels of the heart and enter into the various forms of the Lord dwelling in the sun.—551.

Note—The Lord in the sun has five forms, as previously described in the Madhuidyâ. The Lord in the Heart has also the same five forms, as described here. There is constant communication between these. The rays from the Solar Logos enter into the heart, and the rays from Cardiac Logos enter into the sun. Thus there is a constant interchange between these two Logi the Solar and Cardiac.

MANTRA 3.

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः खप्त्रं न विजानात्यासु
तदा नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति
तेजसा हि तदा संपन्नो भवति ॥ ३ ॥

तत् Tat, there, this being so यत्र Yatra, when एतत् Etat, this Jīva. सुप्तः Suptah, sleep-. समस्तः Sama-stah all, withdrawing himself from the senses. सम्प्रसन्नः Samprasannah quietly reposing, at perfect rest स्वप्नम् Svapnam, dreams न Na, not. विजानति Vijānāti, perceives. आसु Asu, in these vessels and thereby into Viṣṇu. तदा Tadā, then. नाडीषु Nāḍīṣu, in the vessels, in Viṣṇu, within the nāḍīs सृप्तः Sṛptah entered भवति Bhavati, becomes. तम् Tam, him. न Na not कश्चन Kaśchana, any one. पाप्मा Pāpmā, evil one. स्पृशति Sprīśati, touches तेजसा Tejaśā, by the fire of the Lord. हि Hi, verily, because. तदा Tadā, then सम्पन्नः Sampannah, joined. भवति Bhavati, becomes.

3. This being so, when this Jīva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4.

अथ यत्रैतदखलिमानं नीतो भवति तमभित् आसीना
आहुर्जानोसि मां जानोसि मामिति स यावदस्माच्छरीराद-
नुत्क्रान्तो भवति तावज्जानाति ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, when. एतन् Etat, this (knower of the Lord). अबलिमानम् Abalimānam feels weak, on account of illness. नीतः Nītah, becomes, gets. भवति Bhavati becomes. तम् Tam, to him. अभितः Abhitah, on all sides. आसीनाः Āsīnah sitting. आहुः Ahuh, (the kin-men) say. जानासि Jānāsi, knowest thou? माम् Mām, me. जानासि Jānāsi, knowest thou? माम् Mām, me. इति Iti, thus. सः Sah, he. यावन् Yavat so long as अस्मान् Asmāt, from this. शरीराद् Śarīrāt, from the body अनुत्क्रान्तः Anutkrāntah, has not gone out. भवति Bhavati, becomes. तावन् Tāvat, so long. जानाति Jānāti, he knows.

4. Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say "Do you recognise me, do you recognise me?" As long as he does not go out of the body, he knows them.—553.

MANTRA 5

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिर्हृद्यमा-
क्रमते स ओमिति वाहोद्वामोयते स यावत्क्षिप्येन्मनस्ताव-
दादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरो-
धोविदुषाम् ॥ ५ ॥

अथ Atha, now. यत्र Yatra, when. एतन् Etat, this. अस्मान् Asmāt, from this. शरीराद् Śarīrāt, from the body उत्क्रामति Utkrāmati, goes out. अथ Atha, then. एतैः Etaiḥ, by these. एव Eva just alone रश्मिभिः Raśmibhiḥ, by the rays, by the solar rays existing in the vessel of the heart which illumine the passage of these tubes. ऊर्ध्वम् Urdhvam, upward. आक्रमते Ākrāmate, he goes. सः Sah, the wise ओम् Om, Om. इति Iti, thus. वाहो Vāhō, by the carrier, i.e., by the vehicle of Om, namely by Vāyu, through the grace of Vāyu. उद्वामोयते Udvāmivāte, Attains the condition of Vāma, called the Divine Consciousness. सः Sah he, namely Vāyu यावन् Yāvat, when, in order to lead him up क्षिप्येन् Kṣipyet, throws off मनः Manah, mind, in order to take the man away. तावत् Tāvat, then आदित्यम् Ādityam, to (Viṣṇu dwelling in) the sun. गच्छति Gacchati goes. एतन् Etat, this, Lord in the Sun. वै Vai, verily खलु Khalu, Verily लोकद्वारम् Lokadvāram, the door to the world of Brahman विदुषाम् Viduṣām by the wise, of the wise. प्रपदनम् Prapadanam, to be walked through, to be attained निरोधः Nirodhah, stoppage. अविदुषाम् Aviduṣām of the non-wise.

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vāyu throws off the mind, he carries the

soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.-- 554.

MANTRA 6

तदेष श्लोकः शतं चैका च हृदयस्य नाड्यस्तासां मूर्ध्ना-
नमभिनिःसृतैको । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या
उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तद् Tat on this एषः Eṣah, this श्लोकः Ślokaḥ, verse शतम् Śatam, one hundred. च Cha. and एका Ekā, one च Cha. and. हृदयस्य Hṛdayasya, of the Lord moving in the heart नाड्यः Nāḍyah, the vessels provided over by the Lord. तासां Tāsām, out of them मूर्ध्नाम् Mūrdhnam crown of the head. अभिनिःसृता Abhinisṛitā, penetrates एका Ekā, one, namely Susumnā. तथा Tayā, by that, by the Susumnā ऊर्ध्वम् Ūrdhvam, upwards. आयन् Ājan going अमृतत्वम् Amṛitatvam, Immortality एति Eti, goes attains. विष्वङ्ङन्याḥ Viśvānanyāḥ, the others to different directions. उत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti become. उत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti become.

6. About this is the following verse :—One hundred and one are the arteries of the heart ; out of them one penetrates the crown of the head. By that vessel going upwards, it reaches the Immortal ; the others lead to different worlds, if the soul passes out through them : Yea to different worlds —555.

MADHVA'S COMMENTARY

In this khaṇḍa, the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart, but of the five forms of Viṣṇu existing in the heart, in His most subtle aspect.

This Viṣṇu, called Paryanka Brahman, dwells in five forms in the vessels of the heart. These are the five atomic aspects of Viṣṇu dwelling in the five Nāḍis or vessels. In the central vessel called Susumnā, is the form of the Lord having a red colour, and called Nārāyaṇa. In the vessel called Nāḍini, is the form called Vāmadeva, and it has a white colour, and is situated in the front part of this vessel. In the vessel called Pingalā is the form called Sankarsana, and it has a brown colour. In the vessel called Vajrikā is the form called Pradyumna, and it has a yellow colour. In the vessel called Īda is the form called Aniruddha and it has a blue colour.

In the Sun also are these five forms of the Lord. The Sun is called Āditya and the Lord in the sun is also called so because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb. Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart in His five forms, in the various vessels of the heart are Solar Rays also.

These Solar Rays are interwoven with the rays of the Nâdis. The Jîva is in the midst of these rays and within the Jîva is the Lord Viṣṇu, regulating the Jîva through all these rays. When the Jîva is overpowered by the vibrations of the light rays (Tejas) proceeding from Viṣṇu He is said to be in deep sleep.

Vâyū is the vehicle of Om, therefore He is called Omvât (Om-vâh) or the carrier of Om. Through this Om-Vâ' or Vâyū, the Jîva obtains release, and proceeds upwards by the pleasant path called Vâma. The word Vâma means the condition of the Divine consciousness (Divya Chidrûpa Bhâva). When Vâyū desiring to raise up the souls of the pious, throws away the Manas (separates the soul from Manas), then the Jîva goes to Viṣṇu called Aditya, through this method of meditation. Thus it is in the Paryanka Upâsanâ.

Note.—At the time of death, the person who has been meditating on the Lord within the heart, in the method described above, quits the body through the help of Vâyū the Great Meditator, the Saviour. This Vâyū takes the soul up, and makes him attain the condition of Vâma or Divine consciousness. The souls of the wise only attain this consciousness when they throw off their mental body. In other cases, the throwing off of the mental body is a prelude to unconsciousness. The majority of souls who do not know the mystery of Vâyū, remain in this state of unconsciousness, when their Manas or mental vehicle drops down. The state of Vâmatva is only for those who know the secret of Om and of Vâyū, the vehicle of Om. A man must become the worshipper of Vâyū in order to get the grace of the Lord, whose beloved son Vâyū, the meditator, is

SEVENTH KHANDA

MANTRA I

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोर्विजिघत्सोऽ
पिपासः सत्यस्कामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासि-
तनव्यः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान्यस्तमा-
त्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

यः Yah who आत्मा Âtmâ, the Lord called Âtman the Self अपहतपाप्मा Apahatapâpmâ free from sin विजरो Vîjarah, free from decay. विमृत्युः Vimrtyuh, free from death विशोकः Viśokah, free from grief. विजिघत्सः Vijighat-ah free from hunger अपिपासः Apipâsah, free from thirst सत्यकामः Satya-kâmah he whose desires are true सत्यसंकल्पः Satvasankalpah he whose will is true. सः Sah, he. अन्वेष्टव्यः Anvestavah ought to be searched सः Sah, he. विजिज्ञासितव्यः Vijijñâsitavyah, ought to be known सः Sah, he. सर्वाः Sarvân, all. च Cha, and. लोकाः Lokân, worlds. आप्नेति Âpnoti, attains. सर्वाः Sarvân, all. च Cha, and. कामान् Kâmân, desire. यः Yah, who. तम् Tam, him. आत्मानम् Âtmânam, the Self. अनुविद्य Anuvîdya, knowing, having known through scriptures &c indirectly विजानाति Vîjânâti, understands by direct vision इति Iti thus. ह Ha, verily. प्रजापतिः Prajâpatih Prajâpati, the four-faced Brahma. उवाच Uvâcha, said.

1. Prajâpati proclaimed :—"The Âtman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood. He, who has known that Âtman indirectly and has also realised Him, attains all worlds and all desires"—556.

MANTRA 2.

तद्धोभये देवासुरा अनुबुध्धिरे ते होचुर्हन्त तमात्मानम-
न्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति
सर्वांश्च कामानितीन्द्रो ह्येव देवानामभिप्रवव्राज विरोचनोऽ-
सुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाश-
मोजग्मतुः ॥ २ ॥

तद् Tad, that With, and it becomes तदनु tadanu = after that, after "hearing that" ह Ha verily उभये Ubhaye both देवासुराः Devâsuraḥ, the Devas and Asuras, अनु Anu, afterwards. It should be joined with the word tad. तदनु Tadanu=then बुध्धिरे Bubudhîre, (knew, heard) attempted to understand ते Te, they. ह Ha, verily ऊचुः Uchuh said to Indra and Virochana respectively हन्त Hanta well तम् Tam him आत्मानम् Atmânâṁ the Âtman, अन्विष्यामः Anvisyâmah we shall search we shall realise यम् Yam whom आत्मानम् Atmânâṁ the Self, अन्विष्य Anvisya having searched सर्वांश्च Sarvân all च Cha लोकां Lokân worlds आप्नोति Apnou one obtains according to his merit and. सर्वांश्च Sarvân, all च Cha and. कामान् Kâman desires इति Iti thus. इन्द्रः Indrah the Lord Indra ह Ha, verily एव Eva वै Var, verily. देवानाम् Devânâṁ, among the Devas for the sake of teaching the Devas, अभिप्रवव्राज Abhipravavraj, went out in order to acquire this wisdom. विरोचनः Virochanah, the Asura called Virochana असुराणाम् Asurânâṁ, among the Asuras, for the sake of teaching the Asuras तौ Tau, these two ह Ha verily. असंविदानौ Asaîṁvidânau, without communicating with each other, without being on friendly terms. एव Eva, alone. समित्पाणी Samitpâṇi, with sacred fuel in their hands. प्रजापतिसकाशम् Prajâpatisakâśam to the vicinity of Prajâpati आजग्मतुः Âjagmatuh, they two came

2. Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively), "Well, we wish to know the Âtman, by knowing whom one obtains all the worlds and all desires." Indra went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras. These two, without communicating with each other, approached Prajâpati with fuel in their hands.—557.

MANTRA 3

तौ ह द्वाविंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरु-
वाच किमिच्छन्ताववास्तमिति तौ होचतुर्थ आत्मपहतपाप्मा
विजरो विमृत्युर्विशोकीर्विजिघत्सोर्विपिपासः सत्यकामः
सत्यसंकल्पः सौन्वेष्वयः स विजिज्ञासितव्यः स सर्वाश्च
लोकानाप्नोति सर्वाश्च कामान् यस्तमात्मानमनुविद्य
विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्त-
मिति ॥ ३ ॥

तौ Tau those two ह Ha, verily द्वाविंशतम् Dvāvimśatam, thirty-two
वर्षाणि Varṣāṇi years ब्रह्मचर्यम् Brahmacharyam observing the vow of celibacy.
ऊचतुः Ūchatuh dwelt तौ Tau to those two. ह Ha, verily प्रजापतिः Prajā-
patiḥ Prajāpati उवाच Ūvācha, said किम् Kim, what इच्छन्तौ Ichchhantau,
desiring. अवास्तम् Avāstam, You two have dwelt here इति Iti, thus. तौ Tau
those two ह Ha, then ऊचतुः Ūchatuh said यः Yah, who आत्म Atmā,
the Self अपहतपाप्म Apahatapāpma, free from sin विजरः Vijarah, free from
old age free from decay विमृत्युः Vimṛtyuh free from death विशोकीः Vi-
śokah, free from grief अविजिघत्सः Avijighat-sah, free from hunger अपिपासः
Appā-sah free from thirst सत्यकामः Satyakāmah, He whose desires are true
सत्यसङ्कल्पः Satyasankalpah He whose will is true. सः Sah, he. अन्वेष्वयः An-
ves avyah, ought to be searched सः Sah, he विजिज्ञासितव्यः Vijijñāsitavyah,
ought to be known सः Sah, he सर्वान् Sarvan, all. च Cha, and. लोकान्
Lokan world. आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. च Cha, and
कामान् Kāmān, desires यः Yah, who तम् Tam, Him आत्मानम् Ātmānam,
the Self. अनुविद्य Anuvīdya, knowing, having known through the Scriptures
&c, indirectly. विजानाति Vijānāti, understands. इति Iti, thus. भगवतः Bha-
gavataḥ, of the Lord. वचो Vachah, speech. वेदयन्ते Vedayante, (The Devas
and the Asuras) desire to know तम् Tam, that Ātman, the Lord. इच्छन्तौ
Ichchhantau, we two desiring (to teach them by learning from thee) अवास्तम्
Avāstam, we two have dwelt here. The proper grammatical form is avāt-va
The use of the third person, instead of the first person shows the respectful
tone of the Guru. इति Iti, thus.

3. The two dwelt there for thirty two years, observing the
vow of celibacy. Then Prajāpati asked them—"For what purpose
have you both dwelt here?" They replied, "The Devas and the
Asuras desire to know that Self about whom you have said 'the

Self who is free, free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Âtman we must search, that Âtman we must understand. He obtains all worlds, he obtains all desires, who having intellectually conceived this Âtman realises him directly.' Now we both have dwelt here because we wish to know that Self. '—558.

MANTRA 4

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु
परिख्यायते यश्चायमादर्शं कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु
परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two ह Ha, verily then प्रजापतिः Prajâpati, Prajâpati. उवाच Uvâcha, said (in a parable, to test the intuition of the two aspirants). यः Yah, who. एषः Esah, this (Lord who creates the waking condition). अन्तरं Antar, within. अक्षिणी Aksini in the eye पुरुषः Purusah, the Purusa, possessing the six Divine qualities, and called Viśva दृश्यते Dṛśyate, is seen through Divine vision एषः Esah this. आत्मा Âtma, the Self. इति Iti, thus. ह Ha, verily उवाच Uvâcha, said. एतम् Etat this. अमृतम् Amṛitam, the immortal, the ever free अभयम् Abhayam the fearless एतम् Etat, this. ब्रह्म Brahma, Brahman the full. इति Iti, thus. This अथ Atha, then (Virochana again asks) यः Yah who अयम् Ayam this भगवः Bhagavah, Sir. अप्सु Apsu, in the waters. परिख्यायते Parikhâyate is seen यः Yah, what. च (Cha and. अयम् Ayam this. आदर्शं Adarśe, in the mirror कतमः Katamah, who. एषः Esah, this. इति Iti, thus. एषः Esah, this. उ ए, indeed एव Eva, even. एषु Esu, in these. सर्वेषु Sarvesu, in all एतेषु Etesu within. परिख्यायते Parikhâyate is seen. इति Iti, thus. ह Ha, verily उवाच Uvâcha, said.

4. Prajâpati said to them.—'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.' Virochana said.—'Sir, he who is seen in the water, who he is seen in a mirror, who is He?' He replied.—'He Himself indeed is seen in all these.'—559.

Note.—Prajâpati meant by the words "that person who is seen in the eye," the Lord as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is in this condition that He gives the power of vision to all Jîvas, to see external objects. Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He therefore asks 'is the reflection seen in the water and in the mirror also Brahman?' Indra gives assents to the question but in the sense, "is the Lord seen in the water and in the mirror by sages, whose interior vision

open the Lord Brahman?" To this Prajâpati replies, "the Lord is everywhere and is seen in all these." This reply is perfectly true when taken in its highest sense; but it is misleading, if taken to mean, that the reflection seen in the water or in the mirror is the Lord Viṣṇu.

MADHVA'S COMMENTARY.

In the previous chapter it was taught that Brahmacharya, the Divine Wisdom, is the means of attaining release. The next question is, Does it give release to all who aspire to this knowledge and try to practise it, or only to some of them who are the elect (from eternity)? The Śruti answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti the pre-ordained damned soul can never understand Brahma-Vidyâ, even if he hears it. Therefore the Commentator says —

Indra and Virochana were both taught by Brahmâ, but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the words âtman, which literally means *adeyam mât*.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers —

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajâpati give the elusive reply, "He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies —

Prajâpati Brahmâ spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu, and his (Brahmâ's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu or if the words of Brahmâ were not true? To this the Commentator says —

Because the Asuras are non-eligible to receive wisdom; and falsehood also should never be uttered (therefore Prajâpati spoke words which were true, but not plain).

But if all Asuras are non-eligible how is it that Prahlâda got the wisdom? To this the Commentator replies —

Prahlâda and others temporarily got Āsūric conditions, through the curse pronounced by me (Brahmâ)—their soul was not innately Āsūric. But this Virochana is verily a true Āsura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhava) will certainly come back again to me for further knowledge. Thus intending, Brahmâ taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "Is the reflection seen in the water and in the mirror also the Âtman?" To that question, the Four-faced one replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" thus he said, referring to Viṣṇu; for Brahmâ thought of Viṣṇu when he said so, for the wise see Him everywhere.

EIGHTH KHANḌA .

MANTRA 1.

उदशरावे आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
प्रब्रूतमिति तौ होदशरावेवेक्षांचक्राते तौ ह प्रजापतिरुवाच
किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve in a vessel full of water आत्मानम् Ātmānam, the Self, the body. अवेक्ष्य Avekṣya having looked at यत् Yat, what, limbs, &c आत्मनः Ātmanah, of the Self, of the body and its various limbs न Na, not. विजानीथः Vijaṇīthah, you two understand तत् Tat that the unknown limb &c. मे Me, to me प्रब्रूतम् Prabṛūtam, you two say इति Iti, thus. तौ Tau, those two. ह Ha, then उदशरावे Udaśarāve in the pan of water अवेक्षांचक्राते Avekṣāṁchakrāte, looked into तौ Tau they two to those two ह Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha said. किम् Kim, what. पश्यथः Paśyathah, you two see. इति Iti, thus. तौ Tau, they two ह Ha, then. उचतुः Uchatuḥ, said सर्वम् Sarvam, all एव Eva just इदम् Idam, thus. आवाम् Āvām, of us two. भगवः Bhagavah, Śrī. आत्मानम् Ātmānam, the body the Self. पश्यावः Paśyāvah, we two see. आलोमभ्यः Ālomabhyah, up to the hairs. आनखेभ्यः Ānakhebhyaḥ, up to the nails प्रतिरूपम् Pratirūpam, picture. इति Iti, thus.

1. 'Having looked at your body in vessel of water, tell me what you do not understand of this Self.' They looked into the pan of water. Then Prajapati, said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture.'—560.

Note —Prajapati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajapati wanted them to draw the opposite conclusion also, that if the body is badly dressed, and is sloven and sluggish the reflection would appear badly dressed, sloven and sluggish. Prajapati, in fact, wanted them to learn the mistake of the reflection theory of Vedānta. The Pratibimba vāda says that the soul (jīva) is a reflection of Brahman, meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māyā. This māyā or pratibimbavāda is the doctrine which finds favour with āsūric natures like that of Viśvānara. They are not materialists, for Viśvānara was not a materialist but believed in an afterlife and taught it to the āsuras. But he did not believe in a deity separate from his self or jīva.

MANTRA 2.

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ

भूत्वोदशरावेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेवेज्ञाचक्राते तौ ह प्रजापदिस्वाच किं पश्यथ इति ॥ २ ॥

तौ Tau. to those two ह Ha. verily प्रजापतिः Prajapatiḥ, Prajâpati. उवाच Uvâcha, said. साध्वलङ्कृतौ Sâdhvalankṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Pariskṛitau, well-cleaned, well-shaved, without hairs and nails. भूत्वा Bhûtvâ, being. उदशरावे Udaśarâve, in the pan of water. अवेक्षेथाम् Aveksethâm, you two look. अवेज्ञाचक्राते Aveksañchakrâte, they looked. तौ Tau, to those two ह Ha. then. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha, said किम् Kim what पश्यथः Paśvathah, you two see इति Iti, thus.

2. Prajâpati said to them 'adorn yourself well, dress yourself well and being well-shaved look in the pan of water.' They adorned themselves well, dressed themselves well and becoming neat and clean, looked into the pan of water. Prajâpati then asked them 'What do you see?'—561.

Note.—This also shows that the reflection depends upon its creator the original, and is not the original. The Lord Hari creates the reflection, the Jîvas. But the Jîvas are not the Lord, but His creatures, His shadows. Those who take the reflection for the Lord and deny a separate Lord, are like Virochana who hold that the worshipping the Jîvatman is the highest end. Such persons always speak of humanity and never of divinity.

. MANTRA 3

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचेतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

तौ Tau. those two ह Ha. then ऊचतुः Ūchatuh, said. यथा Yathâ, thus, as. एव Eva alone. इदम् Idam this. आत्राम् Âvâm, of us two. भगवः Bhagavah, Su. साध्वलङ्कृतौ Sâdhvalankṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Pariskṛitau, well-shaved. स्वः Svah, same, Self एवम् Evam, thus. एव Eva, even. वमौ Imau, these two. इति Iti, thus. एषः Esah, this. आत्मा Âtmâ, the Self. इति Iti, thus. ह Ha, they. उवाच Uvâcha, said. एतत् Etat, this. अमृतम् Amritam, immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma Brahman. इति Iti, thus. तौ Tau those two ह Ha. then. शान्तहृदयौ Santahṛdayau with heart at peace प्रवव्रजतुः Pravavrajatuh, went away

3. 'They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily Sir, we find here also well-adorned, well-dressed and well-cleansed.' Prajāpati said 'this is the Âtman, this the Immortal, the Fearless, this is Brahman.' Then they both went away, well-satisfied in their hearts.—Ē62.

Note—Prajāpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulacra of it, similarly this universe is not the Lord but separate from Him. But Virochana, being not advanced enough to understand the enigmatical sense of Prajāpati, understood reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. Had he reflected a little, he would have found that the reflection in the water was not self-dependent, but changed with the change of the original and so could not be Brahman free from death and decay and sorrow.

MANTRA 4.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते
पराभविष्यन्तीति सह शान्तहृदय एव विरोचनोऽसुराज्जगाम
तेभ्यो ह्येतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य
आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं
चामुं चेति ॥ ४ ॥

तौ Tau, to them two at them two (going away under the impression that they have been fully taught) ह Ha then, अन्वीक्ष्य Anviksya having looked प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha said (in order to show his impartiality). अनुपलभ्य Anupalabhya, not perceiving आत्मानम् Âtmānam, the Self. अननुविद्य Ananuvidya without knowing व्रजतः Vrajataḥ, they both are going away. यतरे Yatare, of these two who-ever of these two classes. एतत् Etat, this. उपनिषदः Ūpaniṣadah, follower of the Upanisad भविष्यन्ति Bha-visyanti, will be. देवाः Devāḥ, Devās वा Vā or असुरा Aśurāḥ the Āsuras, वा Vā, or. ते Te they. पराभविष्यन्ति Parābhaviṣyanti will perish इति Iti, thus. सः Sah, he ह Ha, then. शान्तहृदयः Śāntahṛdayaḥ satisfied in his heart एव Eva, even विरोचनः Virochanah Virochana असुराश्च Aśuraśca, to the Āsuras जगाम Jagama, went तेभ्यः Tebhyaḥ to them ह Ha then एतम् Êtām this उपनिषदम् Upaniṣadam, teaching, doctrine प्रोवाच Provācha said taught. आत्मा Âtmā, the Self, the Jiva एव Eva even इह Iha, in this world महय्यः Mahayyaḥ, worthy of worship. परिचर्यः Paricarvaḥ, worthy of being served. आत्मानम् Atmanam, the Jiva एव Eva alone. इह Iha, in this world. महय्यम् Mahayan, worshipping. आत्मानम् Âtmānam, the Jiva परिचरन् Paricharan serving उभौ Ubhau, both. लोकौ Lokau, world आप्नोति Āpnoti one attains. इमम् Imam, this च Cha, and . अमुं Amum, that. च Cha and.

4. Prajâpati looking after them said (within their hearing) 'Without understanding the Âtman and without perceiving it, they are going away. Any one of these two, whether Devas or Asuras who would follow this doctrine would become destroyed.' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras, and taught them this doctrine, namely that the Jîva is to be worshipped, that the Jîva alone is to be served and he who worships the Jîva alone and serves the Jîva alone, attains both the worlds, this and the next.—563.

Note.—Thus Virochana taught the false doctrine that the Jîva was Brahman and there was no other Brahman than the Jîva. That Virochana was not a Lokâyata or materialist appears from the fact that he believes in the next world; and teaches the Asuras how to get it. He believes in "both worlds"—ubhai lokau—but does not believe in any God other than his own Self. Even while he was going, Prajâpati cried out "Without understanding the Âtman they are going away" Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

तस्मादप्यहोहाददानमश्रद्धानमयजमानमाहुरासुरो बते-
त्यसुराणां होषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारे-
णेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्ययमः खण्डः ॥ ८ ॥

तस्मात् Tâsmat therefore, because the Asuras worshipped the Jîva as Brahman अपि Api, even also अद्य Adya, now to-day इह Iha, here. अददानम् Adadânam, one who does not give alms, one who does not give charity in the name of the Lord, but only for the sake of the Jîva अश्रद्धानम् Âśraddadhâ- in the existence of the Lord and who believes that the Jîva is the Lord अयजमानम् Ayajamânam, who does not sacrifice to the Lord, but sacrifices to please the Jîva alone आहुः Âhuḥ, they say. आसुरः Âsuraḥ, demonic बत Bata, alas इति Iti, thus असुराणम् A-surâṇām of the Asuras. हि Hi, because एषाḥ Eṣa this, such उपनिषत् Upaniṣat, doctrine. प्रेतस्य Pretasya, of the dead; of the Jîva who has left the body शरीरम् Sarî- rum, body भिक्षया Bhikṣayâ, by begging वसनेन Vasanena, with dress. अलङ्कारेण Alankarēṇa, with ornament इति Iti, thus; they adorn the body thinking that thereby the Jîva would be satisfied. संस्कुर्वन्ति Samskurvanti, adorn, worship. एतेन Etena, with this; by worshipping the living body of the Jîva, as it is the reflection of the Jîva. हि Hi, verily. अमुम् Amum, that. लोकम् Lokam, world, as well as this world जेष्यन्तः Jeṣyantaḥ, will conquer. मन्यन्ते Manyante, think

5. Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura,

for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jīva and its casket the body) they will conquer the next world (as well as this).—564.

Note:—Since the Jīva is the god of the Asuras they preserve this body, even when the Jīva has left it, because it had come in contact with God, and therefore they carefully guard it.

MADHVA'S COMMENTARY

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligible.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajāpati told them to look at their reflection in the water, after having adorned the body with ornaments &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities when the body is bad. But Virochana, owing to the impurity of his heart, mis-understood the drift of Brahman's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (*i.e.*, that the Jīva was Brahman): not realising that the reflection (Jīva) had no qualities of its own but what was given to it by the Supreme Lord.

Prajāpati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahman said this, again and again, in a loud voice, to warn Asuras; but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jīva was Brahman. He taught them, that by adorning the body Brahman is adorned, as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own selves. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANḌA.

MANTRA 1.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
उच्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः

परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्वामे
स्वामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष
नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Vnochant had gone ह Ha, now. इन्द्रः Indrah, Indra अप्राप्य Aprapya without returning to without reaching एव Eva, even देवान् Devân, the devas एतत् Etat, this भयम् Bhayam, fear difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Darśa saw (the mistake of Vnochna's idea of truth). यथा Yathâ, this, as. एव Eva alone खलुः Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarīre, when the body, in the body. साध्वलङ्कृते Sādhwālankṛite in being well-adorned साध्वलङ्कृतः Sādhwālankṛitah, well-adorned भवति Bhavati, becomes. सुवसनेः Suvasane in being well-dressed सुवसनः Suvasanah, well-dressed. परिष्कृते Pariskṛite in being well cleansed shaved, &c. परिष्कृतः Pariskṛitah, well-cleaned एवम् Evam thus एव Eva alone. अयम् Ayam thus. अस्मिन् Asmin, in this अन्धे Andhe being blind अन्ध Andhah, blind. भवति Bhavati becomes. आमे Śāme in becoming lame; one who has flowing discharges from his eyes and nose, catarah आम. Śrāmah, lame; he whose eyes and ears are weak (śāma=flowing) परिवृक्णे Parivṛkṇe, crippled, whose hands or legs are cut off परिवृक्णः Parivṛkṇah, in being crippled. अस्य Asya, of this. एव Eva, even शरीरस्य Śarīra-sya, of the body नाशम् Nāśam, destruction. अनु Anu, after. एषः Eṣah, this नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I अत्र Atre in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyāmi I see इति Iti thus

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed well cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine—565.

MANTRA 2

स समित्पाणिः पुनरेयाय त ५ह प्रजापतिरुवाच मध्वन्य-
च्छान्तहृदयः प्रात्राजीः सार्धं विरीचनेन किमिच्छन् पुनरागम-
इति स होवाच यथैव खल्वयं भगवोऽस्मिज्छरीरे साध्वलं
कृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत

एवमेवायमस्मिन्नन्धेऽन्धो भवति क्षामे क्षामः परिवृक्णे
परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नोहमत्र भोग्यं
पश्यामीति ॥ २ ॥

सः Sah, he. समित्पाणिः Samitpanih, with sacred fuel in his hand. पुनः Punah, again एयाय Eyāya, came back (in order to verify from Brahma's own words that Jīva was not Brahman, and to further learn that the Lord was the maker of the Dream-state and master of the Mukta- even) तम् Tam, to him. ह Ha, then. प्रजापतिः Prajāpatiḥ Prajāpati उवाच Uvācha said. मगवद् Maghavan, Maghavat, O India यत् Yat that शान्तहृदयः Śāntahridayah, satisfied in heart. प्राव्राजीः Prāvrajīḥ thou didst go away सार्धम् Sārdham, along with. विरोचनेन Virochanena with Virochana किम् Kim, what इच्छद् Ichchah, desiring पुनः Punah, again. आगमः Āgamah thou hast come. इति Iti, thus सः Sah, he. ह Ha, then. उवाच Uvācha said. यथा Yathā, as. एव Eva even. खलु Khalu, verily अयम् Ayam this shadow. भगवः Bhagavah, O. अस्मिन् Asmin, when this. शरीरे Sarīre, when the body साध्वलंकृते Sādhalvalāṅkṛite, in being well-adorned साध्वलंकृतः Sādhalvalāṅkṛitah well-adorned भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanah, well-dressed. परिष्कृते Pariskṛite, in being well cleaned, shaved &c. सुवसनः Pariskṛitah, well cleaned. एवम् Evam thus. एव Eva, alone. अयम् Ayam, this. अस्मिन् Asmin, in this अन्धे Andhe, being blind अन्धः Andhah, blind. भवति Bhavati, becomes. क्षामे Srāme, in becoming lame. क्षामः Srāmah, lame, he whose eye and ears are weak (srāma=flowing). परिवृक्णे Parivṛkne, crippled. परिवृक्णः Parivṛkṇah, in being crippled. अस्य Asya of this. एव Eva, even. शरीरस्य Śarīrasya, of the body. नाशम् Nāśam, destruction. अनु Anu, after एवः Esah, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyāmi, I see. इति Iti, thus.

Taking fuel in his hand he came back again. Prajāpati said to him 'O glorious one, as you went away along with Virochana, well-satisfied in your heart, why have you come back, desiring what object?' He said 'as this shadow becomes well-adorned when the body is well adorned, well-dressed, well-cleansed when the body is well-cleansed, that self will also be blind if the body is blind, lame if the body is lame, crippled and will perish when the body perishes; therefore, I do not see the final good in this doctrine.

—566.

• MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोनुव्याख्यास्यामि

वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं
वर्षायुवास तस्मै होत्राच ॥ ३ ॥

इति नवमः खण्डः ॥ ६ ॥

एवम् Evam thus. एव Eva. alone. एषः Eṣah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha verily then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but एव Eva even, indeed ते Te. to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. वस Va-sa, dwell. अपराणि Aparāṇi another द्वात्रिंशतम् Dvātrīṃśa-tam, thirty-two. वर्षाणि Varṣāṇi year. इति Iti, thus. सः Sah, he ह Ha, then. अपराणि Aparāṇi, another द्वात्रिंशतम् Dvātrīṃśatam, thirty-two. वर्षाणि Varṣāṇi, year. उवास Uvāsa, dwell तस्मै Tasmai, to him. ह Ha, then. उवाच Uvācha, said

3. 'O glorious one, this shadow is even indeed thus as thus sayest; but I shall explain it to thee more fully, according to thy capacity.' But dwell thou here for another thirty-two years.' He lived there for another thirty-two years, and then Prajāpati said. —567.

MADHVA'S COMMENTARY.

Indra knowing the true doctrine acted as if he had understood the teaching of Brahman in the same light as Virochana. This he did in order to delude the Asuras. He went away, like Virochana, but he came back again, as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Asuras and the ignorant so that they might think that Indra had not understood fully.

THIRTH KHANDA.

MANTRA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृत-
भयमेतद्गृह्णेति स ह शान्तहृदयः प्रवव्राज सहांप्राप्यैव देवाने
तद्भयं ददर्श तदादपीदं, शरीरमन्धं भवत्यनन्धः स भवति
यदि स्वाममस्वामो नैत्रैषोऽस्य दोषेण दुष्यति ॥ १ ॥

यः Yah, who. एषः Eṣah, he, dwelling in the throat. स्वप्ने Svapne, in the dream-state of the Jiva. महीयमानः Mahīyamānah, being glorified by the Devas of the senses, such as Prāṇa &c. चरति Charati, causes to move; makes one perceive the objects created by him, in dream such as horses &c. एषः Eṣah, he. आत्मा Ātmā, is the Ātman. इति Iti, thus. ह Ha, then. उवाच Uvāch, said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत्

Etat, this. ब्रह्म Brahma, Brahman इति Iti, thus. सः Sah, he, Indra. ह Ha, then. शान्तहृदयः Śāntahṛdayah, satisfied in heart. प्रवव्राज Pravavrāja went away सः Sah, he. ह Ha, but. अप्राप्य Aprāpya, without reaching. एव Eva, even. देवाह् Devān, to the Deva-. एतत् Etat, this. भयम् Bhayam, fear, difficulty ; fearful logical analogy. ददर्श Dadarśa, saw. तत् Tat, that. यदि Yadi, if. अपि Api, though. इदम् Idam this. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes-. अनन्धः Anandhaḥ, not blind. सः Sah, that. भवति Bhavati, becomes-. यदि Yadi, if. स्त्रामम् Śrāmam lame अस्त्रामः Asrāmāḥ, not lame. न Na, not. एव Eva, alone, even एवः E-ah, this अस्य A-ya, his. दोषेण Doṣeṇa, with the fault दुष्यति Du-ṣyati, becomes faulty.

1. Then Prajāpati said, "He who is glorified (by the Devas of the Senses) in dream, causes (the Jīva to perceive) all dream objects, (He, the Lord of dream) is the Atman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with the faults of the physical body.—568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्त्राम्येण स्त्रामो ध्नन्ति त्वेयैः
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्वेव नाहमत्र भोग्यं
पश्यामीति ॥ २ ॥

न Na, not. वधेन Vadhena, by being slain. अस्य A-ya, of this physical body. हन्यते Hanyate, is slain. न Na, not. अत्र A-ya, of the physical body. स्त्राम्ये Śrāmyeṇa, by the becoming lame. स्त्रामः Śrāmāḥ, lame. ध्नन्ति Ghuṇanti, they kill तु Tu, but. एव Eva, even, as if, like. एनम् Enam, thus. विच्छादयन्ति Vichchhādayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchhāyanti, "make shadowless." i. e., kill. इव Iva, as if. अप्रियवेत्ता Apriyaveṭtā, conscious of non-pleasant things. इव Iva, like, as if. भवति Bhavati, becomes-. अपि Api, moreover, further. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atia, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

2. Nor is the dream body struck when the physical body is struck ; nor does it become lame, when the physical body is lame ; but it appears to be struck (like the physical body), it appears to be mutilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3.

समित्पाणिः पुनरेयाय त॒ ह प्रजापतिरूयाच मघवन्य-
च्छान्तहृदयः प्रात्राजीः किमिच्छन् पुनरागम इति स होवाच
तदादपोदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्ना-
ममस्त्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणिः Samitpāṇih with fuel in his hand पुनः Pūnah, again. एयाय Eyāya, he came back. तम् Tam to him. ह Ha, then प्रजापतिः Prajāpatih. Prajāpati उवाच Uvācha, said मघवन् Maghavan, Maghavat O Indra यत् Yat, that. शान्तहृदयः Śāntahṛdayah, satisfied in heart प्रात्राजीः Prāvrājīh, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring पुनः Pūnah, again. आगमः Āgamah, thou hast come इति Iti, thus सः Sah, he ह Ha, then. उवाच Uvācha, said तत् Tat that यदि Yadi, if अपि Api, even though. इदम् Idam, this भगवः Bhagavah, Su शरीर Śarīram, body. अन्धम् Andham, blind. भवति Bhavati become- अनन्धः Anandhah, not blind. सः Sah, that. भवति Bhavati, become- यदि Yadi, if. स्नामम् Srāmam, lame. अस्त्रामः Asrāmah, not lame न Na, not एव Eva, alone. even एवः Esah, thus. अस्य Asya, his. दोषेण Doṣeṇa, with the fault दुष्यति Du-tyati, becomes faulty.

3. Taking fuel in his hands, Indra went again to Prajāpati. Prajāpati said to him, "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "Though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame; and that body does not become tainted with the faults of this body."—570.

MANTRA 4

न वधेनास्य हन्यते नास्य स्नाम्येण स्त्रामो धनन्ति त्वेवैनं
विच्छोदयन्तीत्राप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं
पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्योमि वसां पराणि द्वात्रिंशतं वर्षाणीति स हाऽपराणि द्वात्रिं-
शतं वर्षायुत्रोस तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्नाम्येण Srāmyeṇa, by being lame. स्त्रामः Srāmah, lame धनन्ति Ghananti, they strike you. तु Tu, but. एव Eva, as if.

एनम् Enam, this body. विच्छादयन्ति Vichchhâdayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyavettâ, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good पश्यामि Paśyâmi. I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone एवः E-ah, this. मघवन् Maghavan, O glorious one इति Iti, thus. ह Ha, verily then. उवाच Uvâcha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed ते Te, to thee भूयः Bhûyah, again. अनुव्याख्यास्यामि Anuvyākhyâsyâmi, I shall explain according to thy capacity. वस Va-sa, dwell अपराणि Aparâṇi, another द्वात्रिंशत् Dvâtrimśatam, thirty-two वर्षाणि Varṣâṇi, years. इति Iti, thus. सः Sah, he. ह Ha, then अपराणि Aparâṇi, another. द्वात्रिंशत् Dvâtrimśatam thirty-two. वर्षाणि Var-âṇi, years. उवाच Uvâsa, dwelt. तस्मै Ta-smai, to him. ह Ha, then. उवाच Uvacha, said.

4. Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame ; but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajâpati said.—“O glorious one, this is even indeed thus as thou sayest ; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.” He lived there for another thirty-two years. And then Prajâpati said.—571.

MADHVA'S COMMENTARY

An objector says “The undeserving person Virochana had gone away, while the deserving one Indra had come back for the true doctrine. But Indra also Prajâpati taught in parables, telling him that the Self seen in a dream was Brahman. Why did he teach Indra in such ambiguous phrases ? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine ” To this objection the Commentator replies —

Brahmâ also spoke, again and again, words capable of producing delusion, in order to show to all, that Indra was a fit person to be taught because he always read the riddle of Brahmâ. [The whole object of Brahmâ was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties] Brahmâ, the child of Atman, therefore, taught Indra, in ambiguous phrases, in order to show that Indra was a fit person. He told him that He who shows the Jîva dreams, and is worshipped by all the Devas, He is Vishnu. This was the purport of Brahmâ's teaching. But Indra Purandara, acting as if he was possessed of Asuric brain, said “The being seen in a dream appears to be slain, appears to be injured, therefore this Jîva seen in a dream cannot be the Supreme Hari.”

Note —The masters of occultism always cloth their teachings in mystic phraseology, not that they love obscurantism, but because their object is to develop the intuition of their disciples. They do not aim at developing the intellect, but they have in view the evolution of that higher faculty called Budhi or intuition.

This can only be done by dark sayings, capable of being interpreted in a two-fold sense, spiritual and material. If the person has got intuition, or, as Madhva says, if he is a *Yogya* or elect, then he understands these sayings in their true sense. If he is not, then he puts a material garb on the teachings. Thus Brahmā said — "The being glorified in a dream is Brahman." which may mean that the astral body of the Jīva, seen in a dream is Brahman, or that the producer of dream-state is Brahman. India acted, as if he had understood the teaching in the first sense. But his intuition soon warned him and he came back to Prajāpati with his objections and difficulties. Whether it was a mere acting on the part of India, as Madhva holds it, or whether India really misunderstood Brahma's teaching at first, and came back for further explanation, we leave it to our readers to judge.

ELIANTH KHANDA

MANTRA I

तदत्रैतत् सुप्तः समस्तः सप्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रव-
व्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव० सप्रत्या-
त्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवा-
पीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tad. that. यत्र Yatra in that state where : in whom, in the Lord called Prājña एतत् Etat, this. Jīva. सुप्तः Suptah, being in dreamless sleep. समस्तः Samastah, fully reposing, all sense activity stopped सम्प्रसन्नः Samprasannah, at perfect rest, enjoying the happiness of one's own self. स्वप्नम् Svapnam, dream. न Na, not विजानाति Vijānāti, perceives. एवः Eṣah, this. आत्मा Âtmā, the Âtman. इति Iti, thus. ह Ha, then. उवाच Uvācha, Prajāpati, said. एतत् Etat, this. अमृतम् Amṛitam, Immortal अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. सः Sah, he. ह Ha, then. शान्तहृदयः Śāntahṛdayah, satisfied in heart प्रवव्राज Pravavrāja, went away. सः Sah, he. ह Ha, then. अप्राप्य Aprāpya, without reaching. एव Eva, even, alone देवान् Devān, Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty ददर्श Dadarśa, saw. न Na, not. अहम् Aham, I खलु Khalu, verily अयम् Ayam, this. एवम् Evam, thus. सम्प्रति Sampṛati in this state of dreamless sleep. आत्मानम् Âtmānam, the Supreme Self जानाति Jānāti, knows. अयम् Ayam, this supporter of the Jīva. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नो No, not. एव Eva, alone. इमानि Imāni, the-e. भूतानि Bhūtāni, beings. विनाशम् Vināśam, without (vinā) joy (śam); the state of joylessness. एव Eva, alone अपीतः Apītah, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

1. 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajāpati.

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty — 'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jīva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this. — 572.

MANTRA 2.

स समित्पाणिः पुनरेयाय तं ह प्रजोपतिरुवाच मघवन्य-
च्छान्तहृदयः प्रात्रोजीः किमिच्छन्पुनरागम इति स होवाच नाहं
स्वत्स्वयं भगव एव सं प्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्य-
मीति ॥ २ ॥

सः Sah, he समित्पाणिः Samutpanh, with fuel in hand पुनः Punah, again.
एयाय Eyāya, came back तम् Tam, to him ह Ha then प्रजोपतिः Prajāpatiḥ,
Prajāpati उवाच Uvācha said मघवन् Maghavan, O Indra. यत् Yat, what
शान्तहृदयः Santahṛdayah, satisfied in heart प्रात्रोजीः Pīāviājīh, thou didst go
away. किम् Kim what इच्छन् Ichchhan, desiring पुनः Punah, again. आगमः
Āgamah, thou hast come back. इति Iti, thus सः Sah, He ह Ha, then. उवाच
Uvācha, said न Na, not अहम् Aham I खलु Khalu, verily अयम् Ayam,
this. भगवः Bhagavah, sir एवम् Evam, thus सम्प्रति Samprati, in the state
of dreamless sleep. आत्मानम् Ātmānam, the Supreme Self. जानाति Jānāti, he
knows. अयम् Ayam, this. अहम् Aham, I. अस्मि A-smi, am. इति Iti, thus.
नः Nah, not. एव Eva, alone. इमानि Imāni, these. भूतानि Bhūtāni, beings.
विनाशम् Vināśam, without joy (Vinā = without, Sam = Joy or peace). एव
Eva, alone अपीतः Apītah, merged into भवति Bhavati, becomes. न Na, not.
अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam good. पश्यामि Paśyāmi,
I see. इति Iti, thus

2. 'Taking fuel in his hand, he went again to Prajāpati. Prajāpati said to him 'O Indra you went away satisfied in your heart, for what purpose have you come back?' He said "Sir I do not find, in this dreamless state, that Self, as my refuge, nor does the Self reveal Himself to me as 'this am I.' Nor do these creatures know the Self, in that state. If the Jīva

has entered the Lord, in this state, he has done so without the consciousness of joy. I do not see any good in this."—573.

MANTRA. 3

एवमेवैष मघवन्निति हवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नो एवान्यत्रैयस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै हावाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एतम् Evam, thus एव Eva alone, even एषः Esah, this. मघवन् Maghavan.
O Indra इति Iti, thus. ह Ha verily, then उवाच Uvâcha, said एतम् Etam
this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhûyah, again
अनुव्याख्यास्यामि Anuvyâkhyâsyâmi I shall explain according to thy capacity.
नो No, not एव Eva, alone even अन्यत्र Anyatra anything else एतस्मात्
Eta-smât, than thus. वस Vasa dwell अपराणि Aparâṇi, another. पञ्च Pañcha,
five. वर्षाणि Varsâni years सः Sah, he ह Ha then अपराणि Aparâṇi, an-
other. पञ्च Pañcha, five. वर्षाणि Varsâni, years उवास Uvâsa, dwelt. तानि
Tâni, those एकशतम् Ekaśatam, one hundred and one संपेदुः Sampeduh, be-
came in all. एतत् Etat this तत् Tat, that यत् Yat that. आहुः Âhuh, they
say. एकशतम् Ekaśatam, one hundred and one ह Ha, verily, then. वै Vai,
verily वर्षाणि Varsâni, years मघवान् Maghavan, Indra. प्रजापतौ Prajâpatau,
with Prajapati ब्रह्मचर्यम् Brahmacharyam, the vow of student-ship. उवास
Uvâsa, dwelt तस्मै Ta-smai, to him ह Ha, verily. उवाच Uvâcha, said.

3. "So it is indeed O Indra," replied Prajâpati; "but I shall not explain this to you, unless you have passed some further period of Brahmacharya. Live here another five years." He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachârî with Prajâpati. Then Prajâpati said to him. - 574.

MADHYA'S COMMENTARY

Being thus addressed by Indra Brahmâ told him of the Lord presiding over the state of deep sleep. When in the Lord, the Jîva enters in deep sleep, and does not know that he has so entered, that state was described by Brahmâ. When Brahmâ taught him the Lord called Prajña, the maker of the state of deep sleep, Indra said:—"I do not know myself in this condition of deep sleep any one separate from me; I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jîva and tell him, 'I am the Lord.' Nor do the creatures see any body in this condition. If in deep sleep the Jîva entered into the Supreme Self or the Supreme Self entered into the Jîva, even then also the merging is without any perception of happiness."

Note.—When Prajāpati taught India, that the Lord was the Maker of the condition of deep sleep also, India objected to it saying "In this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jīva in this condition, telling to the Jīva 'here I am' If it be said, that there exists no Supreme Self, the support of the Jīva in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jīva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, 1st that were the case, that the Jīva and the Lord had merged into each other, then it ought to be a condition of Vināśam, i.e., joylessness; (Vināś=without, Sam=joy) If the Jīva had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house, do not feel comfortable there, as much as they feel in their home. The Jīva, however, perceives joy in deep sleep, for on arising he remembers 'I slept very soundly and happily' This shows that there is a perception of joy in deep sleep, consequently, it is not a condition of Jīva entering into Brahman, in the sense of being merged into it. If, on the other hand the Supreme Self be merged into the Jīva, in the condition of deep sleep, then He also would become without joy for the same reason that going into another's house is always a state of discomfort."

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jīva merges (Apita) into the Lord, or the Lord merges into the Jīva. This also refutes the doctrine of the Advaitins, who hold that in deep sleep there is dissolution of Ahankāra and all psychic-activities, and who hold that the word Vināś means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never merge into a higher and still retain its own consciousness. But the Jīva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jīva does not merge into the Lord, nor does the Lord merge into the Jīva. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jīva.

TWELFTH KHANḌA.

MANTRA 1

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्या
शरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै
सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ १ ॥

मघवन् Maghavan, O India. मर्त्यम् Martyam, mortal, subject to death. वै Vai, verily. इदम् Idam, this. शरीरम् Śarīram, body of the Jīva. आत्तम् Āt-
tam, held. मृत्युना Mrityunā, by death. तद् Tad, that, body in which the Jīva
dwells. अस्या Asya, of this. अमृतस्य Amṛitasya, of the Immortal. असशरीरस्य
Aśaśīrasya, of the Bodiless. अधिष्ठानम् Adhiṣṭhā-

nam, the abode. आतः Âtatah, held. वै Vai, verily. सशरीरः Śaśarīrah, the embodied, namely the Jīva. प्रियाप्रियाभ्याम् Pṛiyāpṛiyābhyām, by pleasure and pain. न Na, not. वै Vai, verily. सशरीरस्य Śaśarīrasya, of the embodied, of the Jīva सतः Satāh, so long as they be प्रियाप्रिययोः Pṛiyāpṛiyayoh, from pleasure and pain अहहतिः Apahatīh release, freedom अस्ति Asti, is अशरीरम् Aśarīram, to the non-embodied, to the Supreme Self. वाव Vāva, verily सन्तम् Santam, being. न Na, not. प्रियाप्रिये Pṛiyāpṛiye, pleasure and pain. (dependent upon another) स्पृशतः Sprīśatah, touch

1. O Indra ! this body of the Jīva is mortal and held by death. It is the abode of the 'Immortal, [the bodiless Lord. The embodied Jīva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain. —571.

MANTRA 2.

अशरीरो वायुरभं विद्युत्स्ननयित्नुश्शरीरायेतानि तद्यथै-
तान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरूपसंपद्य स्वेन स्वेन
रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

अशरीरः Aśarīrah, without body, not absolutely, but compared with their knowledge. वायु Vāyuh, the Chief Vāyu. अभम् Abham, Brahman, because His is supported (Bhīa) by the Lord Viśnu (Ap= all-pervading) विद्युत् Vidyut, Lighting, the wife of Vāyu, because she is (Vi) very (Dyut) the highly luminous. स्ननयित्नुः Stanayitnuh, Thunder, the wife of Brahman, because she has all sounds. अशरीराणि Aśarīrāṇi without body, because they have superabundance of wisdom. एतानि Etāni, these. तद् Tat, that. यथा Yathā, as एतानि Etāni, these अमुष्मात् Amuṣmāt, from that आकाशात् Ākāśāt from the All-luminous, Supreme Self, through the grace of Ākāśa. समुत्थाय Samutthāya, coming out of the body परम् Param Supreme. ज्योतिः Jyotiḥ, Light, the Supreme Brahman. उपसंपद्य Upasampadya, having approached स्वेन Svena, in his own रूपेण Rūpeṇa, with his form, with his proper form of joy &c. अभिनिष्पद्यन्ते Abhinispadyante, completely attain.

2. The Chief Vāyu Brahman, is without body. And the wife of Vāyu and the wife of Brahman, these are also without bodies, as these through the grace of the All-luminous come out of their bodies, and attain the Highest Light and remain in their own forms. —575.

MANTRA 3

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योति-

रूपसंघट्टेन रूपेणाभिनिष्पद्यते स उत्तमःपुरुषः स तत्र पर्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजनस्मरन्निदंशरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus एत एत, just एतः Eṣaḥ, this, namely the Mukta Jīva. सम्प्राप्तः Samprāṣṭaḥ, having obtained the grace of Viṣṇu completely. अस्मात् A-smāt, from this शरीरात् Śarīrāt, from the final body समुत्थाय Samutthaya, coming out परम् Param, highest ज्योतिः Jyotiḥ, light उपसम्पद्य Upa-sampadya, having attained. स्वेन Svena, in his own रूपेण Rūpeṇa, form. अभिनिष्पद्यते Abhinispadyate, appears, is restored to सः Saḥ, he. उत्तमः Uttamah, the best पुरुषः Puruṣaḥ, being सः Saḥ he तत्र Tatā, there, in the world of Lord पर्येति Paryeti, moves about जक्षन् Jaksan, eating, or laughing. क्रीडन् Kṛīḍan, playing. रममाणः Ramanānaḥ, rejoicing स्त्रीभिः Strībhiḥ, with women, वा Vā, verily अज्ञातिभिः Ajñātibhiḥ with non-relatives, muktas of previous Kalpas यानैः Yānāḥ, with carriages वा Vā or ज्ञातिभिः Jñātibhiḥ, relatives, namely muktas of the same period वा Vā or न Na. not. उपजनम् Upajanam, persons near them. स्मरन् Smanan, remembering इदम् Idam, this. शरीरम् Śarīram, body सः Saḥ, he यथा Yathā, as प्रयोग्य Prāyogyā, the charioteer. आचरणे Ācharaṇe, in the carriage युक्तः Yuktah engaged by his master. एवम् Evam, thus. एत एत, just अस्मिन् A-smiṇ, in this शरीरे Śarīre, in the body प्राणः Prāṇaḥ the prāṇa, the Chief Vāyu. युक्तः Yuktah, appointed by the Lord Viṣṇu

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas. [So great is his ecstasy that] he does not remember even the person standing near him, nor even his own body. And as a charioteer is appointed by his master to drive the carriage, just so is this Prāṇa appointed to drive this chariot of the body.—576.

MANTRA 4

अथ यत्रैतदाकाशमनुविष्णुं चक्षुः स चाक्षुसः पुरुषो दर्शनाय चक्षु रथ यो वेदेदं जिघ्रांसीति स आत्मा गन्धाय घ्राणमथ यो वेदनमभिव्याहरांसीति स आत्मभिव्याहाराय वागथ यो वेददं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Viṣṇu. एतत् Etat, this. आकाशम् Ākāśam, Luminous of form. अनुविष्णणम् Anuvishṇaṇam, has entered. चक्षुः Chakṣuḥ, eye. सः Saḥ, that चाक्षुषः Chākṣuṣaḥ, being using the eye. पुरुषः Puruṣaḥ, person दर्शनाय Darśanāya, for the sake of seeing. चक्षुः Chakṣuḥ, eye. अथ Atha, now. यः Yah, who वेद Veda, knows, think. इदम् Idam, this. जिघ्राणि Jighrāṇi, may I smell. इति Iti, thus सः Saḥ, he. आत्मा Ātmā, the Self. गन्धाय Gandhāya, for the sake of smell. घ्राणम् Ghrāṇam, the nose. अथ Atha, now. यः Yah, who वेद Veda, knows इदम् Idam, this. अभिव्याहराणि Abhivyāharāṇi, let me speak इति Iti, thus सः Saḥ, he आत्मा Ātmā, the Self. अभिव्याहराय Abhivyāharāya, for the sake of speaking. वाग् Vāg, speech, tongue. अथ Atha, now यः Yah, वेद Veda, knows इदम् Idam, this. शृण्वानि Śṛiṇvāni, my I hear इति Iti, thus सः Saḥ, he आत्मा Ātmā, the Self श्रवणाय Śravaṇāya, for hearing श्रोत्रम् Śrotram, ear

4. Now that, in whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He who says let me smell this, He is the Self, the nose is the instrument of smelling. He who says 'let me say this,' He is the Self, the tongue is the instrument of saying. He who says "let me hear this," He is the Self: the ear is the instrument of hearing. - 577-

MANTRA 5

अथ यो वेदेदं मन्वानोति स आत्मा मनोऽस्य दैवं चक्षुः
स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते
॥ ५ ॥

अथ Atha, now यः Yah, who. वेद Veda, knows इदम् Idam, this. मन्वानि Manvāni, let me think इति Iti, thus सः Saḥ, he. आत्मा Ātmā, the Self. मनः Manah, the mind अस्य Aya, is दैवम् Daivam, divine, illumined चक्षुः Chakṣuḥ, eye. सः Saḥ he वै Vau, verily. एषः Eṣaḥ, this. एतेन Etena, through this. दैवेन Daivena, through the Divine चक्षुषा Chakṣuṣā, through the eye. मनसा Manasā, through the mind एतान् Etān, these कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing रमते Ramate, he rejoices

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices.—578.

Note —These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to make the Jīva get experiences. The Lord is the Uttama Puruṣa of the third Mantra, and the last two verses describe in detail His glory and Majesty. The Jīva, with Frāṇa and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord, and that the Jīva enjoys secondarily after the Lord.

MANTRA 6.

य यते ब्रह्मलोके ते वा एतं देवा आत्मानमुपासते तस्मा-
त्तेषां सर्वे च लोका आप्ताः सर्वे च कामाः स सर्वाश्च
लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजा-
नातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

यः Yah, those desires. एते Ete, these desires ब्रह्मलोके Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world तम् Tam, him. वै Vai, verily. एतम् Etam, this देवाः Devâh, the Devas namely, Vâyu, Brahmâ and their spouses आत्मानम् Âtmânâm, The Lord, The Supreme Self. उपासते Upâ-ate, meditate, worship. तस्मात् Tasmât, through the grace of that Lord obtained through meditation. तेषाम् Tesâm, of those Devas. सर्वे Sarve, all. च Cha, and. लोकाः Lokâh, worlds and men. आप्ताः Âttah, are obtained सर्वे Sarve, all. च Cha, and. कामाः Kâmâh, desires. सः Sah. he. सर्वाश्च Sarvâh, all. च Cha, and. लोकान् Lokân, world. आप्नोति Âpnoti, obtains. सर्वाश्च Sarvâh, all च Cha, and कामान् Kâmân, desires यः Yah, who तम् Tam, him. आत्मानम् Âtmânâm, the Supreme Self. अनुविद्य Anuvidya, having intellectually understood. विजानाति Vijânâti, realizes through intuition इति Iti, thus ह Ha. verily. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvâcha. said. प्रजापतिः Prajâpatiḥ. Prajâpati. उवाच Uvâcha, said.

6. (The Lord enjoys all holy pleasures only), which exist in the Brahmâ-world. That Supreme Self is worshipped verily by the Devas. Therefore, they obtain all worlds and all desires. He who knows that Self and realises Him also, obtains all worlds and all desires. Thus said Prajâpati, verily thus said Prajâpati.—579.

MADHVA'S COMMENTARY.

When thus addressed by Indra, Brahma told him the truth in plain and simple words namely, "Know thou that to be the Jîva who has always connection with body, i. e., a Jîva has always some body or another. While He who has no connection with any body either in past, present or future, He is called the bodiless, the Supreme Vishnu, the Immortal, the Eternal Form. Though thus unembodied, the Lord, dwelling within this body remains controlling it; for the Lord is He who controls the body, free from old age, &c : while the Jîvâtma is bound with the body, and suffers old age and death. Because it has the concert of body.

The Commentator now explains the meanings of the words Priya and Apriya.

The learned call that to be apriya, which depends upon another; any happiness which is not self-dependent is Priya or pleasure; (para meaning another

and ya meaning to come). Similarly any pain which comes from another, that is called *Apriya*, the word *A* meaning evil.

The *Jīva* is always subject to *Priya* and *Apriya*, to pleasure caused by another, to pain given by another. A *Jīva* can never, under any condition (whether *Fice* or *Mukta*), be above pleasure and pain. In *Mukti* he has pleasure, given to him by God. In non-*Mukti* he has both pleasure and pain, according to his *Karmas*. But the Supreme Brahman is *Aśarīra* (bodiless), therefore, He has no pleasure nor pain. These can never touch Him. His pleasure is Self-originated, not like the *Priya*, dependent upon another, while pain He never has.

The Commentator now explains the words *Abhra*, *Vidyut*, and *Stanayitnu*, which generally mean the cloud, the lightning and the thunder. But he shows that these words mean here *Brahmā* the wife of *Vāyu* and the wife of *Brahmā* respectively.

Brahma is called *Abhra*, because he is supported (*bhra*=to support) by the Supreme Lord who pervades everything, namely, by the God *Viṣṇu*, who is called *Ap* or all-pervading. Thus *Abhra* is a compound of two words *अप्* and *ब्र*. *Ap Bhra* means literally 'supported by the all-pervading.'

Note —When meaning cloud *Abhra* is analysed as *Ap*=water, *Bhra*=carrying, water carrying, water bearing.

The wife of *Vāyu* is called *Vidyut*, because she causes special (*Vi*) enlightenment specific given of light. The wife of *Brahma* is called *Stanayitnu*, because she consists of all sounds, and *Stanayitnu* literally means the maker of all sounds.

These (*Vāyu* and *Brahma* with their spouses) are said to be without body, not because they have absolutely no bodies, but because knowledge preponderates in them and then body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that *Brahmā* and *Vāyu* have no pleasure caused by another. Their pleasure is caused by *Viṣṇu* Himself and it is not self-originated, so they cannot be said, untouched by pleasure. To this the Commentator replies:—

The pleasure of *Vāyu* and *Brahmā*, is caused directly by *Viṣṇu*, while that of their wives by them who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not *Priya*, as above defined. Therefore they are said to be devoid of pleasure.

As these *Vāyu*, *Brahma* and their wives, have emerged from the Supreme Ether namely *Viṣṇu*, and from nothing else, and as they enter back into Him and merge into Him in *Mukti* and thus obtain their own happiness and bliss, so the other *Mukta*s, through the full grace of *Viṣṇu*, obtain their self-bliss, by reaching *Viṣṇu* called also *Keśava*. When the *Mukta* reaches *Viṣṇu*, he rejoices there with women and carriages, and kinsmen. As the charioteer is placed in the carriage to drive it, so is *Vāyu* appointed by the Lord, to drive this chariot of the body. And as in the chariot seated the Master of the chariot, so the Lord *Viṣṇu* sits in the body, the master of the body; and as chariot may carry other passengers also, so is the *Jīva* a mere passenger in this body, neither the driver nor the master of it.

Refused in Him are all the senses and the sense-Devas, the great Prāṇa is also refused in Him; in Him is refused even this Jīva. He the Supreme Viṣṇu knows all their workings, then seings, then hearings, their smellings, their tastings and thinkings as well. He verily fully knows, without any effort all the objects of the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jīva, enjoys all objects through the senses of the Jīva by pervading those senses with his own divine senses.

If the Lord within the Jīva, enjoys through the senses of the Jīva, then He would suffer the pain of the Jīvas, and experience evils as well. To this the Commentator replies :—

The Lord Viṣṇu by pervading the Jīva and his senses and Prāṇa enjoys all the auspicious experiences of the Jīva but never any evil.

Him the Supreme Lord worship all the Devas, Vāyu and the rest under His control verily all the worlds subsist all desires, and all Jīvas. Any one who knows this ancient Viṣṇu, according to his capacity and sees Him in his true light, obtains all desires, and all worlds according to his will. Thus it is in the Sama Saṁhita

Note.—Prajāpati taught Virochana, the true doctrine, but the latter through his incapacity, and unfitness understood as it Brahman was teaching the theory of Māyā, namely that the Jīva is a reflection of Brahman, the reflection and the original are identical, and that therefore the Jīva and the Brahman are the same and consequently the Jīva is to be worshipped. In fact the theory of the Māyāvādins is the theory of all the Asuras, and is not the true doctrine. Indra, however, understood Prajāpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming, and deep sleep, that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Mukta, that He is the Lord of the Chariot of the body, that He is the supporter of the Jīva with his Prāṇa and senses, that He is the enjoyer of all auspicious experience, that He is adored by Vāyu and others, that He alone is the Ātman. While the Jīva is just the opposite of it. Thus Indra understood the teaching of Prajāpati in its true light, namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devās, as Virochana taught Māyāvāda to the Asuras. Some say that the doctrine taught to the Virochana, or rather misunderstood by him, was not Māyāvāda but materialism or Lokāyata, namely, that this body is the Ātman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however, is not the doctrine taught to Virochana. For Lokāyatas are materialists and do not believe in after life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator :—

The Śruti says that Virochana taught to the Asuras : he obtains both worlds, this and the next. This shows that the Lokāyata doctrine was not taught by Virochana : for they (the Lokāyatas) do not believe in the existence of the next world. Virochana, however believed in the existence of the next world, and he did not misunderstand Prajāpati as teaching materialism, but as teaching Māyāvāda. For Virochana, when he went back to his Asuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds, this and the next (Khaṇḍa VIII, verse 4). Thus this teaching of Virochana

to the Asuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the supremacy of the Jīva : in short, the doctrine of the Mâyāvāda.

But while Viochana understood the word *Ātman*, as meaning Jīva *Ātman*. India understood it in its true sense, namely the Supreme Lord. He understood that Prajāpati by using the word *Ātman* referred to the Supreme Lord and not to the Jīva *Ātman*. In fact, the word *Ātman* is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below "O Indra, this body is mortal and held by death. It is the abode of the Immortal, the bodiless *Ātman*. The embodied is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khanda XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the *Īśvara*, the human soul and the Lord.

But may it not be that the Jīva is also above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva ? In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies —

Except the Jīva no one else has the perception of *prīya* (pleasure) and *apriya* (pain)

For if every Jīva whether Mukta or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain ? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side. If the bound soul only suffers and the released soul is above all suffering, then it is against all the teachings, which show that in release also the soul is bound to enjoy happiness, it cannot get rid of joy.

Even the released soul is not free from pleasure it has the enjoyment of pleasure in that state.

Says an objector — "If the released soul is not free from suffering(?) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies —

The word *prīya* or pleasure of this passage is not intended to include the joy of the Lord Viśnu. For we have already said above, that by *prīya* is meant that pleasure the attainment of which depends upon another, the joy of the Lord is not such a *prīya*, it is self-dependent. The bliss of the released, being dependent upon the Lord, is *prīyam* in the true sense of the word. (As says the following text) The Jīvas whether released or bound, can never be free from *prīya*, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all is not called *prīya*. Because the wise say, that the *prīya* is that joy which depends upon another. But though the joy of Brahma and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called *prīya*, because it depends upon no one else than the Lord. Their joy, therefore, falls under the category of *apriya*. It is only in a secondary sense that their joy is called *apriya*; strictly speaking their joy is also *prīya* or dependent joy. This secondary use of *apriya* is like the use of the word *Svarāt* or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is Lord alone) Or as the word *Īśvara* or Lord is applied to Rudra; or as the word India is applied to Śakra. (India or the Powerful One is the name of the Lord primarily) In the same way the word *apriya* is applied to Brahma and Vāyu: their joy is not absolutely self-dependent. Similarly

the joy of the consorts of Brahma and Vayu is called *apriya*, though it is dependent on the Lord and on their respective lords, just as the word *rājā* or sovereign is applied to the queen, or *īśvārī* or Lady is applied to *Umā*. It is in this secondary sense only, that the word *apriya* is used in connection with *Vidyut* the wife of *Vāyu* and *Stanayitnū* the wife of *Brahma*. Thus it is written in the *Parama Sruti*. Moreover, the very text of the *Chhandogya Upaniṣad* also shows, that the joy of the released is dependent upon the grace of the Lord, and is not any self-produced joy. Thus in verse 3 of *Khanda 12* it is said:—"This released soul, having obtained the full grace of the Lord and having approached the highest Light, appears in his own form." This shows that the experiencing of the *nijānanda* or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover, in the same verse the Lord is described as the Best Person, *Uttama Puruṣa* or the Highest Spirit. This also differentiates the Lord from the *Jīva*.

But cannot the words *uttamā puruṣa* be applied to the *Jīva* also? In the state of *Mukti*, the *Jīva* may well be called the Best person, as compared with inanimate matter. To this the Commentator replies —

The word *uttama puruṣa*, the Highest Person, always pre-supposes that there are other persons compared with whom this is the highest. If the comparison was only between him and the minute nature, then the word highest would have been enough, and not the words highest person.

The *Advaita* theory is that there is only one person or *Paraśa*. The spirits are not many but one. In this view, the use of the word *uttama puruṣa* is wrong, for the word Highest Spirit, always implies the existence of other spirits lower in grade. That there are other *puruṣas* is taught by the *Gītā* also.

"The *Uttama Puruṣa* is another called the Supreme Self. (*Gītā* XV.17). "That Supremacy and uniqueness which *Brahmā* or *Rudra* cannot obtain, is Thy essential nature O Lord! Hast Thou alone art the Highest Person." So also in the *Rig Veda* we find that the Lord *Vishnu* is described the Highest. As the following *Rik* will show —

परामात्रयतन्वा वृधान न ते महित्वमन्वशुवन्ति ।

खमे ते विश्व रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ।

परः *Parah*, beyond. मात्रया *Mātrayā*, all bound and measure. तन्वा *Tanvā*, with thy body. वृधान *Vṛdhān*, Oh thou who growest. न *Na*, not. ते *Te*, thy. महित्वम् *Mahitvam*, majesty अन्वशुवन्ति *Anvashuvanti*, come near. उभे *Ubhe*, both. ते *Te*, thy. विश्व *Vishva*, we know. रजसी *Rajasi*, the heaven. पृथिव्याः *Prithivyāḥ*, beginning with the earth. विष्णो *Viṣṇo*, O *Viṣṇu*. देव *Deva*, O God. त्वम् *Tvam*, thou. परमस्य *Paramasya*, the highest. वित्से *Vitse*, knowest.

Men come not near Thy majesty, who growest beyond all bound and measure, with Thy body. Only Thy two regions, the heaven and the earth, O *Viṣṇu* we know but Thou, God, knowest the highest also. (*Rig Veda* VII-99 —1).

The same idea is expressed in the following lines of the Gîtâ. (14.) "Being refuted in this wisdom and having reached similarity with my nature." So also in Taitt. II. 2 :—"He who knows the Supreme Brahman, as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman." So also in Taitt. III. 10-5, it is said "The Mukta Jîva, leaving this world, reaches the Ânandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take, sits down singing this hymn." So also :—"Where Mâyâ (Prakriti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Âsuras." Similarly "Kṛiṣṇa, worshipped by the released souls free from delusion." Similarly (Chand. Up. VIII. 12-3 "He moves about there laughing, playing, and rejoicing with women, with carriages, with other Muktas of his own period, or of the past Kalpas. (So great is his ecstasy) that he does not remember even the persons standing near him nor even his body." This also shows that the Jîva, in the state of Mukti, retains his separateness from the Lord, and does not become identical with Brahman. In fact the word Upa meaning near, and the word Antara-different, found in the verse already quoted, show that there are other souls near the Mukta Jîva.

Similarly in that very verse we find that Mukta Jîva stands in the presence of the Supreme Light. All this shows that the Mukta is not identical with the Lord.

The word **Antara** does not occur in the text of the Chhand VIII. 12, 3, as we have got it. It must be the reading of some other recension.

Similarly in Chhand VIII. 12, 6, we read, the Devas worship the Âtman. Now, if the Âtman meant the Jîva, then the verse would mean that the Devas worship the Jîva. But Devas never worship any Jîva as Jîva only.

Devas may worship a Jîva, merely as a symbol, but never as the Supreme Jîva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Viṣṇu alone.

Because the following text of the Rîgveda shows that the Devas worship Viṣṇu alone.

पुनर्दाय ब्रह्मजायाम् कृत्वो देवैर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥

पुनर्दाय Punardāya, having restored ब्रह्मजायाम् Brahmajâyām, the wife of the Brahmana कृत्वो Kṛtvā, having made her देवैः Devaiḥ, by the devas. निकिल्बिषम् Nikilbiṣam, free from sin. ऊर्जम् Ūjam, fulness, food. पृथिव्याः Prithivyāḥ, of the earth. भक्त्वाय Bhaktvāya, in order to enjoy. उरुगायम् Urugāyam, Lord Viṣṇu, of the great glory. उपासते Upāsate, worship.

The Devas restored the Brahmana's wife having purified her from sin, and worship the Lord of great glory, in order to enjoy the fulness of the earth. (X. 109, 7)

Similarly the following verse of the Bhâgavata Purâṇa shows that the Uttama Puruṣa of Chhand VIII. 12, 3, is Lord Viṣṇu and not any Mukta Jîva.

"The Lord must be worshipped as the Highest Person (Uttama Puruṣa) as separate from the Jīva, as possessing full knowledge, as the agent unattached by any action, &c.

Says an objector: . In the Chhand VIII 12, 4, it is said 'That being is the Ātman of the eye, for the sake of his seeing, is the eye. So he who says 'let me say this' He is the Ātman, the tongue is the instrument of saying, &c." This shows that the Ātman referred to here is the Jīvātman and not the Lord, for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect, yet as a matter of sport (Līlā) he enjoys external objects through the senses of the Jīvas. As says the following verse of the Bhāgavatā Parāṇa.—

Because the Lord having created these bodies with the elements Mahat &c., has entered into them, and rests in them; He is called Puruṣa (literally, he who rests in Pur or body). Thus dwelling in the bodies of the Jīvas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words." This shows that enjoyment is stated with regard to the Lord alone, through the senses.

The sixteen organs are the five senses of cognition, the five organs of action, the five internal organs, mind and the rest, and Jīva as the sixteenth. In other words there are five organs of cognition, five of action, and five of feelings.

Similarly in Katha Up. III. 1:—"There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity of the heart, in the most highly splendid Param (Vāya)." The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Bādarāyaṇa in the Vedānta Sūtras I. 2, 11.—"The two (who have entered) into the cave, are indeed, both Ātman (the Lord), from this very well-known characteristic, and from the scripture to that effect."

But verse 4 of Khanda 12 says that the eye is for his seeing, the ear for his hearing and which are indications of the Jīva. Therefore, he who enjoys the objects is the Jīva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects, the Jīva does not see, taste &c. the true objects, but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jīvas say "I see this, I smell this" the Jīvas really do not know, because they do not apprehend the things by themselves, the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words "Sa • Uttamaḥ Puruṣaḥ" do not refer to the Jīva but to the Lord, (in verse 3 Khanda 12) Lord Bādarāyaṇa understands it also in this sense. In the Vedānta Sūtras I. 3, 20, he says:—"the reference in the Chhand. Upa. VIII. 12, 3, is to the Supreme Ātman and not to the Jīva." Similarly in the Gītā the word Uttama Puruṣa is applied to the Lord:—"But the Uttama Puruṣa is another called the Supreme Self (Gītā 15, 17)."

The Mukta Jīva is not all-powerful, nor Omnipotent like the Lord. This fact is stated by Lord Bādarāyaṇa himself in his Vedānta Sūtras (IV 4. 17)

“The Mukta Jīva obtains all his wishes, but does not possess the power of creating or destroying the world.” Therefore the being by reaching whom the Jīva is restored to its essential nature is the Lord called the Uttama Puruṣa or the Supreme Spirit. The verse 3. of Khanda 12, therefore should be explained thus. He by whose grace the Jīva leaving his last body and approaching the highest Light, is restored to its own form, is the Highest Person, the Uttama Puruṣa.”

The previous passages, also, where it is said, he moves in his glory, in his dream (Khanda 10. 1.) and the reference to deep sleep in khanda 11, verse 1, show that the Lord is meant there, and not the Jīva. For those passages describe attributes which are not applicable to the Jīva. Thus, for example, the phrase ‘Mahīyamānah chhati’ shows that Jīva could not have been meant; for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jīva is never glorified in his dreams (in fact, he has no control over his dreams, and dreams are sometimes very painful) the Lord alone is always glorified and retains His Majesty even in dream.

The word Prāyogya in verse 3, Khanda 12 means the driver of the carriage, for he who is in charge of (Prāyoga) of the carriage is called Prāyogya. The Lexicon also give this meaning —“The words yantā sārathi, ānetā, and prāyoga all mean the driver in charge of the carriage.”

The words Daivam chakṣuḥ in verse 5, Khanda 12, are ambiguous. The Commentator explains the word daiva thus —The nana is called daivam chakṣuḥ because it is illumined by others.

The word daivam is to be taken in its etymological sense here, namely the eyes, &c., of the Jīva is illumined by the eyes, &c. of the Lord. The Lord has His own eyes, &c., but when He works through the Jīva He uses the eyes, &c. of the Jīva, but illumines them and makes them daivam or illumined.

The words Ye, etc., brahmaloke should be completed by tesu ramate, and means he takes delight in those pleasures which exist in the Brahma world. In the same mantra (6, Khanda 12,) occur the words anuvidya vijānāti. The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge. While vijānāti means face to face, or direct knowledge, or aparokṣa. As says the following verse.—vedanam means knowledge through scriptures, while vijñānam means seeing the Lord (Brahmadarśana).

THIRTEENTH KHANDA.

MANTRA 1.

श्यामाच्छबलं प्रपदे शबलाच्छयामं प्रपदेश्व इव
रोमाणि विधूय पापं चन्द्र इव राहोर्मुखोत्प्रमुच्य धूत्वा शरीर-
मकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामात् Śyāmāt, after worshipping the Lord as Śyāma, coloured. शबलन् Sabalam, the Lord having various colours and forms. प्रपद्ये Prapadye, I worship. शबलात् Śabalāt, after worshipping the Lord as having all forms and colours. श्यामम् Śyāmam, as having the Śyāma colour or dark colour. प्रपद्ये Prapadye, I worship, I come to. अश्वः Aśvah, horse इव Iva, like. रोमाणि Romāṇi, hairs. विधूय Vidhūya, shaking off. पापम् Pāpam, sins. चन्द्रः Chandiah, moon. इव Iva, like. राहोः Rāhoh, of Rāhu. मुखात् Mukhāt, from the mouth. प्रमुच्य Pramuchya, being free. धूत्वा Dhūtvā, having shaken off. शरीरम् Śarīram, the body. अकृतम् Akṛitam, without action. कृतात्मा Kṛitātmā, having fulfilled the object of the Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman. अभिसम्भवामि Abhi-sambhavāmi, I obtain. इति Iti, thus. अभिसम्भवामी Abhi-sambhavāmi, I obtain. ईति Iti, thus.

1. I take refuge with the Lord having all colours through meditation on Him as having no colour I take refuge in the Lord having no colour by meditating on Him as having all colours. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Rāhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self.—580.

MADHVA'S COMMENTARY

In Khaṇḍa thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called Śyāma. It may be violet colour or pure black: The colour of Viṣṇu as dwelling in the heart is also Sabala or variegated. The commentary mentions this—

— The colour of Viṣṇu as dwelling in the heart is Dark (Śyāma) as well as variegated (Sabala), or having various and manifold colours. (The Sabala is a collection of all colours.)

— These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with Śyāma meditation and end with Sabala, or begin with Sabala and end with Śyāma. The order is immaterial. The Lord has other colours also than these two.

The Lord as dwelling in the Jīva has also the colour of the Jīva. He is coloured as dwelling in the Eye. Thus it is in the Mānasa.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in

the physical body—He is red colour, or of the colour of blood. In the Astral and mental bodies—in the Jīva *par excellence*—He has the colour of the aura of the Jīva. In the heart—in the Buddhist body—He has dark and white colour. The colour of the Lord mentioned in the Gāyatrī Vidyā is Jīva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khanda:—*Āśva iva Romāṇi Vidhāyā Pāpam Chandra iva Rāhor Mukhāt Pīamuchya, Dhūtvā Saṁiram, Akṛitam Kṛitātmā Brahmālokaṁ Abhisambhāvami*—“Shaking off all my non-prārabdha sins as the horse shakes off dust from his hairs, and being freed from all prārabdha sins (after suffering for a short time the effects of those Karma) as the moon is free from the mouth of Rāhu, abandoning my dense and subtle bodies, but manifesting my own essential nature (by functioning in my Svairūpa body), may I reach the eternal world of Brahman.”

Now an objector says. This prayer is put in the mouth of the author of the Upaniṣad who is no other than the Lord Himself. Or if the secondary author be taken, then Ramā is the Revealer of it to mankind. In either case the above prayer is inappropriate. The Goddess Ramā is an Eternally Free Being and can never stand in need of such a prayer. To this the Commentator replies —

Ramā saw (heard ?) the words that came out from the mouth of the Lord Haya-grīva; those very words saw Brahmā, them even did see Nārada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu, (such as) prayers and the rest, must be understood to be the words uttered by those next to Him (such as Nārada and the rest). The Lord Hari taught these (prayers &c.) for the future beings. Thus also spoke Ramā, thus also spoke Brahmā—and this is the Chhândogya Upaniṣad. Thus, it is in the Sāma Samhitā.

Thus the prayer “*āśva iva romāṇi, &c.,*” was uttered in the past Kalpa by Nārada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Ramā or Brahmā, they merely passed on the words as they heard it from the Lord Hari. They simply transmitted the words of the Lord of the wisdom-Face, the Haya-grīva.

FOURTEENTH KHANDA

MANTRA 1.

आकाशो वै नोम नामरूपयोर्निर्वहिता ते यदन्तरा तद्-
ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशो हं
भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनु-
प्रापत्सि स हाहं यशसां यशः श्वेतमदत्कमदत्कं श्वेतं
लिन्दुमाभिर्गां लिन्दुमाभिर्गाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Ākāśaḥ, The all-luminous. वै Vai, verily. नाम Nāma, Named. नामरूपयोः Nāmarūpayoh, of the name and form. निर्वहिता Nirvahitā, creator,

revealer. ते Te, they the name and form. यत् Yat, what. अन्तरा Antarā, within. तत् Tat, that. ब्रह्म Brahma Brahman तत् Tat, that. अमृतम् Amṛitam, Immortal. सः Sah, he, आत्मा Âtmâ, the Âtman प्रजापतेः Prajâpateḥ, Of the Lord Viṣṇu. सभाम् Sabhām, meeting. वेश्म Veśma, hall. प्रपद्ये Prapadye, may I obtain. यशः Yaśah, glory. अहम् Aham, I. भवामि Bhavāmi, may I become. ब्राह्मणानाम् Brahmanānam, among the Brahmanas. • यशः Yaśah, glory. राज्ञाम् Rājñām, among the princes and Kṣatriyas. यशः Yaśah, glory. विशाम् Viśām of Vaiśvas. यशः Yaśah, glory. अहम् Aham, I. अनुप्रापत्सि Anuprâpatsi, obtain. सः Sah, he. ह Ha, verily. अहम् Aham, I. यशसाम् Yaśasām, of the glorious. यश Yaśah, glory. श्वेतम् Śvetam, mover in breath, existing in breath. अदत्कम् Adatkam, eater of joy, the Supreme Brahman who is all bliss. अदत्कम् Adatkam, eater of joy. श्वेतम् Śvetam, mover in breath. लिन्दुम् Lindum, the giver of joy. आ Â, always. अभिगाम् Abhigām, I have obtained, may I obtain always (Â). लिन्दुम् Lindum the giver of joy आ Â, always. अभिगाम् Abhigām, may I obtain

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known), He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brahmanas, glorious among Kṣatriyas, glorious among Vaiśvas. May I obtain Him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys.—581.

MADHVA'S COMMENTARY

This Khanda teaches another method of worshipping Brahman called Âkâśa dwelling in the Lotus of the Heart. The Commentator explains this Khanda by quoting an authority —

He is called âkâśa, because He is all prakâśa—or All-luminous. | He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His place

The phrase 'te yad antarâ' of the text means "above name and form." antarâ means without, and te refers to nâ na rūpe. Prajâpateḥ viśva means the palace of the Lord Viṣṇu, Prajâpati here does not mean Brahmâ but Viṣṇu.

May I become famous among all castes : let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Sveta, because this word literally means—He who moves in the Breath (or dwells in Vāyu). He is called adatka because He is the Eater (adat) of joy (Kam)—He who constantly experiences the bliss of His own Self-realisation. He is called lindu because He gives joy to others (lun=rin=lati=joy ल and र are interchangeable). May I always obtain this Lord (called Sveta, adatka, and lindu.)

FIFTEEN KHANDA

MANTRA 1

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य
आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमा-
वृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदा-
त्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहि ॥ सन् सर्वभूतान्यन्यत्र
तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न
च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १२ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं आध्यायन्तु ममाङ्गाणि वाक्प्राणश्चक्षुः श्रत्रमथो बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषद् माहं ब्रह्म निराकुर्या मामा ब्रह्म निराकरोदनिराकरणमस्वनिराकरणं
मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः
शान्तिः शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ १ ॥

तत् Tat, that Brahman described above. ह Ha, verily. एतत् Etat, this. ब्रह्म Brahma, Brahman namely Viṣṇu. प्रजापतये Prajāpataye, to Prajāpati i.e., to the four-faced उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Prajāpati मनवे Manave, to Svayambhuva, Manu मनुः Manuh, Manu. प्रजाभ्यः Prajābhyah, to people. आचार्यकुलात् Āchāryakulāt, from the home of the teacher. वेदम् Vedam, Veda. अधीत्य Adhītya, having learnt. यथाविधानम् Yathavidhānam, according to the rules. गुरोः Gurōh, of the teacher. कर्म Karma, duties, such as service of the Guru, giving him Dakṣiṇā. अतिशेषेण Atiśeṣeṇa, without leaving anything behind. अभिसमावृत्य Abhisamāvṛitya, having returned home. कुटुम्बे Kuṭumbe, become a householder. शुचौ Śūchau, in sacred. देशे Deśe, in the land, in a spot. स्वाध्यायम् Svādhyāyam, sacred study. अधीयानः

Adhyānaḥ, reading. धार्मिकान् Dhârmikân, sacred duties. विदधत् Vidadhat, performing. आत्मनि Âtmani, on the Supreme Lord. सर्वेन्द्रियाणि Sarvendriyâṇi, all the senses. सम्प्रतिष्ठाप्य Sampratiṣṭhâpya, having centered, having placed. अहिंस्त् Ahimsan, not injuring, not giving pain सर्वभूतानि Sarvabhûtâni, any creature. अन्यत्र Anyatra, except तीर्थेभ्यः Tîrthebhyah, in sacred places, in sacrifices. सः Sah, he. खलु Khalu, verily. एवम् Evam, thus. वर्तयन् Vartayan, behaving. यावद् Yâvad, so long as. आयुषम् Âyuṣam, life. ब्रह्मलोकम् Brahmâlokaṁ, to the world of Brahman अभिसम्पद्यते Abhisampadyate, reaches, attains. न Na, not. च Cha, and. पुनः Punah, again. आवर्तते Âvartate, returns. न Na, not. च Cha, and. पुनः Punah, again. आवर्तते Âvartate, returns.

1. Verily this doctrine Viṣṇu taught to the four-faced Brahmâ, Brahmâ taught to Svayambhuva Manu, Manu to his people. A man should learn the Veda in the family of his teachers, and making presents to his Guru according to law and doing his works fully, he should return home and enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds, concentrating all his senses on the Supreme Self. He should not injure any living creature except in sacrifices. He verily thus passing his life attains, on death, the world of Brahman, and never returns therefrom, never returns therefrom.—582.

MADHVA'S COMMENTARY

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Puruṣa mentions the various persons who promulgated it and shows the utility of it. The phrase in the last Khanda "May I be famous among all varnas" is ambiguous. It is not apparent, who the speaker of those words is. It cannot apply to every worshipper, for any body and every body cannot become supremely famous. Who then is the speaker of this prayer? The Commentator answers thus —

The four-faced Brahmâ being thus taught by the Supreme, cried out : "May I become famous, &c." Brahmâ taught to Manu this Vidyâ, and Manu taught it to mankind. Therefore, concentrating all the senses in the Lord, the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place.

God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the storehouse of every auspicious quality. He is a joy for ever to His knowers, and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting the scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vāyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vāyu (see Rigveda I. 141, 1, 2, 3) the third of those forms has com-

posed this commentary explaining it as describing Hari. The archetypal form of Vāyu of which these are the various avatāras consists of power and wisdom. By command of God these qualities appear fully in the avatāra-forms of Vāyu the mighty, the supporter and mover in the universe. His first form or avatāra is as Hanumat who carried the message of Rāma (to Sītā) or who always obeys the words of Rāma. The second form is that of the warrior Bhīma, who destroyed the army of the Kurus. His third form is that of Ānandatīrtha called also Madhva, who has composed this commentary.

Note.—These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of hope to the desponding soul (Sītā) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vāyu now takes place. It is when the soul has reached the stage of Draupadi, who no longer is in fear of being snatched away by Rāvana or Duryodhana, that the second manifestation of Vāyu takes place. The Christ come now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ānandatīrtha the bliss-giving saviour, as Purnaprajña the perfect wisdom. In this aspect the Vāyu teaches the soul the mysteries of God-head and ultimately leads her to the presence of his Lord. In fact, the exoteric forms given in the sacred books also have this allegory lying concealed in them. The first form is that of Hanumat or a big semi-human monkey, docile but ferocious; the second is that of a man as warrior, Bhīma the destroyer of the army of the Kurus. The third is that of Purnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Rigveda and shows how they refer to the three forms of Vāyu. Generally these verses are taken to mean the three forms of Agni namely the celestial fire as manifested in the sun, the astral fire as seen in the lightning, and the terrestrial fire as we find it on the altar and the hearth. These verses as explained by Śaṅkara hardly give any intelligible meaning. We give Griffith's translation below.—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto successful is the hymn the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment He dwells in food, next to the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength. when Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva is given below —

वदित्था तद्वपुषेधायि दर्शतम् देवस्य भर्गः सहस्रो यतोऽजनि ।

यदीमुपहृते साधते मतिर्ऋतस्य धेनाः अनयन्त स्रक्षुतः ॥

Rig. I. 141—1.

वद् Bat, strong. इत्था Itthā, thus, तत् Tat, that. वपुषे Vapuse, for the sake of body, (for the sake of getting three bodies). अधायि Adhāyi, the god

placed or sent, or established. दशतम् Darśatam, fair, beautiful full of wisdom देवस्य Devasya, of the god, of Vāyu. भर्गः Bhargah, supporting (bhar) and moving (gah) through the universe सहस्रः Sahasah, of the powerful. यतः Yatah, from whom, from the Lord अजनि Ajani, was born यदीम् Yatim, who alone. उपह्वरते Upahvarate, stands near Rāma, to obey his commands. सधते Sādhate, who accomplishes all the works of Rāma मतिः Matih, wisdom Hanumat is called matih, because hanu means mati इत्यस्य Itasya, of the True of Rāma येनाः Dhenāh, words. अनयन्त Anayanta, he carried to Sitā or to mankind. सस्रुतः Sasrutaḥ, flowing with nectar

Of the powerful god Vāyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to (Sitā or to mankind).

NOTE.—The first function of Vāyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul as Hanumat carried the words of Rāma to Sitā.

पुत्रो वपुः पितुमात्रित्य आशये द्वितीयमासप्तशिवासु मातृषु ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त्ययोषणः ॥

पुत्रः Prikṣah, the destroyer of the hostile army, (pri-army, pritana, kṣah =destroyer, kṣaya kārakah) वपुः Vapuḥ, body, incarnation. पितुमात्रं Pitumân, rich in nourishment. नित्यः Nityah, always. आशये Āśīye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvītiyam, the second form आ Â, always. सप्तशिवासु Saptasivâsu, in the seven auspicious मातृषु Mâtrīṣu, in the measurers. तृतीयम् Tṛītiyam, the third form अस्य A-sya, of him, of Vāyu. वृषभस्य Vṛisabhasya, of the bull, of the best, of the strong one. दोहसे Dohase, for the sake of milking out wisdom. दशप्रमतिम् Daśapramatim, ten wisdom, infinite wisdom, called पूर्णप्रज्ञम् Pûrṇaprajñam. जनयन्त Janayanta produced. योषणः Yoṣaṇah, women, virgins.

His incarnation as the destroyer of the hosts is his second form; rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vayu is assumed in order to give the milk of wisdom to mankind. This is the ten measured form called the Pûrṇaprajña. which the virgins conceive in their immaculate condition.

NOTE.—The second avasthâ of Vāyu is Bhîma the terrible, the Destroyer of the army of the Satanic host. In this form he governs the seven worlds, called the seven Measurers Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps them fit for beings to dwell in. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world soul. The third aspect of Vāyu or Christ is that which is called Madhva or Pûrṇaprajña or Ānanda tirtha. This is the human aspect or incarnation of Christ, born of woman, (janayanta yoṣaṇah) This incarnation is called daśadramatim, Ten-measured or full-measured, it being the Perfect manifestation, for ten is the perfect number. This incarnation is called the Vṛisabha of, the Bull or God, as the Christians call the Christ the Lamb of God.

निर्यदी बुध्नमहिषस्य वर्षस ईशानासः शवसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिष्व मथायति ॥

तिः Nih, (a particle to be joined with verb kranti) यत् Yat, because. ईम् Īm, alone, even बुध्नत् Budhnât, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord possessed of the six attributes. वर्षसः Varpasah, the attributes of adorableness (var varaniya) protectiveness (pa pâlaka.) ईशानासः Īśāna-āh, the devas called Rudra &c. शवसा Savasā, with ease, with joy. क्रन्त Kranta, or akranta, knew सूरयः Sūrayah, the wise ones यत् Yat, wh). ईम् Īm, alone.

Anu, after. प्रदिवः Pradivah, of great refulgence. मध्वः Madhvah, Madhva, आधवे Ādhave, for the sake of making him their full Lord गुहासन्तम् Guhā santam, dwelling in the cavity, concealed from those who hold that the Jīva and the Lord are one. मातरिष्व Mātariśvā, Vāyu, the virgin's child मथायति Mathāyati rubs 'orth, establishes by reasons and scriptural proofs.

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vāyu), who alone full of great illumination and called Madhva establishes by proofs the concealed Lord as the great master of all, for it is the function of Mātariśvā to rub forth him who lies concealed (as fire is produced by rubbing two sticks together).

Note - Mātariśvā the son of the virgin, or Vāyu in his incarnation as Madhva, has the function of revealing the guhāsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls. He is the teacher, budhna the wise one, from whom all cosmic rulers (īśānas) and world teachers (sūrayah) learn about the might and glory of the Lord called the mahiṣah, the possessor of the six manas

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom, the word mati also means he who possesses wisdom

Therefore when the R̥gveda uses the words 'Yadim upahvarga te sād-dhate matih', it refers to Hanumat. Similarly the words "Ritasya dhenā anyant sa (su-sutah)" mean he who carries (anayanta) the words (dhenā) of Rāma, the ever truthful, (su-ritasya) to Sītā.

The words "Saptasivāsu mātṛisu" refer to Bhīma. The word Bhīma literally means he who supports all authorities, true sciences (bhi bhrīta, supported, ma pramāṇāni authorities). The word mātaraḥ means measurer of authoritative words. The word saptasivā refers to the seven authoritative Scriptures, namely, the four Vedas, the Purāṇa, the Itihāsa, and the Pāñcharātra. He who rests, or constantly studies these seven, is Bhīma.

The word Madhva in third verse is composed of two words, madhu meaning sweet or ānanda, and va meaning tīrtha or the scriptures or the teachings. He whose teachings are ever sweet is called Madhva or Ānandatīrtha. Thus Madhva and Ānandatīrtha literally means the same thing. This is the third body of Vāyu.

He who knows these three forms of the mighty spirit (Vāyu) as described in this Vedic hymn, understands through his grace all the Vedas and all the truths. Thus it is in the book called 'Sadbhāva.'

He whose name is Ānandatīrtha and who is third incarnation of Vāyu, who is also called Pūrnāprajña, he has composed the commentary (and not I). May it be acceptable to Hari. May Hari full of eternal bliss and infinite qualities, be ever pleased with me, my salutations to that Viṣṇu again, yea, over and over again.

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